

# THE TRIBAL NATIONS EXCHANGE

## INFORMATION SHARING ON

### U.S. ARMY CORPS OF ENGINEERS

### ACTIVITIES IN INDIAN COUNTRY

#### Department of Defense Announces 2002 Conservation Conference

The Department of Defense (DoD) has posted an Internet site for its 2002 Conservation Conference. The 17 –21 June 2002 conference will be held at the Loews Ventana Canyon Resort in Tucson, Arizona.

The theme of the meeting is *DoD's Conservation Program: Proactive Planning for Mission Support*. As noted in the meeting announcement, the theme addresses successful efforts undertaken to integrate conservation requirements with military mission needs. It provides a forum to raise issues, share success stories and lessons learned, and address and begin planning for future conservation-related needs.

The agenda and on-line registration for the conference are now available at a conference website. Please see <http://web.dandp.com/conservation/conference.html> for complete conference coverage.

#### EPA To Convene 6<sup>th</sup> Tribal Conference

The Environmental Protection Agency (EPA) is partnering with the Pyramid Lake Paiute Tribe to produce the 6<sup>th</sup> National Tribal Conference for Environmental Management. The conference will take place in Reno, Nevada from 4-7 June 2002. It is regarded as one of the premier environmental events in Indian Country.

With as many as 900 participants expected, the conference provides an opportunity for tribal leaders, environmental managers and scientists to interact with, and discuss issues of vital interest in Indian Country, with Federal representatives. Additional conference information will soon be available on a conference website or you can contact Ms. Lela Leyva, Conference Coordinator for the Pyramid Lake Payute at (775) 574-1000 or [lleyva@powernet.net](mailto:lleyva@powernet.net).

#### USACE Regulatory Program Launches Historic Review of Procedures

On 8 March 2002 a **FEDERAL REGISTER** notice announced the USACE Regulatory Program is reviewing its National Historic Preservation Act (NHPA) requirements contained in 33 CFR Part 325, Appendix C. This review is necessitated by the 1992 Amendments to the NHPA and the January 2001 revisions to the Advisory Council on Historic Preservation (AChP) regulations at 36 CFR Part 800.

The 8 March Notice is the first of many steps in the review process and is intended to provide Tribes, SHPO's, THPO's and the public with an opportunity to submit comments on the Corps Appendix C efforts. The Notice and additional information can be found at [http://www.usace.army.mil/inet/functions/cw/cecwo/reg\\_](http://www.usace.army.mil/inet/functions/cw/cecwo/reg_).

#### BOOK NOTE

by  
Erwin Roemer, Memphis District

#### The Buried Mirror, Reflections on Spain and the New World

This is a comprehensive history of Hispanic culture. Carlos Fuentes, the author, has been called Mexico's greatest living writer and he gives to us a fresh and comprehensive look at the relationship between Spain and the Americas. He presents this in a manner both easily read yet offering insight on fascinating details of the complexity of Latin America, and what it means to visualize the relationship of modern Hispanic culture everywhere to its past, present, and future. In the introductory portion of this book Fuentes asks the question: is there anything to celebrate regarding present day conditions in Spanish-speaking America? His overall reply is positive, and it is made through an eloquent review of Spanish culture from ancient times in Europe leading to the New World. Fuentes focuses on how a European tradition of mixing cultures in the Iberian peninsula – the cultures of Christianity, Islam, and Judaism, for example – led to a very particular and unique approach to how Native Americans, Europeans from Spain and Portugal, and Africans formed a cultural heritage with, in Fuentes' words, "... the greatest joy, the greatest gravity, and the greatest risk." In fact, probably half of this book is devoted to exploring the European connection to Hispanic America. On the other hand, the influences of Native American cultures on this European intrusion, now 500 years in the making, are clearly indicated. Archeologists will appreciate Fuentes' respect for the material record in, for example, the way the book's title is based on pyrite mirrors known from El Tajin. Fuentes sees these mirrors as an analogy in that Hispanic American culture is a series of reflections of culture, bouncing back and forth between Europe/Africa and the New World. Followed through time is the struggle for Hispanic American culture to come to an understanding of its background and values. For example, Fuentes explains how the 1800s South American elite held many European values ranging from the Enlightenment to a role as a consumer society dependent on yet dis-embracing its motherland. Fuentes is a good communicator, fighting what he called in an interview: "...this cacophony that pretends to be information, is never knowledge and is bad information at that." That approach assures that Native Americans who read this book will come away with accurate information provided respectfully, and those of us who work with Native Americans will gain clearer understanding of the heritage and complexity of their modern cultures. At the end of this book, we are left, regardless of our personal connections to Native Americans or descendants of Africans or Europeans in North, Central, or South America, with revitalized insight we too are part of this amazing series of coincidental and deliberate interactions among major cultures of the world formed into something new – the ultimate in cumulative effects! *1999 (paperback) by Mariner Books, Houghton Mifflin Company, Boston-New York. Originally published 1992.*

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#### **DoD Establishes Native American Policy Team**

In 1998, the DoD published its' American Indian and Alaska Native Policy. This policy addressed the DoD's trust responsibility, requirements for pre-decisional consultation, and responsibilities for natural and cultural resource protection. A newly established Native American Integrated Process Team (NA IPT) will focus on implementation of the Policy by integrating the efforts of the military departments and Army Civil Works. The IPT will serve as an advisory body for the DoD and as a focal point for sharing information. The IPT also will serve as a forum for discussing compliance, Tribal, and consultation matters. Specifically, the IPT will review proposals for the Legacy Program, address issues for the Native American Lands Environmental Mitigation Program, support training initiatives, and support the DoD representative on the Advisory Council for Historic Preservation.

***Information provided by Mr. Chip Smith,  
Office of the Assistant Secretary of the Army  
(Civil Works)***

#### **American Indian Navy Test Pilot Prepares for Space Shuttle Mission**

By Philip Chien, Indian Country Today, Oneida, N.Y.  
Knight Ridder/Tribune Business News –

CAPE CANAVERAL, Fla.--The first seven [NASA] astronauts were all white Anglo-Saxon Protestants. And all of the astronauts who flew on the pioneering Mercury, Gemini and Apollo missions were white males. It wasn't until the space shuttle era that minorities and women were encouraged to apply and qualified ones were interested. The first American woman and first black astronaut flew in 1983, and the first Asian-American in 1985. But no American Indians -- until now. Maj. John Herrington, a Navy test pilot, is scheduled to fly on the STS-113 mission in September. His great-grand mother is a full-blooded Chickasaw and his father comes from a Choctaw heritage. But Herrington notes, "I didn't grow up in the culture, so I can't tell you what life's like on a reservation. A lot of things I did in my life, the problems, paralleled a lot of things you see in the (American Indian) community. Just from what I've learned. I've always been proud of the fact that I'm Chickasaw. "We were proud of the fact that we didn't grow up in that culture. In the 40s, 50s, 60s, you didn't talk about being Indian, certainly in Oklahoma. You didn't talk about it -- people wanted you to blend in. You didn't learn the language. My granny didn't talk to her son. My grandpa didn't talk to my mom in the language. My granny was fluent in it, but you didn't pass it down, it was something you didn't do. So I never learned the Chickasaw language." Herrington was born in 1958 in Wetumka, Oklahoma. His family

moved around many times because of his father's work in electronics manufacturing. So Herrington and his brother and sister grew up in Colorado, Wyoming and Texas. He notes that in the 1970s his mother wanted him to know more about his cultural background. "She said 'You are a Chickasaw, let's get you enrolled in the tribe. That we have you identified - what your heritage is,'" he said. "But as I look back on it, I think 'What things would you have done different growing up.' I would have loved to have learned more, to stay in Oklahoma and learned more. I would have loved to have learned much more from my parents and grandparents than what I was taught. It's inherent to the kind of person you are. What you believe in and what you believe about other people. "When I lived in Wyoming, I distinctly remember being in seventh grade on Main Street on Friday nights and watching cowboys and Indians get in fights. Alcoholism was rampant; there was a lot of racism. It was real prevalent. But I wasn't part of the community; I was just a little kid going to junior high. I was dark skin, dark complexion. People treated my mom with disrespect at the junior high where she worked because she was Indian. You see it, but it doesn't register. I do remember what I saw when I was there, it wasn't pretty. "I know what my heritage is, that's who I am. If I go to New Mexico and I meet people who have grown up and lived all of their lives on reservations, I can meet my uncle. Identical, same type of person, same personality. We just didn't grow up in that environment. It's just a part of you. "I identify with all of the people I meet, because we're all the same. Be they Hopi, or Eskimo, or Mohawk. You meet the people and you have this connection and say yeah that makes sense to me, and you realize there is a connection no matter where you're from." In 1996 [NASA] selected Herrington as its first American Indian astronaut. But he is not the first Native involved with the space program, or even the first in his family. His father, James Herrington, owned a patent on an electronic device flown on the Apollo moon missions. Only a small percentage of an astronaut's time is spent flying in space, or even in training for a specific mission. Most of an astronaut's career is spent in technical positions supporting other shuttle missions or representing the entire astronaut corps at technical meetings. Herrington had one of the most desirable positions for an astronaut, helping to strap fellow astronauts into the shuttle as they prepared to fly in space. He said, "I think the most enjoyable job I've had is working at the Cape. To be able to strap your office-mates into a vehicle and do that work and in very short order watch them fly in to space, the job satisfaction is incredible. I've had so much fun the past two years." Last September Herrington got the important phone call he was waiting for. "Wow. There are three neat phone calls you get -- the first is when you come to get interviewed. The second is when you get selected. The third is you've been assigned to a flight. You remember that very well. You always wonder when it's going to happen. It takes your breath away. This is

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what I've worked for so long, and I get the opportunity to do it. I want to do a good job, I want to do very well." Since then Herrington has been in training as a member of the STS-113 crew, currently scheduled for launch in September. The mission has two extremely important goals. First the mission will exchange long-duration space station crews. Herrington will be with the shuttle when it launches and lands. However the shuttle will launch with a fresh three-person space-station crew and return to Earth with a crew which is finishing its four-month stay in space. In addition the shuttle will carry a 29,000-pound, 42-foot piece of the space station's truss. Five shuttle flights are required to assemble the football-field long truss. Two robot arms are needed to move the truss from the shuttle's cargo bay to the space station, one arm mounted on the shuttle and one on a mobile cart mounted on the space station. After the truss is in place Herrington and fellow astronaut Michael Lopez-Alegria will make three spacewalks to make connections between the new truss and the space station. Herrington noted, "If I can be (the flight engineer) or walk in space that would be fantastic. I get to do both. Isn't that something? I couldn't ask for more." Astronauts are permitted to carry a small number of personal items as souvenirs of their missions. Most choose symbolic items like school pendants or jewelry for their family. Herrington is thinking about several Native items. He said, "I've been presented with a couple of beautiful eagle feathers I'd like to fly. Some music. Maybe a little bit of tobacco and corn. Some really basic things which tie to the traditions. It would be a good way to carry into space the thoughts and good wishes of the people I've met." While Herrington is the only American Indian astronaut there are many native Americans involved in the space program as engineers, scientists and in other roles.

### **Tribal Partnership Report Available From IWR**

A new report was recently completed as part of the Institute for Water Resources (IWR) Policy Studies Program **TRIBAL PARTNERSHIP PROGRAM: Issues Relevant to Working with Native Americans and Alaska Natives on Section 203 Studies** (IWR Report IWR 01-PS-3).

This report identifies and examines opportunities and policy issues associated with implementation of the Tribal Partnership Program, authorized by Section 203 of the Water Resources Act of 2000. The legislation authorizes the Corps to work collaboratively with Federally recognized American Indian and Alaska Native tribal governments (tribes) to study the feasibility of water resource projects that will substantially benefit tribes. Section 203 studies may address a number of purposes: flood damage reduction, environmental restoration and protection, and preservation of cultural and natural resources.

While the program has not yet received funding, the report examines a number of topics and issues relevant

to Section 203 implementation in anticipation of future funding support. The report discusses potential studies that could be conducted under Section 203, along with the nature of products or services potentially allowed under Section 203. Examples of work conducted with tribal partners through other existing programs and authorities are provided.

Discussion is presented regarding the use of the Corps' Tribal Policy Principles in developing and guiding implementation of the Section 203 program. Additional issues discussed in the report include: cost sharing, ability to pay, and work-in-kind for Section 203 studies, concepts relevant to cultural resources preservation studies (e.g. consideration of cultural and ethnic significance) and conducting studies with tribal sponsors (e.g. communication styles and dealing with potentially sensitive information). Federal interest with regard to Section 203, formulation and evaluation issues, and other planning considerations are discussed.

The report discusses potential coordination and collaboration with other Federal agencies in assisting tribes, and includes brief summaries of some of the relevant programs of other agencies. The intent is that awareness of these programs may facilitate assistance to the tribes through collaborative efforts that leverage Federal resources. Preliminary suggestions are offered regarding potential legislation and policy, actions and ideas that may be useful in implementing the Section 203 Tribal Partnership Program.

The report is available at: <http://www.iwr.usace.army.mil/iwr/pdf/tribalsec203report.pdf>. Questions about this study and report can be directed to Meg Smith (703-428-6303) or Lynn Martin (703-428-8065) at IWR.

### **Los Angeles Computers Go to Indian Tribes**

The Los Angeles District Logistics Management Office (LMO) has an inventory of computers to donate to needy schools. Per Executive Order 12999, April 1996 "Computer to School Program," LA District continues to provide excess computers to schools. Tribal schools receiving computers last year were: Navajo Nation Rough Rock High School in Chinle, Arizona- approximately 30 computers; and Tohono O'Dum Indian Tribal School, Gila Bend, Arizona approximately 15 systems. Other schools assisted under this program were St. Turibius Elementary School, Los Angeles, California and Fontana Unified School District, Fontana, California. If you know of schools that can use the computers, please contact the Los Angeles LMO office. The school Administrator must submit a request to: U.S. Army Corps of Engineers, Los Angeles District, Attn. Rosemarie Sandoval, 911 Wilshire Blvd., Los Angeles, California 90017.

***Information provided by Glynn Alsup, Los Angeles District***