

BUILDING A FIRE...

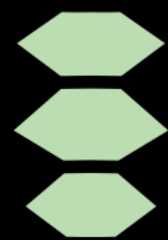


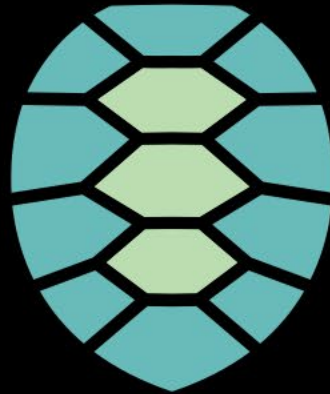


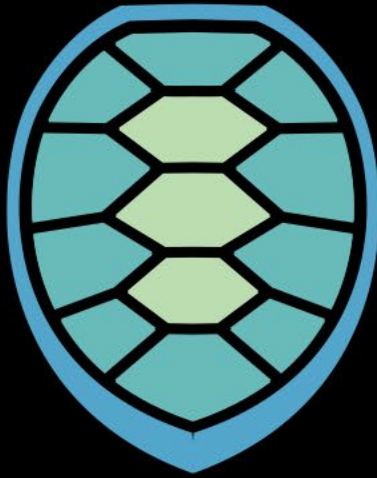


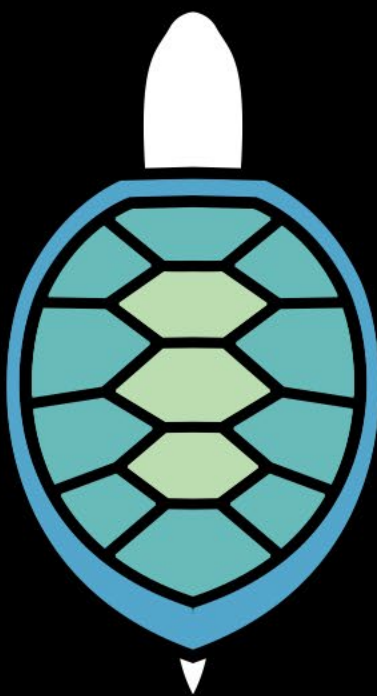


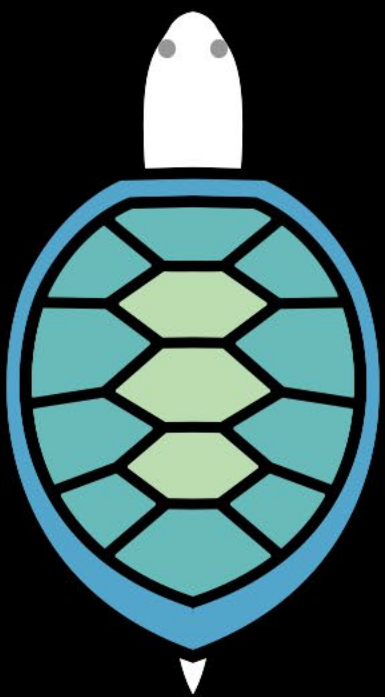


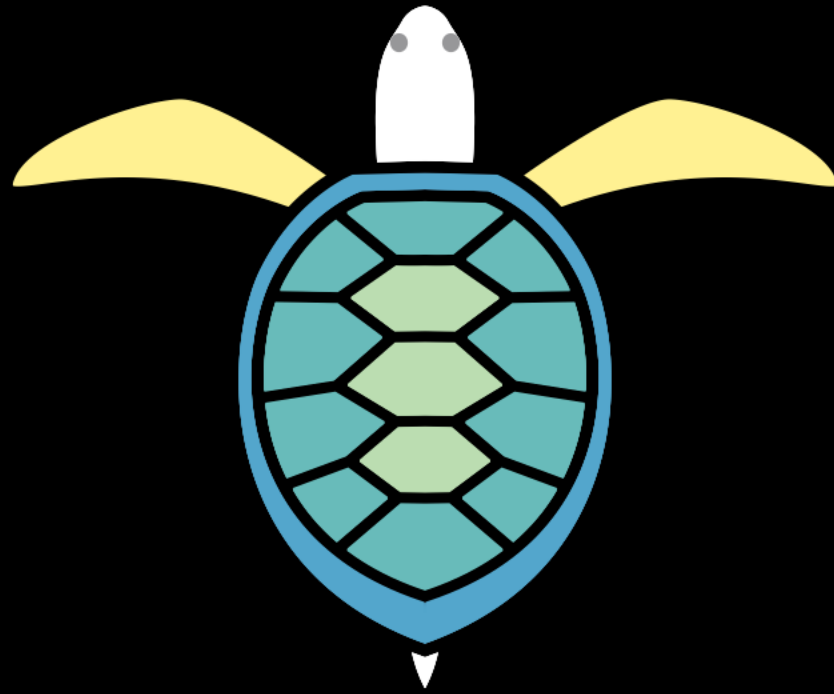


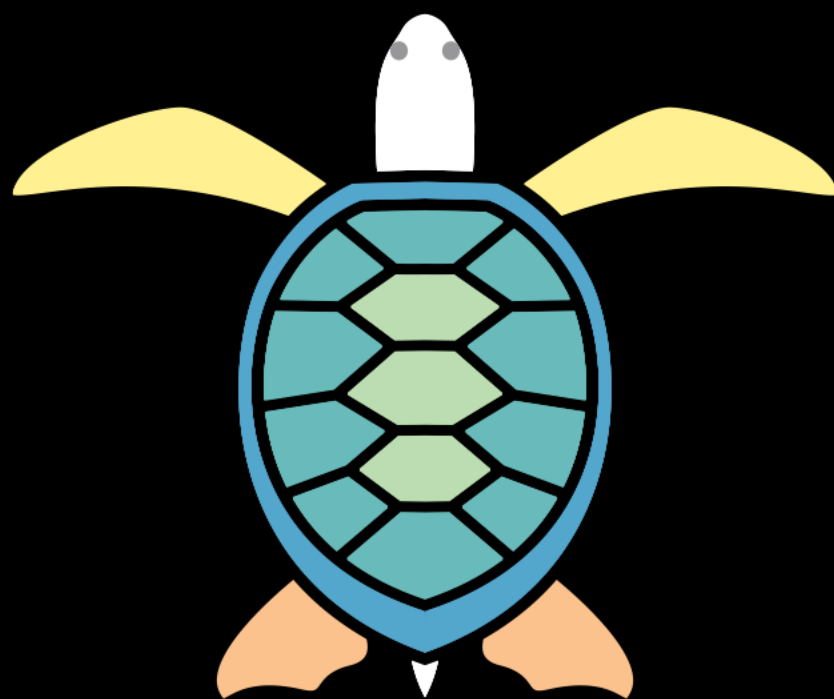


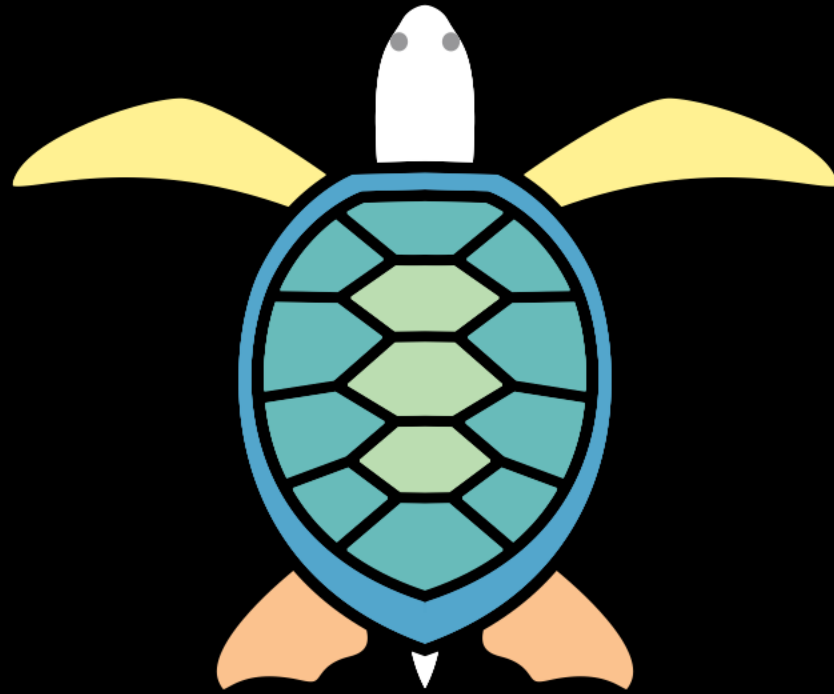












/CHANGE

CLIMATE EDUCATION CENTERING INDIGENOUS KNOWLEDGE SYSTEMS

Indigenous Knowledge Systems (IKS) and Traditional Ecological Knowledges (TEK) are not static; they are - by nature - dynamic... alive and living. Extracting knowledge(s) and repurposing it without the context of the Peoples and Places in which it emerges is not only unethical but potentially harmful (i). Supporting Indigenous knowledge-keepers (ii) and traditional lifeways are paramount in advancing IKS/TEK as climate-education curriculum. Distributing “support” requires developing an intertribal/interinstitutional relational network, envisioned as “Building a Fire...”



GATHERING A COUNCIL

Setting Agreements and Norms: A foundation must first be made which centers *Sovereignty, Relationality, and Responsibility* to address the 13 climate education challenges (see below). Development of an advisory council begins with Vision and common agreement; composed of knowledge-holders and change-makers, the council establishes norms which guide its mission, and fosters a relational approach (iii) to community engagement. Justice-/Ethics-Forward (iv,v) integration of intentional and consensual knowledge-sharing must be based on trust, openness, beneficence, and respect.



COMMITTING TO ACTION

Focus of Change: The Council convenes with members representing a diversity of places, experience, and expertise, yet shares a mutual commitment to action. *Need* is clarified with specific focus on support and considerations for access. *Contribution* is expressed through authenticity, knowledges/wisdom, advocacy, agency, and responsibility. *Connection* occurs through recognition and respect for cultural/political/affectual sovereignty. *Action* occurs through agreement - with meaningful community engagement-building and supporting relationships(vi).



ANCHORING ORGANIZATION

Organizational Development: A Core Team and support staff are responsible for operations, communications, and facilitation, holding regular meetings with the Council, who establishes clear roles, norms, and responsibilities required for sustainability of the organization. Curriculum development centers on universal application, is based on non-extractive publicly-available information, and is designed to share with open-access/ Creative-Commons structure for broad circulation. Stability of the organizational structure is critical to advance to the next phase.



FOSTERING PARTNERSHIPS

Collective Intertribal Action: Partnerships are made through networks of trust, stemming from the Council to organizations who are allied in addressing the Indigenous climate education challenges. Partners represent the diversity of: scope/scale, ecoregions, urban/rural population(s), and educational approach(es). Curriculum development centers less on creation/synthesis, and mostly on amplification of IKS/TEK, and to support traditional knowledge holders directly. Sharing knowledge is respectful and informed by Place; evaluation of network effectiveness occurs using the “7 R’s” methodology (vii).

AN INTERTRIBAL/INTERINSTITUTIONAL APPROACH TO ADDRESS 13 CLIMATE EDUCATION CHALLENGES

1. Indigenous Climate Education is generally not taught in preK-12 educational settings
2. Climate Change education is crucial for creating effective leadership in order to adapt to a rapidly changing planet; Youth must be instructed and empowered to carry forward the responsibility and wisdom to enact change
3. Indigenous knowledge(s) require immersion within culture, place, and traditional ways-of-knowing, and cannot be extracted
4. It is unknown precisely which - and to what degree - Indigenous Knowledges are shared (or are appropriate to share) in preK-12 settings
5. American Indian, Alaska Native, Native Hawaiian, and Indigenous-identifying students generally do not have access to traditional-knowledge education or climate education in the classroom and are generally underserved and under-resourced in preK-12 and higher education institutions
6. Indigenous Peoples have faced cultural erasure, trauma, ethnocide, gender-violence and other harmful impacts of settler violence; this historical and ongoing trauma leads to disparities of risks, impacts, and vulnerabilities (RIVs) associated with climate change, environmental pollution, and ecological degradation
7. American Indian and Alaska Natives who are federally recognized have sociopolitical trust-responsibility established through treaties; however, Native Hawaiians, state-recognized, and unrecognized tribal communities are not afforded the same legal standing with regards to sovereignty and self-determination as federally recognized groups; All must be considered sovereign, acknowledged as such, and treated with all due respect
8. The Western-oriented structures of philanthropy, entrée, and research, may be epistemologically incongruent with the range of diversity in tribal communities, nations, governments, and organizations; proactive change requires relationship-building and an intergenerational model where change-makers build coalitions which not only address climate change education, but also integrate intra-/interpersonal growth, healing, and wellness
9. As climatic changes affect different ecoregions with differing environmental factors (including natural and social resource availability), diversity of scope is required which represents the heterogeneity of ecoregions, identities/cultures, and urban/rural environs
10. As a consequence of settler-colonialism and resource extraction, there exist disparities of wealth, natural and social resource availability, and economic viability, which leads to varying levels of adaptive and/or developmental capacity for tribal nations, communities, organizations, and individuals; diversity of scale is required which is representative of need, and incorporates accessibility at scale to ensure equity of opportunity
11. Collaborative adaptation strategies require a justice-forward and ethics-forward approach based on free, prior, and informed consent, shared norms, agreements, and inter-institutional commitment to action; efforts must be made to include and adhere to these protocols
12. Education, environmental remediation, climate change adaptation, community engagement, and ethical- /social-justice work as occupations are often underfunded (if not entirely voluntary), with high levels of emotional-labor, burnout, role-ambiguity, and financial insecurity
13. Culturally specific aspects of healing, wellness, and wisdom, and the reintegration of these noncognitive components into education requires a holistic and community-led approach, and at times can only be be addressed non-linearly and may require intergenerational planning to fully realize



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The impact of climate change on tribal communities in the US: displacement, relocation, and human rights

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Abstract Tribal communities in the United States, particularly in coastal areas, are being forced to relocate due to accelerated rates of sea level rise, land erosion, and/or permafrost thaw brought on by climate change. Forced relocation and inadequate governance mechanisms and budgets to address climate change and support adaptation strategies may cause loss of community and culture, health impacts, and economic decline, further exacerbating tribal impoverishment and injustice. Sovereign tribal communities around the US, however, are using creative strategies to counter the impacts of climate change, displacement, and relocation. Case studies of tribal communities taking a human rights approach, this article looks at communities' advocacy efforts dealing with climate change, displacement, and relocation. Case studies of tribal communities in Louisiana are included to consider how communities are shaping their future.

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Research in American Indian and Alaska Native Communities: Navigating the Cultural Universe of Values and Processes

POWER
PLACE
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An Open-Access Literature List

- Comprised of publicly-accessible citations based on recommendations from a *Council of Indigenous Scientist and Educators*, as well as contributions from the *Rising Voices Center for Indigenous Earth and Sciences network*
- Broadly reference Indigenous Climate Change perception, adaptation, and education (preK-16)
- Published under Creative Commons Attribution-NonCommercial 4.0 International Public License
- Each entry includes keywords developed by the compilation team and an author(s)' abstract if available
- **DOES NOT** contain culturally-sensitive nor extractive data

It is not an exhaustive list, but rather is meant to be an openly accessible foundation for continued literary review and development to promote continued inclusion of highly-usable resources for students, educators, and leaders, in partnership with Indigenous Peoples, with the core values of: **Sovereignty, Relationality, and Responsibility.**



/MAP

Indigenous Nations and Peoples, Ecoregions, and National Risk Index in the US

- Highlights American Indian, Alaska Native, and Native Hawaiian areas and also **EPA Level I Ecoregions** in the U.S. in relation to the **Federal Emergency Management Agency's (FEMA) National Risk Index (NRI)** and the percent Indigenous population by U.S. county
- Together, these data create a visual representation of where federal- and state-recognized Native Peoples live in the United States, lands and environments in which they are situated, and to recognize broadly areas of greater risk
- While not all tribes are visible on this map at this resolution, included are **827 Federal and State recognized Tribal Nations**, with tribal boundaries marked in yellow; these boundaries are not fully representative of usual and accustomed lands, unceded territories, or traditional homelands, and represents only the land-base acknowledged by treaties or other legal agreement.

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