

# 4<sup>th</sup> Intertribal Gathering on the Colorado Plateau

## Minutes

June 1-2, 2011

By: Paulita Kewanwytewa and Verlena Tso

### DAY 1:

- Meeting commenced at 2:48 PM
- Arrived at the meeting place in the afternoon and begin with introductions from the participants.
- Welcome remarks from **Phil Stago** (honorable meeting host) who is from Ft. Apache. He talked about:
  - Sacred Mountain called “Gleshlikai.”
  - There are 4 sacred mountains around it.
  - Came from 4 directions, leave in 4 directions.
  - Always welcome to an Apache camp. Feel the special blessing and healing.
  - Lots of spiritual blessings come from the mountain.
  - You separate the men from the boys on that mountain.
  - The land is special and belongs to all of us.
  - We all need to pray for water for all tribes.
- **Allen Siquah** (hotel manager) from Mt. Baldy welcomes gathering participants to the Sunrise Park Lodge. He is of Hopi and WMAT (White Mtn. Apache) decent. He talked about:
  - WMAT is sitting on 1.6 million acres of land. Recently had a wildfire in White river.
  - Hotel was built 40 years ago
  - Go out on the land and pray because this is the place to do it.
  - Land belongs to the people so enjoy all you can.
- **INTRODUCTIONS:**
- **Tony Skrelunas** is Lithuanian and Navajo. Commented on how nice it was to hear all the different languages.
- **Leonard Talaswaima** (Hopi) is honored to be here, but is feeling a bit under the weather because throat is hurting from ceremonial singing over the weekend.
- **Maurice LaRose** from Northern Ute thanks everyone for their hospitality.
- **Lloyd Arrive** also from Northern Ute, lives in Towac, and is a Bear dancer. Will participate in the next Sun Dance.
- Both Maurice and Lloyd are radio DJs in Cortez, CO. They use the radio as a means to help youth from their tribe express themselves through music.
- **Deon Ben** (Dine) is happy and excited to be at the gathering. He is related to Sunny Dooley by clan.
- **Sunny Dooley** (Dine) is a storyteller, comedian, and Navajo lady. She asked can one person know the whole story. If you did, you would be with deity. Acknowledges the team work that

has been done so far in these gatherings and gives thanks for the blessings and the young men who danced for us (Apache Crown Dancers). She says we need to “Learn how to do the dance of protection, so that it can be preserved for the next thousand years.”

- **Daniel Bullets** is from the Kaibab Paiute Tribe and it took him 6 hours to get here. Glad to be here. Works with tribal youth and non-tribal youth.
- **Paulita S. Kewanwytewa** is Hopi from Moenkopi near Tuba City. Is happy to be here and feels honored to work with this prestigious group of people who are all great leaders within their own rights. Is thankful for the teachings and is always willing and ready to learn something new at every gathering. Thanks the participants for being here, for being involved and contributing.
- **Verlena Tso** (Dine) recently graduated from NAU, majored in criminal justice, and is now working with GCT in the Native America program. Is very excited and happy to be here.
- **Brittany Wero** (Kaibab Paiute tribe) sends greeting from Vivian Jake, her mother, who is at home. Vivian recently lost her only sister who was a 13 yr. dialysis patient.
- **Melisa Nelson** acknowledges the group and is from the Turtle Mtn. Chippewa Tribe. She is honored to be here. She is the executive director of the Cultural Conservancy. She says what's being done in these gatherings is one of the best that she's ever seen or worked with and is happy to be at every one.
- **Brad Wero** (Kaibab Paiute) is Brittany's son. Is here with his mother. He just graduated from HS.
- **Loretta Kelly-Jackson** is from Hualapai, drove 6 hrs. to get here, and is still expecting Drake Havatone (co-worker). She has worked for the tribe for the last 21 years and is currently the director of the Hualapai cultural center. Does it for the love of the culture and people. Steadfast in this time of diversity has concerns on the tax on our sacred lands. Make sure our language is intact. Half Hualapai and WMAT.
- **Glenmore Begay** is from Western Navajo in Coal Mine Mesa which is smack in the middle of the Salt Trail. Of the Many Goats clan and paternal grandfather from Coal Mine. Has been in that area for the last 4 generations. Has been sheering sheep all spring with his 3 yr. old grandson who is just now learning. Now he's privileged to have a grandson and pass down that knowledge as a grandfather. He said language ties us all together in one way or another and we are all related. We are all “one in the same.”
- **Lana Cody** is full blooded White Mountain Apache. Her father was a councilman for most of his life. One of the most humble that the tribe has ever had and has taught her very much. He never wanted his children to have the govt. sustain them. Works hard for what they have. Her husband is White and they have two kids together. She does what she can to be involved in the community. She's so proud to be Apache. Her kids are half Apache. They recently had a puberty ceremony for her daughter. She was proud of the young Apache Crown dancers who danced for us today especially those who are into their culture and want to carry on their traditions. Is a stay at home mom and is self-employed.
- **Roger Clark** (white) is honored to be here and to participate. Is the Energy director at the GCT. Father comes from TX and Mom from Prescott. His mom did the 1<sup>st</sup> US Census and worked for the govt. Roger has been living in Flagstaff, since 1981.
- **Bucky Preston** is from Walpi Village. Is having a hard time with things happening at Hopi. Has observed what's been going on at Hopi. There's deep concern of the great changes in life because of the disrespect of sacred things. Nobody is able to stand up and approach these issues. There's too much doing things for FUN during ceremonies and not for the deep

meaning of why we are doing things. We need to discipline the children so they can better understand and be more respectful of the ceremonies. Use of technology during dances is disrespectful. WE all have ceremonies. We need to be very careful about all this, how we teach these to our children. It was a sad experience for him (disrespect of the ceremonies). WE have to pray more and become disciplined. He's going to try to work at it with the youth this summer. You can make hard things FUN. He has organized the biggest run on Hopi land - the 30-mile Ultra.

- **Jim Enote** (Zuni) is a runner. Has celebrated his 54<sup>th</sup> year of planting. Knows when there are droughts. You can feel the land year after year and know when the right time to plant is. There's a reason for some of the wind. Mother Nature has to move from place to place. Pollen has to get around and germinate. Jim is on the board of the GCT. How can we work together in a better way? These gatherings were an opportunity. To have tribal peoples create their own agenda, and priorities to work forwards within their own means. Donors can support as they see fit. We want the youth to have a place to apply their skills. The trust and donors are willing to listen. Opportunity here can be a launching or learning place. It's nice to see familiar faces.
- **Octavius Seowtewa** (Zuni) works with Jim. He is part of the Zuni cultural advisory team. At one time in the past the elders were very reluctant to divulge info from the tribe. Nothing can be done to preserve. Learned all the sacred prayers and songs. He is associated with important societies in his village. GCT (Gatherings) fits in with what grandparents were holding back on. Good that we are here together, sharing info. It's time to work together and claim it as a whole, we'll have more power. This is an avenue to get together and work as a team. Try to make a stronger force and save what we have, as sacred here on the Colorado Plateau.
- **Phil Stago** of the Badger clan is born for white sand clan and from Roosevelt lake area. Grandfather is of Spanish descent and comes from TX back from the 1800s. Traced ancestry all the way back to Spain who came with US Calvary. Comes from Ft. Davis, TX. He is really worried about the people and what's going on today in nature and the youth. Professionally, he is a wildlife biologist and Forester. Creeks are dry and lakes are low, not enough snow or water. The land is not as green, it's dry. The grasses are not as high and lush. We are losing our cultural wisdom. We have to go back to our tradition and in our hearts "Pray for the goodness to return." Phil was a former director of game and fish when he was 22. He was able to escort the officials off the White Mountain Apache land!! Nowadays they come in as a partner.
- **Rick Moore** (Caucasian) is the Director of the GCT. Known Tony since 1992-94 and has been at the Trust since 1992. A large part of the Colorado Plateau is comprised of Native lands. Many outside groups have come in and done some conservation work. Get the Anglo way of thinking out of the way. Let's have the tribes have a say in it and think of what they have to contribute.
- **Gordon Issac** is Navajo from Tonelea and has done some conservation work. He is a Master construction worker. Housing issues, meeting peoples' needs, etc. is unbelievable. HOW can you help people? We find strength within ourselves. There are lots of important issues that nobody is addressing.
- **Maria Padia** is a PH Nurse on the field in WMAT caring for Native people. She is currently retired. Wants to help the younger kids. Reach the younger ones early on starting with Headstart and elementary. She appreciates being here. Using wisdom and using it in an honorable way. With much respect and sharing of culture and teachings.

**END OF INTRODUCTIONS - BREAK INTO SESSIONS**

### **Break out session with Tony - Opportunity Fund**

- Discussion on Water, Health, Language and Culture, and Opp. Fund.
- \$200,000 grant from the Packard and Christianson foundation.
- How do we do it in a respectful and honorable way? Who do you go to for funding?
  1. Traditional views. Reinvigorate.
  2. Spring restoration. Sacred places, offerings.
  3. Water Runs! Promoting - Culture and tradition. Eat right and raise crops the old way.
- Ex: Bucky's "Water is Life Run" is about teaching and respect of traditional ways.

### **WATER:**

- Jim on the runs. Do they need to be competitions? We run because we want to. NOT only competition; water walks and water runs as well.
- Grandmother water walkers (Website).
- The GCT would not be the full sponsors. Bucky's run is \$3,000.
- Not about competition, and or timed event. It's about health and life. It's not a race it's a RUN. In appreciation there are prizes! Some runners do the whole 30 miles individually. The course is very tough. It goes through ancient trails and dry springs!! The trails are there, but sometimes you can not see them. It's year round work. The money all goes to the RUN!
- Challenge corporations like RUNNERS world to contribute \$\$\$, not for the competition but for the teachings and knowledge gained from the run.
- Living Well Moments - Bucky's RUN on the OWN (Oprah Winfrey Network).
- Bucky is open to this group sponsoring and making a documentary and sharing with other tribes.
- Perfect teaching moment of Traditionalist and the new folks.
- Suggests hitting up the Native owned businesses for donations and sponsorship.
- Sponsors have to support the traditional views of the RUN group.
- Corporate sponsors looking at ourselves to have others come in and take over.
- Need help to keep the RUN going!
- You will be the ones to determine who gets the funds for the RUNS or cause.
- Hopefully the YOUTH that are involved will learn from it. Teach them about the water, and the sacredness of it.
- Long term comes from a spiritual commitment, not from grant monies.
- Sustainability awarded a seed grant that was considered a two yr commitment. The person who is receiving it will come up with their own resources in the future, etc.
- Want to look at integrative projects as well.
- This is seed money, to help get things organized.

### **HEALTH:**

- Markets and Food Making: traditional seeds (Organic).
- Native Farmer knowledge.
- Plant gathering - knowledge.
- Livestock - herding technique. How do you take the things you are doing - taking produce and making it or using it in a traditional way? Making it edible. There's a need for that kind of support.
- Natural medicine is better than Western medicine. Food is critical.

- Homeopathic medicine works. It's an alternative that supports acupuncture.
- How many people lose their legs unintentionally?
- Make a documentary about alternative medicine.
- Old way of keeping and teaching the seeds is by using it.
- Your own people who are not farmers can have access to these products. Plant gathering knowledge such as ethnobotany. How do you revive that? Support that effort.
- Livestock: a way to raise it in a good way where the cells are positive.
- Protect the land while we do it. How do we do a project like this?
- Native co-op - intertribal.
  - CSA's (community supported agriculture)
  - NM CSA's are now accepting EBT cards.
- Plant gathering for those who know, are the basket weavers.
- Reach out to the people on tribal lands.
- Brittany talks about food storage and granaries in case there is a natural disaster (Mormons promote this).
- Traditional ecological knowledge. Have to know the right time to go out and do the right things such as the right time for planting, harvesting, etc. This knowledge is also not passed down to the youth, but that can change and be done again.
- Invite others from other tribes, and welcome them to their tribes and learn from each other.
- DIY -- Do It Yourself.
- A pattern seen by Jim totally feeds into the idea. BUT, we haven't talked about the **process** yet which is going to take a lot of time.
- Effort and process of the grants is a big undertaking. It's all helping us learn. What if the fund was just used right here among the tribal peoples in this gathering of tribal peoples? We have a lot to work with this one group. We have a lot of the expertise here. Keep it here, in this group.
- Trading can occur, within the tribes and within this group.
- WE have a lot to offer and share with each other.

### **LANGUAGE / CULTURE:**

- Record, archive, share elder knowledge, stories, teachings, and songs.

### **Youth Breakout Session with Deon and Verlana**

- Two Way Highway:
  - Elders teach youth and youth teach elders
  - Plants the seeds for both
- Science teachings/Indian teachings
- Northern Ute - Possible Community Event
  - Age level: HS & College Students
    - At these ages children are reproducing and doing this in turn would teach their children about traditions
    - Don't overlook HS
  - Lack of motivation
    - Youth to youth recruitment
    - Entertainment to Persuade
    - Lloyd to recruit youth & CRPS

- Use youth culture to get their attention
- **KEEP IT REAL & KEEP IT BASIC**
- Have youth come away with a product (i.e. CD burning and video)
- Have youth create a co-op for elders to sell their merchandise
- Website and social networking?
- Capacity Building for Youth
- The night ended with entertainment from Jerry who is a traditionalist and storyteller.
- Gathering adjourned at 8:50 PM

## DAY 2:

- Gathering commenced at 8:20 AM
- Intro by **Phil Stago**. He talked about:
  - Drilling wells in Snowflake, Pinetop/Lakeside, all the natural ground water is starting to deplete.
  - Land is drying up.
- **Jim Enote** from the Zuni nation: discussion about a potential larger foundation. It has to do with an advance step in this gathering. For several yrs, he has had conversations with many foundations; but has been working in this area for the past 20 yrs. There is potential for establishing a fund in this region. SW Plateau region would be a good place for these types of funds.
- This region is a ground zero. It's a place of tremendous stress on the environment and natural resources.
- What is the CO Plateau made of?
  - 1/3 of it is made of tribal lands.
  - Managing or capitalizing these resources requires tribal interest.
  - Gathering process launched - it's authentic.
  - It's not encumbered by the GCT (It's sensible, practical, and credible).
- IDEA of the fund is a huge undertaking and financial instrument. It's not just about the \$\$ or grants. It's about helping to facilitate social transformation.
- Forums for conversations and advocacy. Problems are that they're getting old and many foundations are backing off. Many foundations have suspended or only giving to those they are already committed to. The timing to go to donors is not good.
- Think of Opportunities not needs or problems.
- The timing opportunity for this fund is right.
- Environmental stress of coal / uranium mining. Conservationists are respectful of tribes.
- Empowering different ways of knowing through multiple knowledge systems.
- Enigmatic social structures are not a good fit for scientific methods.
- Tribes are more religious. Different knowledge systems could work to mediate knowledge with each other.
- Shifts in Power are occurring. Before, the people or tribal government went to the Federal Govt. to get relief in the past 20-30 yrs because of the Government to Government relationship or Standard.
- Energy companies and associated bureaus still have the power for the most part.
- Power centers are starting to shift. Now there are more tribal NGO's and they are gaining more influence.

- One reason – there are young native professionals coming out of college now with different sets of skills than before.
- Now, there are AIS, environmental degrees, social degrees, and the new technology generation (i.e. the Facebook generation). They are very capable, home grown connections.
- Local NGOs should hire them and put them to work; or else, more than likely they'll move somewhere else to work.
- There's a need for capacity building. Training is required for NGO leaders and boards, and a board for a potential Fund. It needs leaders.
- People who responded to a recent survey indicated the following:
  - Don't have financial skills and background.
  - Not in the position to be on the board because they don't have the time.
- Some of our best leaders are pulled in so many different directions.
- Leadership may require mentoring a board. Bring people from the outside in and mentor the board especially on financing, etc.
- Economy is not good right now to raise money for a substantial fund.
- Spend down - zero the money. Endowment - grow the money and only spend 5% of the money per yr. It's complicated. Lots of tax reporting to do and many rules and laws to follow.
- Although, there are quite a number of ways that money can get out to the people who need it and can use it for a worthy cause.
  - Example - Tides Foundation in San Francisco.
  - AZ Community Foundation based in Tucson gives \$\$ to people who want to give to others.
  - Fee schedule is competitive - how much it costs to set up a foundation or fund.
  - Funds invested here and there require specialized expertise to help with the finances.
- The Opportunity fund is what you are managing and what you have from Packard.
- The larger foundation would learn from this process because there's potential for bigger Fund and is managed at a different level. There may be possible growth in the future with the \$\$\$.
- Scenario - clarity is important. Opportunity fund is \$200,000 which will be controlled by this group (intertribal gathering).
- In the near future, there is potential for a CO Plateau foundation or fund which would be bigger than the opp. fund.
- We must take the first step and let it go from there; maybe somebody else can follow through and finish it.
- Packard will pull out in a few more years.
- Christenson fund will stay for a few more yrs.
- The potential fund - there's no competition with the GCT.
- The potential fund may be in with support from the GCT.
- Foundations rarely commit to a span of time.
  - For example the Packard may continue to support after the first commitment of the first 5 yrs.
- The Idea is to serve the Native populations or groups by creating a regional foundation and by creating a board of experts with knowledge in finance to manage the fund.
- If the fund is Non-native controlled it makes it hard for tribes to use the money.
- Need a strong board that can work with people throughout the country and aboard.

- Trying to create this board through this gathering process is critical. We need legitimacy and authenticity.
- This group is comprised of people of the land who know what's happening in their communities. We need to find a way to tie this gathering group to the new potential foundation/fund in the near future.
- The board and large potential donors want those who have a good finance background.
- Think things through pragmatically by putting the pieces together and connecting the dots.
  - What was their response? They said, "Yes", they would go with Jim to other foundations to raise more money.
  - How well does the board manage those funds?
- Components of sustainability are trust, conflicts of interests, or corruption in governance.
- Would the board be eligible for grants? NO, the board must maintain a level of trust and be transparent. Rather, they would be giving themselves to the fund.
- Don't set it up to be a failure.
  - Example from **Loretta - Hualapai**:
    - Navajo THPO memo of agreement includes the ability to distribute grant money.
- What about the possible board giving a tribal program \$\$ to give others \$\$ as grants?
- **Jim** continues:
  - Board has to make big decisions. Opp. fund is a good proving ground for that of a potential foundation.
  - Some foundations require a continuance plan on how a program will keep going on after the grant money we give you is all gone.
  - The hardest thing about a fund is giving. There has to be built-in accountability.
  - Develop the organization, mission statements and real issues like protection and preservation.
  - Get help from tribal NGOs to form the basis of a new organization for the potential foundation, etc. Money invested feeds back into the org.
  - Difficult part is finding the continued support. Unless we start something now, it's not going to happen.
  - Is it feasible? Jim says, YES. To make a difference it's going to take 10 million or 20 million. Returns on it will be \$20,000 or \$50,000 (not enough). It can take 10 yrs to raise 20 million.
  - It's about advocacy, training, enabling, capacity building, etc and not just about the money.
- There's opportunity to make changes in the field of philanthropy. 99% are good hearted, well intended people, but there's still some corruption in the system (i.e. tweaking the system). For example, making changes in the details of a proposal to make it fit; etc.
- Giving is not an easy thing to do. Whatever is built has to be trusted. It's not an easy undertaking. There will be risks, but it's something that can work so **LETS DO IT!**
- **Phil Stago** says be careful about how the funds may be managed. Some tribes are very protective of tribal sovereignty.
  - In reality money doesn't reach grassroots people. Honestly, Tribes don't have a good track record of managing \$\$\$.
  - Each tribe is different and has unique ways of doing things, etc.

## **TONY: Opportunity FUND**

- Help find funding for these initiatives. There are a lot of NGOs and coalitions out there already.
- There are a lot of good efforts that are going on. We don't want to replicate the work, BUT support the work they are doing in their communities like working to preserve stories, teachings, knowledge, and passing it down to the younger generations.
- This is based on all the research and sub-committee meetings.
- **HOW ARE WE GOING TO DO IT?** Give out 5-20 thousand to support non-profits or NGOs.
- Added Chezuitz Paiutes and San Juan Southern Paiutes to the list of tribes on the CO Plateau.
- Recommend keep it as an invite only because you know what is going on in your or their communities at the grassroots level. That would be the fairest process.
- The smaller tribes would need the most help.
- There's a timeline:
  - Finalize it in the next two weeks. You Distribute it. You have 2 months to figure out what project would need the funds.
  - In the next two months have the projects apply for funds.
  - The staff will look at the proposals, rank it and organize it. And recommend the ones who will be funded.
  - There will be several meetings. That's how the process will work. Once an organization is funded, that would be the easy part.
  - The sub-committee will determine which proposals will be funded. WE anticipate getting a lot of applications. All of them will be worthy.
  - Once a group or project gets funded a report will be required and then starts the cycle.
  - This is a one time deal of getting the \$200,000 from the foundation or donors.
  - Keep in mind the 4 priorities: Water, Language and Culture, Health, and Sacred Sites.
- Focus it down and work with the ones that tie most with this particular group, and have made attempts to do good things in their communities.
- What about a conflict of interest? Ex. Bucky's RUN - the person who might have a conflict could recues themselves from the sub-committee who will determine which proposal will get grant \$\$.
- IT doesn't have to be a 501(c)3 to do it. Look at the ones that are the most worthy. Sub-committee needs to develop the guidelines. We can deal with those circumstances when we get there.
- There has to be accountability for the funds. How do we work it?
- Model of fiscal sponsorship works well by developing a partnership with an org. that is already in place.

## **Comments from Drake Havatone:**

- The elderly don't go out for the materials or funds when working with the people. It will create destruction. We or they are not in it for the Money!
- They do it from the heart, for love and not for something in return.
- The real knowledge they will hold and not share everything!
- How to learn the traditional life.

- Go out and share it and don't ask for nothing back.
  - In the next world it will be in abundance what you will get.
- Now, we are getting into the money issues.
  - Who's going to get credit? All was taught by stories not by paper and instructions of how to do something.

### **Comments from Bucky Preston:**

- Is afraid of money and doesn't know how to handle it. He became involved with environmental groups, who now take care of the project. It's in a safe place.
  - Ex. Native Movement
- He started the work without \$\$\$, but later on the money was there and managed by people or groups who sponsor or donate.
- He wants to keep things simple and when it becomes complicated he backs off.
- When LOVE isn't there we tend to stray away and do things in a more complicated way.
- We can do it in our own ways. We would like to do it in a more traditional way and not the complicated way.
- That's what it takes to be organized, have understanding, and have the discipline. You will then have the respect of others at the end.
- Bucky is having his RUN, but he has a 501(c)3 that helps him deal with the incoming funds.
- **Tony** gives CLARIFICATION:
  - A Sub-committee will be formed from this group. We have to start somewhere. It's a learning experience.
  -

### **Comments from Octavius S.:**

- This is a unique opp. We don't have to depend on somebody else. We are doing this for our people. Let's do it the way it is. Take care of the complex issues on an individual basis per project, per situation, etc. on a case to case basis.
- Opp. Fund is a trial and error meaning what has worked and what hasn't worked. We need to continue to have the elders' guidance.

### **YOUTH REPORT by Deon Ben:**

- Our goals - Recapture, preserve, protect, etc.
- Youth involved in the capacity they could understand and not micromanage them.
- Rejuvenate connection between elders and youth by passing of knowledge and vice-versa.
- Learn from each other (2-way highway).
- Recruiting youth and finding the individuals.
- Brainstormed and partnered with people who are already working with youth.
- Go out to the communities and host a traditional event in these communities. We want to start out with 3 youth representing 3 tribes, centered on traditional teachings.
- First go out to the Navajo nation that has very little influence and a place where they don't know anybody. Put together an event with the help of local leaders.
- What to educate them on our purpose of the gathering. It will happen first in Red Mesa, then from there, two different tribes.
- We want the participants of the current gatherings to help at these events.
- Create a youth council and have them manage a certain amount of money. They will be helped and advised by the participants.

- WE want to find youth who demonstrate leadership in their communities.
- Age range would be high school and college level students.
- Recapture oral tradition and sharing of knowledge.
- Lloyd and Maurice - 4<sup>th</sup> of July POW-WOW in Ft. Dushane (4-day event).
- Rejuvenate cultural knowledge in our youth. If we don't do it, nobody is going to do it.
- One youth rep. from the 3 different tribes.
- Host traditional event in 3 different tribes.
- Kim Smith will be at the next gathering. She runs in the circle of youth organizers. She'll help us plan out a series of these in the gathering process.
- The youth will experience the real work, behind hard work the traditional way. Have a real connection to the land and be able to work it out.
- Teach them orally and have them do hands-on work. Get down into the dirt and know what it's like to do hard work.
- DO IT orally like it was in the past. Help them to learn the language or ways of life. You have to live it and do it. Learning in the traditional language is more powerful and the best way to do it is to learn.
- Teaching each other and speaking in the native tongue. Doing things the native way.

#### **Comments from Gabe to Deon:**

- Work outside of Navajo because it's too easy.
- Work outside what you are familiar with, first.
- Do something more challenging first, then do the easy stuff last.

#### **Melissa Nelson: Cultural Conservancy**

- Started in 1993 with conservancy and was founded in 1985. Patricia Cummings first worked with Apache revival coalition on the Mt. Graham fight, observatory, etc. Conservation easement used to protect sacred sites on private property.
- Background is Annishnabe, Ojibeway, and Chippewa. Born and raised in North Dakota.
- Mother relocated in Oakland, CA. She was born in Oakland and raised in the rural area of Redlands and coastal people.
- Lived up and down the West Coast. Now lives in the San Francisco Bay area.
- Has done a lot of negotiating with the NPS focus on land, sacred sites, and resources.
- She and her team had requests to help with language preservation.
- Train us how to use recording equip. HP - gave a 5 million dollar grant.
- Set up a recording studio. Learned a lot such as "catch and release" ethnography where elders tell stories and songs, but there were issues around privacy and intellectual property.
- Make the tape and give it to the person who recorded. Started with the POMO people in Northern, CA.
- Kaibab Paiute invited them to record the Salt songs. A project which assembled 14 sings, 7 women and 7 men who are elders trying to keep the traditions alive.
- Can't record sacred songs. Later, it worked out and they recorded all night and followed the NAGPRA rules.
- Need to go along the trail and sing songs to these places and sing for healing.
- Also go to boarding schools and sing songs for healing and for those who died without a proper singing.
- Doc. video made on Salt Song Trail in Kaibab-Paiute.

- For young people it's a great tool for recording and preserving the songs and language.
- She is really committed to the work. She is a Professor of AIS at a University of San Francisco.
- Salt songs talk about the ocean and coming from the West.
- They were happy to show the sites and share about it from their own tribal perspective.
- **BRITTANY** tells that the positive side of the project was to preserve.
- Now, there are many more singers who are learning the songs today. It's a positive trend.
- Also other projects they've worked on such as **NATIVE FOODS** with urban gardens and seed banks with **POMO** tribe. Also cooking classes with traditional native foods.
- Mellissa is a board member of the **Bioneers** organization with Tom Goldtooth. An Indigenous Forum is an environmental organization to help build and strengthen the Indigenous population.
- A great gathering. A lot of hands on work with traditional style.
- This year a Canoe project of building them will be done.
- **BIONEERS** a Native project! (<http://www.bioneers.org/>) dedicated to all the same principles.
- **WE** are in real dire times with environmental natural disasters, etc.
- Tony's response:
  - **CO** Plateau is most biological and linguistically diverse. What are ways we can do that? **Bioneers** is a great outlet for others to learn about the work of the gatherings.
  - They have embraced media, created DVD's, etc.
  - More hands on training, capacity building, and work to practice what we are talking about it.
  - National Science Foundation has given grants to a few tribal NGO's to do work in native science. Work can also be done with them.
  - **Drake** suggests keeping the sacredness of the language or songs in the heart. Don't destroy it.
- **Glenmore** likes the Catch and Release method which is Melissa's project. Revalidate the teachings, not trivialize anymore.
- What was given to a Tribe belongs to them. You have to respect, where it comes from.
- The songs are healing. We learn by listening and observing.
- We have to create a roadmap to go beyond that and not just learning by watching a recorded video or listening to a recorded song.
- All access video pass was given because they recognize what is going to be shared and recorded is going to be respectful.
- Tony discussed volunteers to be apart of subcommittee. They include:
  - Melissa
  - Octavius
  - Bucky
  - Loretta
  - Brittney
  - Paulita
  - Sunny
  - Maurice

#### **Discussion on where to hold the next gathering:**

- We should go to Havasupai and have a gathering there. We need to respect the elders from there and go to them. Possibly in Sept or Oct. 2011.

- Honor the elders by having the next mtg. in **Havasupai** so the community can also be involved.
- **Bioneers** is in early Oct. so the next gathering should be in early Sept. or later in the month of October.
- Each of the next 4 gatherings should be around **Water**, the next one on **Health**, the next one on **Language/Culture**, and the next one on **Sacred Sites**.
- There are a lot of tribal NGO's who want to be here.

**Closing Comments / Remarks:**

- **Phil Stago** welcomes all to stop at a Natural Spring at **MP 369** on the right, just pass the **Hawley Lake** turn off. Offer your prayers and make sure to get water from there before you go home.
- Tony gave closing comments and **Phil** said closing prayer
- Gathering adjourned at 3:00 PM