

From the Eagle's Nest

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2002 Southeast and Northeast Summer Youth Practicum



Eastern Band of Cherokee Tribal Game Warden



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2003 National Conference Update



USFWS National Liaison Update



HAZ-MAT Training Update



FUNDRAISER POSITION

The Native American Fish & Wildlife Society seeks a Fundraiser at its National office in Broomfield, CO. Please contact the Society at: (303) 466-1725.

Closing date is: January 15, 2003.

PRACTICUM EXPERIENCE MEANS SHOWCASING TRIBES

by Karen Lynch, NAFWS

This year's 38 student participants at the 2002 Native American Environmental Awareness Summer Youth Practicum showcased home-made videos of their tribal lands, produced slide shows, showed photos of their tribe's natural resources, brought music and food, dressed in their tribal regalia, or exhibited tribal artifacts.

"This sharing of our tribal communities creates not only an awareness of where they come from, but it relates our similarities and differences as Native people," said practicum coordinator of 10 years, Sally Carufel-Williams.

"It fits with what the Native American Fish & Wildlife Society is about: The sharing of knowledge and information."

She said it is central to the program's purpose and teaches the students to be aware of environmental issues that effect their tribe(s). It gives them the opportunity to meet their tribal officials or natural resources managers, or those that can give them the information for their presentations.

On the second day of the practicum, as the students give their presen-

(See - Practicum Exp. - p.8)

MEMBERS: IT IS TIME TO THINK ABOUT THE 2003 NATIONAL

by Sally Carufel-Williams

Plans have begun in earnest for the upcoming 21st annual National Conference to be held May 19 - 23, 2003 in Traverse City, Michigan. Conference hosts are the Great Lakes Region and the Grand Traverse Bay Band of Ottawas and Chippewas.

The host hotel for this conference is the Park Place Hotel, 300 State Street, Traverse City, MI 49684. The Park Place has given us a good conference rate of \$79/night which is below the government rate. Make your reservations early at 1.800.748.0133. The cut-off date for reservations is April 19.

At a recent meeting of the conference planning committee, the theme, "In the Spirit of the

Lakes" was chosen for the 2003 conference. The conference coordinator is Great Lakes Regional Director, Faith McGruther and the conference program chairman is Regional Director, Don Reiter. Bill Bailey and Christine Mitchell from Grand Traverse; Dave Conner from Red Lake; and Bob Jackson from Minneapolis are also serving on the planning committee. However, the invitation is open to any of our Great Lakes Region members to serve on the committee as we welcome and need your help. We had to raise the registration fee and the preregistration fee will be \$150 and on-site registration will be \$175.

Grand Traverse is hosting the Traditional Feast; however, it is still "our way" to share at feasts. So, any of our tribes, members, departments, etc., are welcome to donate to the Traditional Feast. If you are able to donate food, etc.,

(See page 3 - Conf.)



National Environmental Awareness SYP staff. (Standing L-R): Tammy James-Pino; Dinalynn Audette; Sally Carufel-Williams; David Stand; Joe McDonald; Dusty Miller; and seated in front, Ryan Pino. Other counselors and interns not pictured are: Shilo Comeau; Wanbli Williams; and Erica Washee.

224 MEMBER TRIBES

Agdaagux Tribal Council/Akiachak Native Community/
Akiak Native Community/Akutan Traditional Council/
Allakaket Village Council/Arapaho Business Council/
Asa'carsamiut Tribal Council/Almatuak Traditional
Council/Barona Band of Mission Indians/Bay Mills In-
dian Community/Beaver Tribal Council/Big Sandy
Rancheria/Birch Creek Village Council/Blackfeet Tribe/
Bois Forte Reservation/Bridgeport Indian Reservation/
Caddo Indian Tribe of Oklahoma/Catawba Indian Na-
tion/Chalkstik Village Council/Chemehuevi Indian
Tribe/Cherokee Nation/Chevak Traditional Council/
Cheyenne & Arapaho Tribes of Oklahoma/Cheyenne
River/Sioux Tribe/Chippewa Cree Tribe of the Rocky Boy
Reservation/Chippewa of Nawash Band/Chistochina
Village Council/Chitimacha Tribe of Louisiana/Citizen
Potawatomi Nation/Clarks Point Village Council/Coeur
d'Alene Tribe/Colorado River Indian Tribes/Colville
Confederated Tribes/Comanche Tribe/Confederated
Tribes of Coos. Lower Umpqua and Siuslaw Indians/
Confederated Salish & Kootenai Tribes/Confederated
Tribes of the Goshute Reservation/Confederated Tribes
of Grande Ronde/Confederated Tribes of Siletz Indians/
Confederated Tribes of the Umatilla Reservation/Crow
Creek Sioux Tribe/Eastern Band of Cherokees/Eastern
Pequot/Ekwok Village Council/Elk Valley Rancheria/
Ely Tribe/Evansville Tribal Council/False Pass Tribal
Council/Fond du Lac Band of Lake Superior Chippewa/
Fort Belknap Community Council/Fort Independence
Paiute Tribe/Fort McDowell Mohave Apache/Fort
Mojave Indian Tribe/Fort Sill Chiricahua Warm Springs
Apache/Fort Peck Assiniboine Sioux Tribe/Grand
Traverse Band of Ottawa and Chippewa/Hamanahville
Indian Community/Hoopa Valley Tribal Council/Hopi
Tribe/Hopland Band of Pomo Indians/Houlton Band of
Maliseets/Husla Tribal Council/Hydaburg Cooperative
Association/Iowa Tribe of Kansas & Nebraska/Iowa Tribe
of Oklahoma/Iqurmiut Traditional Council/Jamestown
S'Klallam Tribe/Jicarilla Apache Tribe/Kaibab Band of
Paiute Indians/Karuk Tribe/Kaw Nation of Oklahoma/
Kenaitze Indian Tribe/Ketchikan Indian Corporation/
Keweenaw Bay Indian Community/Kickapoo Nation of
Kansas/Klamath Tribe/Klawock Cooperative Associa-
tion/Kodiak Tribal Council/Kotlik Traditional Council/
Lac Courte Oreilles Band of Lake Superior Chippewas/
Lac du Flambeau Chippewa/Lac Vieux Desert Chippewa
Tribe/Leech Lake Chippewa Tribe/Little River Band of
Ottawa Indians/Little Traverse Bay Bands of Odawa In-
dians/Louden Village Council/Manokotak Village
Council/Manzanita Band of Mission Indians/Marshall
Traditional Council/Mashantucket Pequot Tribe/
McGrath Native Village Council/Menominee Indian
Tribe/Mentasta Tribal Council/Mescalero Apache/
Miccousukee Tribe/Mississippi Band of Choctaw Indians/
Modoc Tribe of Oklahoma/Morongo Band of Mission
Indians/Nambe Pueblo/Nanwalek IRA Council/
Narragansett Tribe/Native Village of Aika/Native Village
of Barrow/Native Village of Deering/Native Village of
Eklutna/Native Village of Elim/Native Village of Eyak/
Native Village of Fort Yukon/Native Village of Goodnews
Bay Traditional Council/Native Village of Kotzebue/
Native Village of Kwinhagak/Native Village of Mekoryuk/
Native Village of Shaktoolik/Native Village of
Shishmaref/Native Village of St. Michael/Native Village
of Wales/Native Village of White Mountain/Navajo Na-
tion/Nenana Native Council/Nez Perce Tribe/
Nightmute Traditional Council/Ninilchik Traditional
Council/North Fork Mono Rancheria/Northern Chey-
enne Tribe/Nottawaseppi Huron Band of Potawatomi/
Nulato Tribal Council/Oglala Sioux Tribe/Ojibway 1850
Treaty Council/Oneida Indian Nation/Oneida Tribe of
Indians/Organized Village of Kwethluk/Osage Nation/
Ottawa Tribe of Oklahoma/Passamaquoddy Tribe/
Pedro Bay Village Council/Penobscot Indian Nation/
Picayune Rancheria of Chukchansi Indians/Pilot Point
Traditional Council/Pilot Station Traditional Council/
Poarch Band of Creek Indians/Pokagon Band of
Potawatomi Indians/Ponca Tribe of Nebraska/Port
Gamble S'Klallam Tribe/Prairie Band of Potawatomi
Nation/Pueblo of Acoma/Pueblo of Cochiti/Pueblo of
Isleta/Pueblo of Jemez/Pueblo of Laguna/Pueblo of
Pojoaque/Pueblo of San Ildefonso/Pueblo of Santa Ana/
Pueblo of Santa Clara/Pueblo of Taos/Pueblo of
Tesuque/Pueblo of Zia/Pueblo of Zuni/Pyrmaid Lake
Paiute Tribe/Qawalangin Tribe of Unalaska/Quapaw
Tribe/Quigan Yavagungin Tribe/Quileute Tribe/Rainy
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braska/Santo Domingo Tribe/Sault Ste. Marie Chippewa
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Tribe/Seneca-Cayuga Tribe/Shoalwater Bay/Shoshone-
Bannock Tribes/Shoshone-Paiute Tribe of Duck Valley/
Shuswap Nation/Sisseton-Wahpeton Sioux Tribe/Sitka
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Mission Indians/Southern Ute Tribe/Spirit Lake Sioux
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Sioux Tribe/Swinomish Tribal Community/Stevens Vil-
lage Council/Stillaguamish Tribe/Summit Lake Paiute
Tribe/Swinomish Tribal Council/Tanana Tribal Council/
Three Affiliated Tribes/Tlingit & Haida Central Council/
Tohono O'odham Nation/Tribal Government of St.
Paul/Tsawwassen Indian Band/Tuolumme Me-Wuk
Tribal Council/Turtle Mountain Band of Chippewa In-
dians/Ugaskik Traditional Village/Unga Tribal Council/
Upper Sioux Community/Ute Indian Tribe/Ute
Mountain Ute Tribe/Walker River Paiute Tribe/
Wampanoag Tribe of Gay Head/White Earth Reserva-
tion of Minnesota/White Mountain Apache Tribe/
Wichita & Affiliated Tribes/Winnebago Tribe of Ne-
braska/Yakutat Tlingit Tribe/Yankton Sioux Tribe/
Yavapai-Apache Nation/Ysleta Del Sur Pueblo/Yupit of
Adreatski/Yurok Tribe

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FROM THE EAGLE'S NEST

Is a communication tool to inform and facilitate the exchange of NAFWS news and information nationally, including Canada. We seek relevant information from our members and others who are interested. However, at times we do have limitations, so please understand if we should select another vehicle for your valued information.

EXECUTIVE DIRECTOR'S MESSAGE

Ira New Breast



Whether we control our minds or relinquish them to other forces, it is possible for our wills to be swayed one way or another thus, with no satisfactory end; subjecting them to any negative wind.

The fall of 2002 appears to be a time of uncertainty. As the nation prepares for military action in the Middle East, the economy and stock markets continue to lessen daily confidence. The congressional elections and posturing threaten to place the nation's operations and budget on hold as acts of terrorism and potential threats infringe upon our freedom of movement and sense of security, while the nation's administration obliges us to ponder the future and policies of intent upon the environment. Noted, that these affairs and other subject matters are broad in scope, yet there still lingers a foreboding sense of apprehension when we contemplate how we factor into the solutions, which only time will address.

In the wake of 9/11, the Society's newsletter of fall 2001 conferred our own tribute and perspective to the heart felt sympathies that went out to all those affected. The Society's message reaffirmed that we are all related in the family of humanity. As Native Americans, we continue to maintain the strong principles that uphold the

ideals, ethics and morals, which have come to distinguish the country. And with conviction, sincerity and passion, we observe the meaning of the phrase, "United We Stand".

America is the land of plenty where the common man, woman and child can literally enjoy the fruits of their labor. The land where our ancestors lived and died is now the very foundation from which America and all its citizens have the freedom of choice to embrace their own ideals of prosperity and/or pursue lives of distinctive independence.

The bounty of the land nurtures us all. From that core of support we derive benefits in life, and so from this perspective we are all connected, united.

Our American society and style of democratic government is built on the strength of free enterprise. For those individuals who have flourished or floundered in the system, there is one common factor that is confronted: There is no such reality as "something for nothing." Whatever is given must be returned. A great responsibility rests on everyone. What can be given in return for any success or benefit that is realized? It is evident that we are all connected, and must recognize our responsibility and commitment to each other with compassion. In our daily aspirations and activities to reach immediate or long

term goals, attention must be given to what we will give in return.

We control our minds. Either we control them or we relinquish control to other forces, and our minds and our wills are swept one way, then another, with no satisfactory end, subject to any negative wind. Whatever the mind can conceive and believe, it can achieve through desire of definitiveness of purpose and spiritual attention.

An important example is gifted to us through our ancestors. Historically, Native American life was a constant struggle to survive in what is now deemed inhospitable conditions. Even so, our ancestors, in every tribe, did it successfully and fruitfully. The reason for this rests in their constant spiritual attention to all activities in life. The successes of our forefathers and grandmothers had been achieved through united purpose and spiritual involvement.

*"The successes of
our forefathers
and
grandmothers
had been
achieved through
united purpose
and spiritual
involvement."*

Do we succumb to adversity where uncertainty appears or apprehension may linger? United with a common purpose, supported by our individual attention to a spiritual component, we are empowered to succeed on a national, regional,

local or individual level. Through striving to live a good life, we enable ourselves to succeed. In time, by giving our awareness and attention to our roles and responsibilities, a direction will come if doubt and anxiety threatens to distract us from finding clarity and reason.

In the Blackfeet language, we have a word that I'd like to share with you that summarizes the various messages presented here: This word is *Ikakimmat*, it means to try hard.

Ira Newbreast, Executive Director, NAFWS

(Conf. cont. from p. 1)

please contact Christine Mitchell. There will also be a small pow wow after the Feast as the Tribe has beautiful dance grounds right near the Feast site..

At the 2002 national conference in Anchorage, the NAFWS Conservation Officers Association was formed to address the needs of our CO's, develop a plan for CO training, state priorities for future services, and to develop the plan and policy for the national and regional shoot competitions. These gentlemen, including Bill Bailey, will be in charge of the national Shoot.

The committee would like to inform all our members that any resolutions to be presented at the annual National Business Committee should be circulated well before the meeting and be presented to the Board of Directors at least 24 hours in advance.

Plans are also in the works for other conference activities: a golf tournament, a possible fun shoot, an archery tourna-

(See p. 4 - Conf.)

PRESIDENT'S MESSAGE

Ron Skates, President
U.S. Fish & Wildlife Service
Region 6, Bozeman, MT



Greetings Everyone,

I hope you all had a great summer and were able to take time out and enjoy your family and friends. It seems as if the seasons just fly by anymore and especially so since the Society usually has something going on.

Most of the Society functions this summer were centered on Regional conferences and youth practicums. I had a great opportunity to participate in our national youth practicum, which was held at Mt. Evans Outdoor Education Lab School in Evergreen, Colorado. It was great to be able to talk to our youth and learn about them and their aspirations for the future. To say the least, I was impressed not only by the youth that participated but by our

staff, counselors and presenters who dedicated a lot of their time and effort to make this a great success. I commend each and every one of them for their dedication and continued support for helping the Society make this a special experience for the youth.

In August, we had our Board of Director's meeting, primarily to discuss the future of our National Office in Broomfield, Colorado. Those of you who have been to our office over the last few years have seen us go from a country setting to being surrounded by apartment complexes and other commercial entities. Needless to say, it is hard to find our office unless you know exactly how to get there. The other issue we are facing is that we just don't have enough room to accommodate our operation anymore and the

landlord has the building up for sale. At our Board meeting, we were prepared to look at several options, which included relocating our office to other areas of the country. Our Executive Director, Ira New Breast put together several site options along with cost of living expenses associated with that particular part of the country. But before we explored the options, it was decided that each of the Board members and the Staff would have an opportunity to give their own opinion of where the Society should be located. Subsequent to that discussion, it was decided that the National office would stay in the Denver area. The Board also felt that the staff had been through enough over the last year and it was time to get on with the business of the Society. At that time, the Board took action to allow the staff to begin the process of looking into financing for a new office building that would accommodate our needs and would be a facility that depicts us as an organization.

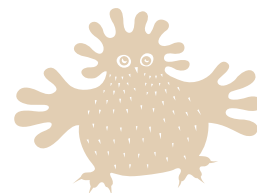
On another note of importance, Ira New Breast and I traveled to Anchorage, Alaska this summer to meet with a couple of our staff members there and to resolve the vacancy issue

resulting from the departure of Elijah Donat, who was our Regional coordinator in Alaska. As luck would have it, we were able to hire Ms. Adelheid Herrmann, who was a past Board member of the Society, is well connected throughout the Alaska Region, and has served in the Alaska State Legislature for six years. Welcome aboard Adelheid!

As of this writing, there are many exciting things going on in the Society and we expect to be relocated soon—so stay tuned. Once again, I would like to thank our membership for their continued support over the years and will look forward to seeing many of you either at your regional conferences or at the national conference that will be held in Traverse City, Michigan in May 2003. Until then, may the fall season bless you and your family with many of the resources it has to offer.

God Bless,

Ron Skates



(Conf. cont. from p. 4)

ment, tours, basketball tournament, fishing and hunting opportunities, etc. Participants can apply for a turkey license and can also get a three-day fishing license. If any of you are interested in the spring wild turkey hunting, you may visit the Michigan DNR's web site at www.michigan.gov/dnr (check for Area K). You can visit the Traverse City's Convention & Visitors Bureau's web site at www.tcvisitor.com or call

1.800.TRAVERS for more information on Traverse City and the surrounding area. This whole area is extremely "family friendly" and since the Society is a family organization, this would be a great time to bring yours to Michigan. Lastly, the planning committee discussed having entertainment in the form of a "jam session" at a welcome reception on Monday night. This would be open to Society members and local musicians. (Pay no attention to Jim

Chambers when he claims he will be jamming with his harmonica; the last time he did this, he ended up playing his comb).

Great Lakes members, please note: because the Region is hosting the national conference, the Region will have its annual meeting, banquet and awards ceremony on Sunday, May 18th at the Park Place. The Region will be having a fund raising gun raffle and all conference attendees are invited to buy tickets.

The committee would also be grateful for donations to the annual auction, raffle, coffee breaks, as well as the Feast. As mentioned above, the agenda is still in the planning stage and the committee is open to suggestions for presentations, trainings, or anything that would make our national conference a continued success. The Society is still a grassroots organization and you, as fish and wildlife people,

(See p. 5 - Conf.)

PRACTICUM STUDENTS VISIT EASTERN CHEROKEES

by Karen Lynch, NAFWS

It is July 10, 2002, and 40 students from the Southeast and Northeast Regions hop on the bus to visit the Eastern Band of Cherokee Tribe (EBCT) in Cherokee, North Carolina. They are glad to see another tribal reservation and learn what goes on with Cherokee tribal natural resources.

Following the one-hour bus ride from Camp Swanannoa to the EBCT, the students are met by Ken "Buff" Maney, the Assistant Director of Fish & Game and former NAFWS Board Director who escorts them to the tribal hatchery several miles from the town of Cherokee.

Upon arrival at the hatchery, the students rushed to the brood ponds filled with fish. "The tribe stocks at least 360,000 fish each year," said Maney, "this includes albino rainbow, brook trout, and brown trout."

He said the fish are brought from various federal hatcheries. The Brook trout come from Utah, the Brown trout are donated from the Wolf Creek hatchery in Kentucky, and the rainbow trout are brought from the Erwin Hatchery in Tennessee.

Inside where the fish are reared, students viewed frye and fingerlings in several of the tribe's 22 raceways. These fish, when grown, are

(Conf. cont. from p. 4)

know that strong grass roots help everything else flourish. We really want you to come to Michigan next May.

used to stock one of three ponds on the reservation.

Following the hatchery, students learned about the history and culture of the Cherokee at the tribally run *Museum of the Cherokee Indian*. Students browsed the museum curio shop, cultural history, and listened to the language of the Cherokee people.

After lunch, the students spent the afternoon visiting two successful tribal enterprises. One of these: The Cherokee Bottled Water plant. This main facility is responsible for water treatment and filtering out of various chemicals in the water. After the chemicals are removed, the water is exposed to ultraviolet light and prepared for transport to a bottling plant.

Known for its quality purified water, the Cherokee Bottled Water recently received a top award similar to the Gold Medal of bottled waters for its taste by the 12th Annual Berkeley Springs International Water Tasting Contest. The water comes from the Oconoluftee River which flows from the Great Smokey Mountains National Park and on through the Cherokee reservation. The tribe began capturing its water in 1998.

Later, students headed to the other successful tribal enterprise: The Cherokee Tribal Waste Management Program and waste transfer station. This 12-year old economic boom for the tribe generates significant revenue and serves other counties in the surrounding area.

Through daily waste collection from restaurants and tribal casino, the tribe developed a recycling program that includes waste from bio-solids, food wastes, and backyard composting. The tribe sells the composting material to the general public while

educating the community about its need to recycle.

"I am concerned about the environment and it was good to see that there are tribes out there that are actually recycling," said a Kiowa student from Oklahoma, Taryn Anquoe.

"It seems that the Cherokees are really improving their community through recycling and education. The composting program makes sense and it was not boring at all."

Summer youth program experiences bring students into the program to educate them about their environment and to get them to think about pursuing careers in natural resources. For Anquoe, her visit to the Cherokee Tribal Waste Management center made her aware of the problems

associated with trash. "Before I came to this summer program, I really didn't know what to expect, and I'm glad it has made me realize that we can't take our environment for granted."

Anquoe also said she enjoyed visiting the tribal fish hatchery. She said, "I've never seen so many fish in one container! It was like Native people at a giveaway — the fish rushed to the food when they were fed."

Tim Wahweotten, Potawatomi from Kansas liked what he learned at the tribal hatchery. "It was interesting and educational to see how organized the hatchery was, otherwise there wouldn't be so many fish to produce."

Another student from
(See Students Visit - p. 13)



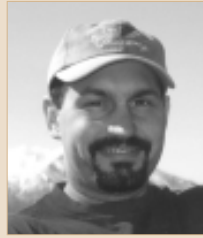
Southeast and Northeast summer youth practicum students observe albino rainbow trout at the Eastern Band of Cherokee fish hatchery.



Eastern Band of Cherokee Fish & Game Department staff pose for photo. Standing (L-R): Ken Maney, Doug Reed, Morie Lossiah, and Charlie Toneea.

LIAISON'S UPDATE

by: Patrick Durham, Native American Liaison, USFWS



Howdy folks! I owe Regional Directors Don Reiter and Faith McGruther as well as the Great Lakes tribes an apology. The budget crunch at the end of the fiscal year made it impossible for me to attend the Regional conference as planned.

Last Eagle's Nest was the first edition in seven or eight years that I didn't get an article in and I am sorry for that lost opportunity. I have a lot of catching up to do so let's jump right in.

As of October 4, the Fish and Wildlife Service's (Service) proposed rules for the Tribal Wildlife Grants (TWG) and Tribal portion of the Landowner Incentive Program (TLIP) have cleared the Department of Interior and are currently being reviewed by the Office of Management and Budget (OMB). When they clear OMB and are published in the *Federal Register* the thirty-day public comment period will begin. We will respond to comments and hopefully will get the request for proposals out around the end of the calendar year.

Recall that the TWG program is a \$5 million appropriation for Tribal programs that address fish wildlife and their habitats including species not hunted or fished and the TLIP is a 44 million portion that will address listed species and species of concern. I know this has been a long time coming and I thank you all for your patience. The support from

Indian Country has been overwhelming and I am thrilled that we will be able to get some funding on the ground relatively soon.

The Service met with its Canadian counterparts to discuss the transportation of eagle items across the international border. They are seeking a way to formalize a process that would remedy the situation. The support (and pressure) from Indian Country on this issue has been instrumental in moving this issue forward.

At this time, Service Special Agents and Wildlife Inspectors will not cite members of U.S. Federally recognized tribes crossing into Canada with Eagle items for cultural or religious purposes if they are declared. Service officers can seize or cite individuals for smuggling feathers so it is important that the feathers are properly declared when individuals leave the U.S. and again upon the return from Canada. If anyone experiences any difficulty, please call me immediately at (202) 208-4133.

Another closely related issue deserves mentioning. As you know, the National Eagle Repository no longer provides migratory bird (hawks, falcons, water birds, etc.) parts and feathers as it once did. However, the Service has a policy of not confiscating these items from tribal members for simple possession.

When people call in to report that they have found

a dead migratory bird and want to give it to tribal members, the Service must inform them that they cannot. There is not a religious use exemption allowed at this time under the Migratory Bird Treaty Act (MBTA), as there is in the Bald and Golden Eagle Protection Act. In fact, it is a violation of the MBTA to establish possession of a migratory bird carcass. The Service will destroy items that it has or accepts possession of.

To correct this situation, a mechanism needs to be established that allows non-Indians to possess migratory bird carcasses for the purpose of transferring them to tribal members. This is something that I know is of great concern to you and I hope to help find a solution. I encourage you to e-mail me at <pat_durham@fws.gov> with any suggestions or comments that may help to resolve this issue.

In other news, I have seen Billy Frank, President of the Northwest Indian Fisheries Commission (NWIFC) several times recently over the past few months along with several other NWIFC representatives. Mr. Frank is a great advocate for Indian fish, wildlife, environmental and sovereign rights and I don't want to miss the opportunity to thank him for his efforts, partnership with the Service and personal friendship.

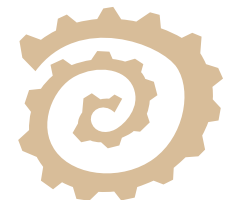
The tribes of the Southwest have established the Southwest Indian Fisheries Commission to address many of the issues they face as well as looking at some national fisheries concerns. Jon Cooley, formerly the director of White Mountain Apache Tribe's Natural Resource division is their Executive Director. He and Butch Blazer, former Society president, visited last week

to introduce the Commission to various Congressional representatives and Federal agencies.

The Society's Executive Director, Ira New Breast, Society President, Ron Skates and I, visited the offices of the National congress of American Indians (NCAI) a few weeks back just to see the offices and discuss how both the Service and the Society could be a better partner to the organization. NCAI takes its lead from their committees and I look forward to working with their Natural Resources Committee.

Other quick items; Former Society Regional Director, Carol Jorgensen is now the Director of the EPA's American Indian Environmental Office; Don Reck is the BIA's new national Endangered Species Coordinator; former Society staff, Emma Featherman-Sam popped up in my office a few weeks ago and she is still running the Badlands Bombing Range cleanup effort at Pine Ridge; I participated in the Society's Northeast Regional Conference and ... I ate porpoise meat; I met far too many people to thank individually for their help and partnership at the Tribal Economic Summit in Phoenix last month but you know who you are, and, I cannot tell you how important your presence and letters are in pursuing Tribal agenda items for the Service. Keep them coming.

I hope to hear from many of you over the next quarter and as always, call me if I can be of any help.



NEZ PERCE DEDICATE HATCHERY TO RESTORE SALMON TO IDAHO'S CLEARWATER RIVER

LAPWAI, IDAHO- The Nez Perce Tribe dedicated the Nez Perce Tribal Hatchery, a state-of-the-art facility that is designed to mimic natural conditions and increase in-stream salmon survival rates. The hatchery, located on tribal land just outside of Lewiston, Idaho, will help restore spring and fall chinook populations in the Clearwater River Basin.

"Salmon are of critical importance to the culture and economy of the entire region," said Samuel N. Penney, Chairman of the Nez Perce Tribal Executive Committee. "Thanks to this hatchery and the efforts of many people across the Northwest, the Tribe can help turn back the extinction clock on salmon."

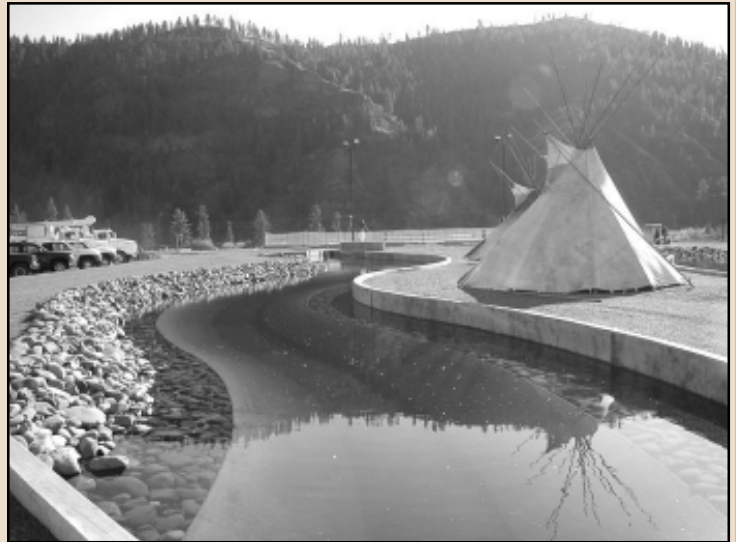
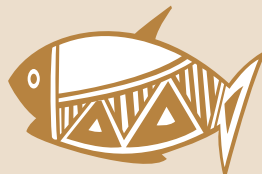
Built by the Nez Perce Tribe and funded by Bonneville Power Administration, the hatchery will help restore native populations of salmon listed as threatened under the Endangered Species Act (ESA). Other significant partners in developing the hatchery include the Northwest Power Planning Council, the U.S. Forest Service and various state and local government entities. The hatchery will benefit tribal members, sports fishermen, and the entire region.

The special design of this conservation hatchery allows fish to be raised in an environment that is closely aligned with that of their wild cohorts in their growth, behavior, coloring and other developmental traits. Several rearing techniques simulating natural conditions, will encourage the hatchery-reared fish to behave like naturally reared fish to increase survival rates. It will accommodate the incubation and early rearing of 1.4 million fall chinook salmon and 625,000 spring chinook salmon.

The program also involves rearing and releasing juvenile salmon at seven locations throughout the basin to encourage the return of adult salmon to native spawning areas and traditional tribal fishing sites. This will lead to even greater harvest opportunities for tribal and non-tribal anglers.

"Traditionally, hatcheries were designed to rebuild depleted wild stocks for harvest. With this approach, our goal, over time, is to have enough returning adult salmon spawning in the natural environment to create a self-sustaining population," said David Johnson, Nez Perce Tribe Fisheries Manager.

From a News Release by the Nez Perce Tribe, October 9, 2002.



NATURES Channel, rearing stream designed to mimic natural conditions.



Nearly 400 people witnessed the dedication ceremony.



On October 29, 2002, the Nez Perce fisheries crew spawned the hatchery's first fall chinook salmon.

CHEROKEE GAME WARDEN ON THE JOB

by Karen Lynch, NAFWS

Enforcing the law, just one of the many tasks assigned to Eastern Band of Cherokee (EBCT) game warden, Ken "Buff" Maney.

As an Assistant Manager of the EBCT Fish & Game Management, Maney oversees the tribal hatchery, supervises three game wardens, and promotes the Cherokee fish & game programs.

"When I first came to this position nine years ago," said Maney, "I had to learn things real quick."

"Everyday is different. It just depends on what's happening out there."

In August, he helped the Chamber of Commerce by disseminating information to the public about the Cherokee Tribe Fish & Game Department. Then he worked with ESPN Magazine about promoting the fishing derby at the Cherokee Reservation in



As a game warden, Maney said they make sure sportsmen have licenses, there is no over-harvesting and only Eastern Band of Cherokees are allowed to hunt.

July

In July, when the Southeast Summer Youth Practicum students visited his reservation, he served as a tour guide and made sure arrangements were set with the various Cherokee tribal programs to meet with the students.

After the arrival of the students at the Cherokee tribal hatchery, he explained how the hatchery is maintained.

He said the tribe strives each year to reach the goal of 360,000 fish, which includes rainbow trout, brook trout and brown trout donated from Federal hatcheries throughout the country.

"This year, we didn't make the 360,000," said Maney, "most likely because of the dry weather so we ended up with at least 10,000 less of that number."

The EBCT have at least 30 miles of streams on the reservation and three ponds where the hatchery fish are released. The fishing season runs from March until February or 11 months. "Fishing is a real

draw for the tribe," he said, "we take in at least a half a million a year just in fishing licenses."

He added, "Our tribal members are not required to have a fishing license, they just need their tribal card."

Patrolling the reservation for game poachers also comes with the job.

"I'd say we catch poachers at least once or twice a year. They kill black bears for their gall bladders and then sell it to a buyer who sells it as an aphrodi-

siac."

He said there is open season on black bear, wild hog, and small game such as quail, pheasant, raccoon, and possum. "There is a closed season now on white-tailed deer and turkey because there are not very many right now."

Prior to the tribe opening its casino, it took precautions not to harm the environment said Maney. "This is how the tribe looked into other ways to generate income for the tribe."

Tourism and sport fishing became economic draws for the tribe "bringing in at least a half a million," he said.

"Tourism and sport fishing became economic draws for the tribe, bringing in millions."

Before being hired as Assistant Manager, Maney worked as a tribal police officer for 10 years but says he'd rather work as a tribal game warden.

"There isn't anything else I'd rather do. What's so unusual about my job is that it's all-unusual," he says with a laugh.

"There's nothing that surprises me anymore. I've even had to pick up dead animals, dogs and cats. It's just part of this multi-faced job."

Maney served as a Board Director with the Native American Fish & Wildlife Society from 1998-'99 and was instrumental in the development of the first ever Southeast Regional National Shoot Team.

(Practicum Exp. - from p. 1)

tations, it is evident what is most important to them.

Athabaskan student, Justin Weiser from Minto, Alaska shows his video of a potlatch memorial ceremony.

"The dancing in this video is the celebration or potlatch that we have which always includes traditional food and dancing.

"With the dancing, there is the hitting of sticks together which gets faster and faster according to the drums.

He said this ceremony usually goes on for three days.

Cross-border issues are a concern to Robert Benedict, a Mohawk of Akwesasne of New York.

"To have dual citizenship of two countries is a common thing for tribes in my area," said Benedict.

"Those who live within the Akwesasne territory which includes Canada, have both citizenships.

"Some of the issues we have in Akwesasne territory are smuggling of cigarettes and whiskey because certain brands are not available in the U.S. and so these items are smuggled from Canada."

Proud of her Tlingit heritage, Dolores Johnson, from Koliganek, Alaska wears her traditional regalia.

She wears a crown-styled seal fur hat with beads that dangle in front of her face and a calico tunic commonly worn by her people.

Following Dolores, Amanda Hendrickson, also an Alaska Native exhibits a black and red Tlingit shawl with a frog design reminiscent of its importance to her people.

She speaks about the importance of totem poles in Kasaan, Alaska and that she even has seen a totem

(see p. 9 - Practicum Exper.)

(Practicum Exp.- Cont.from p.8)

pole carving with Abraham Lincoln's face at the top."It was because of what he stood for,"she said,"the freedom of slaves."

In Montana,the Northern Cheyenne Tribe have 450,000 acres of tribal land,said Johnny Rodriguez,a student at St.Labre High School in Lame Deer, Montana.

"We have pasture for at least 85 bison and though my tribe has millions of tons of coal, it is not being developed. And we also have untapped gas and oil. The fish are dying because of the poor management of reservation hydrology which has lowered water quality.It is also unsuitable for irrigation which means, no alfalfa for farmers."

From southwest Oklahoma,Dane Poolaw relates that the Kiowas don't have a reservation but plots of land in checkerboard areas because they were forced to sell most of their land through the years.

Poolaw,from Anadarko, Oklahoma said there are dumpsites on his tribal land which is a big problem,"because everyone dumps there."

As a member of the Kiowa Gourd Clan,Poolaw also played gourd dance song that was composed in honor to his grandfather,a veteran of the U.S.Marines.

"I thought this camp was going to be hiking, fishing, and outdoor activities,"said 17 year-old Martin Wind from Tahlequah,Oklahoma.

"What it has been for me, is a spiritual and cultural awakening.

"It was good to see many Native American teachers who are succeeding in their professions,"said Wind.

"I realized by coming here,how much natural resources are important for

tribes. Tribes need to be educated so they can deal smartly when they negotiate their natural resources," he added.

"Natural resources is one of the powers we still control."

"I'm very impressed with the students' presentations,"said an instructor at the camp and environmental lawyer,Vickie Sutton, Lumbee,a professor at Texas Tech University.

"This represents the great diversity among tribes and the diversity of issues throughout Indian country.

"Such issues ranging from garbage collection to serious water impairments," she said.

"For the students,it helps them to learn about other tribal cultures and concerns across the globe."

This was Sutton's first time to teach environmental Indian law at the practicum. Her presentation to the students included sacred sites,natural resources,the Endangered Species Act,Environmental Policy Act,Bald Eagle Protection Act,American Indian Religious Freedom Act,Indian Land Title,and sovereignty issues.

As this day of presentations winds down,more presentations await until all have had their turn. In the meantime,there is eagerness from the students to hear other Native natural resource persons speak throughout the week.

Teachers represented a wide array of natural resource topics. They ranged from forest ecology, forest fires,traditional Native hunting techniques, bison:an ecological force, and tracking techniques.

A team also came from New Mexico to teach Integrated Natural Resource Management Scenarios.



Ron Skates, Society President, gives the student information about the Society and his role as president.



Practicum teachers pose for a photo. (L-R): Student intern, Erica Washee, Pat Durham - USFWS; Jim Garrett - Doctoral student; and Vickie Sutton - environmental lawyer/professor.



Ira New Breast, Executive Director of the Society taught a class about the ethical and moral responsibility of hunting. He also talked about the historical importance of living spiritual lives that Native people practiced for their survival.



Pat Durham, Native American liaison with the U.S. Fish & Wildlife Service teaches students about tracking animals.



Amanda Hendrickson shows a Tlingit drum to the practicum students.

NAFWS/UAB HAZMAT TRAINING STILL GOING STRONG

by Alan Veasey, UAB

I know that many of you were saddened to read in the previous edition of From the Eagles Nest of the passing of Barbara Hilyer. Barbara was well known as the main force behind the hazardous materials training conducted jointly by the NAFWS and the University of Alabama at Birmingham (UAB). Those of us at UAB are now preparing to begin our first training season without Barbara. Although we are very sad about losing her, we intend to keep the program going strong. Barbara would have wanted it that way.

There have been some important personnel changes in the UAB program. I am now directing the UAB program and Lisa McCormick, our Curriculum Coordinator, is coordinating UAB's involvement in all joint NAFWS/UAB training.

Since this is a time of change, we thought it would be a good idea to give everyone an update on the status of the training program, including the types of training we provide, our accomplishments so far, the challenges we face, and our goals for the coming year.

Program History:

NAFWS and UAB have been working together for four years to bring hazardous materials training to tribes all over the U.S. Funding for the training is provided through a grant from the National Institute of Environmental Health Sciences (NIEHS). So far,

through our joint efforts we have trained over 1,300 people to handle hazardous materials emergencies safely.

Training Available:

We are currently offering several types of hazardous materials training. The courses we offer include the following.

First Responder Awareness Level is an 8-hour course that teaches people how to recognize and identify hazardous materials and what to do if they discover or witness a hazardous materials emergency. It teaches a defensive, hands-off approach to insure that responders and the public remain safe and that more highly trained responders are promptly notified to deal with the emergency.

First Responder Operations Level is a 24-hour course that includes all the basic objectives of first responder awareness level, but also prepares trainees to perform basic hazardous material control operations to safely stop or limit the spread of a spilled hazardous material. An example of a basic hazmat control operation would be building a simple dike or dam across a ditch in advance of a spilled product. Operations level training involves field exercises and has special equipment requirements. Because of that, we generally only do the class within 1000 miles of Birmingham and we require the group hosting the course to provide some of the equipment required.

Incident Management Systems (IMS) is a 16-hour course that teaches emergency responders how to function as a part of the IMS, a system used to coordinate and control emergency response operations. IMS is required to be used in hazmat

response operations by OSHA and EPA. It is also the preferred system for managing other types of emergency operations such as wildland fire fighting and large-scale emergency medical operations.

Clandestine Drug Labs is a 4-hour course that teaches law enforcement and other emergency services personnel how to respond if they encounter an illegal drug-manufacturing laboratory. This training is warranted by the extremely dangerous nature of the chemicals used in illicit drug manufacturing.

Specific Topics Courses are 8-hour courses that cover several specific topics selected based on the needs of the trainees. UAB has a standing list of available specific topics related to chemical safety.

Goals for the New Training Year

As this is written, we are beginning our fifth year of joint NAFWS/UAB training. We plan to continue offering the same lineup of courses all over the country. To keep the program strong we need to meet some specific goals this year.

For one thing, we need "fuller" classes. Sometimes in previous years we traveled a long way and ended up with just a few trainees. Bigger classes will keep our cost per trainee lower, which increases our chances of continued funding from NIEHS. For the same reason, we will be trying to schedule back-to-back courses, especially for courses that involve air travel.

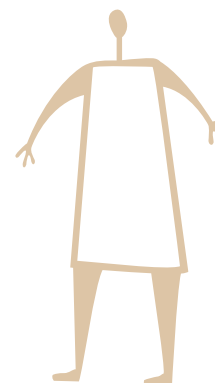
Also, we need to develop a "peer training" network. Peer training means that the people we directly train in our courses

then train others in their workplace or community. We can then report the resulting secondary training numbers to NIEHS. So far, no peer training that we know of has been done through the program. We will be trying to develop ways to promote and track peer training over the coming year, and will provide technical support to peer trainers.

How to Host a Course

We are looking for people around the country willing to host our courses. The most important part of hosting a course is being able to get enough people together who want to attend. In some cases, it may require recruiting people from several tribes, communities, or organizations. We will also need a suitable training room with tables and chairs for the trainees, a projector screen, and a few other simple items. We will provide the audio/visual equipment, manuals, and other teaching materials needed for the training.

If you are interested in hosting a course, you can contact Cynthia Rouillard with NAFWS at 303-466-1725, or Lisa McCormick with UAB at 205-934-8013 or lcraft@uab.edu.



First Place Essay
A Captive Experience
Martin Wind, Oklahoma

I am Martin J.Wind from Okemah, Oklahoma. I am a tribal citizen of the Creek Nation but I also have Kiowa and Cherokee blood. As a 17 year old senior, I will attend Sequoyah High School in the fall of 2002 and graduate in the year 2003. From gathering information from all of the guest speakers and overall experiencing the full gift that nature has to offer, I am able to write this essay for the Native American Fish and Wildlife Society, Summer Youth Practicum.

Since the exploration of the Europeans to our land, we were known as Indians, but in all reality, anybody who has the least bit of knowledge knows that the indigenous people that thrived on this land called America, were not from India. I believe that the name should be extinguished, when referring to our people. When playing the game 'Cowboys and Indians' in kindergarten, nobody every wanted to be the Indian. The Indian was the so-called villain in every situation. Stereotypes like this caused the white society to view the Natives in a disrespectful nature. Not only in childhood games, but also in television, like the ever-so popular western show with stars like John Wayne. Giving nicknames to us like 'wagon burners' and 'injuns'.

Since our society is slowly understanding us as people, the name Indian has been released from the vocabulary of history books and other updated documentaries about us. Native American is the term used to name us today. When I hear 'Native American' a civilized and Americanized society comes to mind. Unlike the derogative term 'indian', which in so many John Wayne short describes us as savages and uncivilized.

To be native to a place means that you were the first inhabitants of an area. When America says that Christopher Columbus discovered America they should realize that what he discovered was only a name. We were the ones to discover him because he didn't know where he was voyaging.



The streets of my hometown of Okemah, are always dead. Nobody is ever outside because it's always too hot. If they do go outside there is never

anything to do. When growing up in that town, I past time by riding my bike or just walking around. Though nobody was with me, I never felt alone. The Great Spirit that lives inside of my heart comforts me in times of solitude. Nature also gives me a feeling of

freedom.

The element of nature that is most like me is the wind. It is my protector, my comforter. Like the spirit, you cannot see it, but you know it's there, like water or fire, the wind is connected with the earth. It brings life to all creatures and plants. You can hear the trees talk and move with the help of the wind. On the plains, I watch the grass dance as the wind passes over it. Without the powerful wind, the birds would be without mobility. They could not soar as high as the clouds and keep watch over the land that humans take advantage of.

I want to share the same characteristics as my protector the wind. In my walk in life, I want to do what the wind does to creation. I want to help my people in the struggle for life equality, to be the air beneath their wings and give direction to them. So many desperately need guidance when growing up. I believe that the way to help change our people's mentality of inconsistency is by reaching them when they are young. Our youth today sometimes lack the consistence mind of direction. The only way we can break the cycle of alcoholic dropouts is by reaching the youth of today and tomorrow. This week-long camp is one of the greatest ways to accomplish that. I only wish that many more Native American youth could attend this and experience all that nature and the spirit has to offer. This camp is a chance of a lifetime to bring out the pure spirit inside all of our Natives. Sometimes Native youth grow up without the advantage of knowing what being an indigenous born Native of this land is all about. We need to inform our Natives of how

(See - Martin, on p.14)

2nd Place Essay
Jacquelyn Tocktoo
Yupik & Inupiaq
Anchorage, Alaska

I am Jacquelyn Tocktoo. I am a Yupik and Inupiaq Eskimo. I was born and raised in the largest city in Alaska, Anchorage. I am still able to eat traditional food and attend Native gatherings. I am soon to be a junior at West Anchorage High School. I am writing this essay because I want the Native American Fish & Wildlife Society to understand how great of an experience this camp was for me.

Being Native people means to be indigenous. It also means knowing the land and being able to use the land like you know the back of your hand. That's exactly what we learned at this camp. This week was so awesome. I would never have learned so much about the Native people in school. I enjoyed being around the 38 other Native students, making lasting friendships. I have more respect for other tribes and Native cultures. I grew more as a Native person and realized that it is possible to live our traditions and still succeed in the western civilized society. This Summer Youth Practicum has made me have a better perspective on life now and I have a stronger spiritual connection.

During this summer program I was told to think of what part of nature I thought I was related to, whether it be an animal or a plant. To be honest, I had no idea what was expected of me. I never really sat along and paid attention to my surroundings. I experienced a lot of new things and was able to relate to the environment. I chose the grass. Colorado has had a drought and is extremely dry. Yet, the grass still has the will to survive. It wouldn't survive without the help of the sun and the rain. The sun provides nourishment and the rain provides refreshment. I relate to that because I am very strong willed and will keep our culture alive. Just as one blade of grass is never alone, I cannot survive alone.

I am very involved with school-related programs. I am a

(See - Jacquelyn on - p 14)



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3rd Place Essay - (Two essays took 3rd Place)

Ida Williams
LaConner, Washington

Respect: *It is What We are Taught*

Hau, Mitaku Oyapi.

How are you? My name is *Psetin Wiyan*, which means Ash Tree Woman, or more commonly Ida Williams. I am Oglala Lakota, Northern Cheyenne, Santee Sioux, and Ojibwe. I am an enrolled member of the Flandreau Santee Tribe. I live in LaConner, Washington on the Swinomish Reservation. I am 15 years old and currently attending LaConner High School and will be a sophomore this coming fall.

After attending 10 amazing days at the Native American Fish & Wildlife Society's Youth Practicum, I believe I became better prepared to answer the following questions: What Does It Mean to Be Native to a Place? What Relationship to I Have in Nature? What do I Plan to do to Ensure the Survival of Native People on this Earth? And finally, I am to write a prophecy of my future. As a young Native American woman, these are my answers:

To be Native to a place means you can always go back, no matter how long you've been away. You respect the land and the land respects you. You'll always and forever be comfortable and accepted there. You'll know how to live and survive on the land. Wherever you are Native to, you'll have an understanding and relationship with the land. You'll know when it's thriving and you'll know when it's hurting – just like a loved one.

Relationships are important for survival. Relationships take love, responsibility, and more important, they take respect. In nature, I more relate to the tree, it being my name in all. We share many naturally good qualities. We both stretch out our branches to help those in need. We both know how to protect and shelter little ones. We both also have adapted a rough outer edge to protect our complicated layered insides. Finally, we both have strong, deep, powerful roots. Although we share some qualities, I still wish I could be so generous, so that I could give everything I have,

including my life, wholeheartedly and not even think about it. That's what I wish.



I am going to become a doctor, a doctor who understands and respects the use of natural Native medicines and remedies. I hope that by knowing modern medicine and traditional

medicine, I will be able to help our people survive and lead healthy lives. A wise man by the name of Noble Red Man, described in a book, a cure for diabetes. He said he ate a berry so sour that it cured him. My mother, among hundreds of other Native people, suffers from diabetes and maybe after my training, I will be able to cure them either medically or traditionally.

Ten years from now, I will most likely be finishing my medical training at a university of my choice, as well as on my native lands. There I will learn all I need in order to become a complete Native doctor. There has never been a doctor in my family that had the knowledge of both modern and natural medicine. I plan to be the first but I hope there will be many more to follow throughout Indian Country. I plan to take my training with me when I return to the rez to help my people.

Spending ten days at Mt. Evans with the staff and my fellow students changed my perspective on so many things in life. In some ways, it changed my life. I learned respect, responsibility, what it means to be Native to a place, what I must do for the survival of my people, and where I want to be in ten years. I have grown more as a person in the past ten days than I have in the past ten months. I look forward to coming back next year and experiencing this all again. I know I have made life-long connections with some of these people and, together, we will strive for the top again.



3rd Place Essay - (Two essays took 3rd Place).

Stephane Povatah
Tewa & Navajo
Keams Canyon, Arizona

My name is Stephane Povatah. I am a member of the Tewa and the Navajo Tribes. I live in Keams Canyon,



Arizona, but am originally from Gallup, New Mexico. I go to school at Hopi Jr./Sr. High School. My school has only 300-400 students.

While attending the Native American Fish & Wildlife Society's camp, I experienced spiritual growth. I turned in my essay and the application not thinking that I would get accepted. Once I got word that I was accepted, I was honored. I never have left my home to travel so far and for so long. So this started off very scary. As I arrived, I noticed a lot of other kids of many ages and tribes. I was excited! I couldn't wait to get to know all the kids. The days started and I got to know all the people, which made it a lot easier to learn.

The other thing that made it easier to learn was the abnormal classroom. Our classroom was majestic. Our ceiling was the sky full of stars, our walls were high with trees, and our teacher was nature. I loved it. I was taught many useful subjects. Respect was the number one rule we all had to learn. As days went by, I learned about nature and how, we as Native Americans, connect to nature and how to deal with issues like racism and prejudice. Also how to learn our traditions and keep our culture up to date. Keep it in our hearts and teach others of the cultures. I believe that I was spiritually fed.

The meaning of "being native to an area" is to know the area well as it is my home. Knowing that I could survive if the electronic materials were to die. I would know the whole area so well that I would come back to live. It would be my home.

My relative in nature is the tree. The trees give off air to help living creatures. The tree

(See p. 13 - Povatah)

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(Povatah- Cont.from p.12)

stands tall and bold. The tree has a strong stump to ensure strength. I want to help people make a successful living. I want to stand tall and bold without fear. I want a strong stump to ensure my traditions and culture.

My plan to ensure the survival of my culture is to teach. I must teach my peers that their traditions are important and valuable. It is funny! My friends tell me that "life is hard". I was taught that life is meant to be hard. When we, as spirits, were living with our creator, we were told that life was going to be hard but we accepted that. We were told to keep strong and to provide ourselves to the creator so that we could survive with a righteous life. As we were born, our memory was taken away and we forgot. Now being here on earth, we are to live faithfully and humbly.

I learned that every day is a struggle. As Native Americans, we know how to survive in hard situations, so this isn't a problem. The new age has caused a lot of problems. I say this because it is easy to get mad and find a beer. It is easy to walk out and not listen to your elders. It is easy to choose the wrong rather than the right. Life is meant to be hard so, for some, it is hard to handle anger without beer. It is hard to sit down and listen to your elders. It is hard to choose the right from the wrong. This is how it is to be. If we do live as we are meant to, great blessing will follow us. There is a huge award in store when our path ends and a new one begins.

I think that the Native Americans will prosper with great blessings in ten years. Native Americans have always been the chosen ones. Now is our chance to show people that we are good people and we love the struggles of life. I also predict that I will get blessed with the knowledge of my people and receive the great blessing to return home and help my Tribe.

In conclusion, I experienced love, compassion, and respect from my friends and nature. It is a great feeling. I would have never learned that I was related to a tree. I would have never wanted to be a tree. But this camp showed me the great qualities of Mother Earth. I haven't thought of a specific way to help my people, but I know that I can make a positive difference. My prophecy I predicted will have an impact on other Natives and me. I can't wait to help!

FOUNDATIONS ESTABLISH PARTNERSHIP

Patrick Durham, Foundation Trustee

We are negotiating a partnership with the National Fish and Wildlife Foundation (NFWF) that will revitalize our Foundation.

The NFWF offers its expertise and international notoriety. Our foundation brings its knowledge of Indian Country and grassroots representation of the Society to the table. The combination of our organizations will institute a unique corporate know-how that can navigate the back roads of Indian Country to help conserve our natural and cultural resources.

NFWF representative, Don Glaser said, "We want to create a program that

capitalizes on the traditional Native American reverence for the land and ensuring that the link is not broken to the younger generation who will be the stewards of these lands into the future. We also want to assure the development of tribal conservation expertise to provide the resources, technical knowledge, and cultural sensitivity to restore and protect lands, while seeking economic opportunities to create sustainable resource development".

Since its founding in 1984, NFWF has supported over 5,000 grants and leveraged \$226 million in federal funds for more than \$700 million in on-the-ground conservation. Since 1991, it has awarded more than 80 grants, leveraging more than \$7.5 million, in support of tribal participation in natural resource

conservation, training, and education projects.

Our initiative focuses on three basic conservation needs: 1) A *conservation fund* to meet conservation needs for Native American fish and wildlife projects; 2) A *tribal lands program* that supports land acquisition and management needs of tribal communities; and 3) A *conservation education program* directed toward Native American youth, tribal leadership, tribal conservation staff, and technical staff. At the center of this proposal is the recognition that the ultimate objective and necessary outcome is a self-sustaining organization supporting the mission of the NAFWS.

(Students Visit - Cont. from p. 5)

the Mississippi Band of Choctaw Indians, Ashley Wesley, was especially glad to see so many Cherokee tribal members at work on their homeland.

"It's evident that they are trying to keep their culture alive and they don't want it to die out. They are really trying to save the environment."

She added, "I was particularly impressed and inspired with the language of the Cherokee that is included at the museum showing how the language is written and spoken. It is almost like our Choctaw language."

At day's end, the rains came adding to the humidity and it was back to Camp Swannanoa. This mountainous and heavily green region located in the Appalachians served as an ideal location to host a summer camp. Teresa Harris, Southeast Region

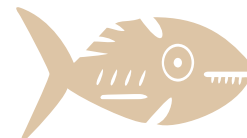
board director said the combination of two regions hosting the summer program worked out well this year.

She said, "I hope that we can do it again next year. I know the students all bonded and they all said that they have new friends from other tribal regions. With all the hard work put into it, it was well worth it in the end."

Students that participated in the practicum came from Oklahoma, Kansas, Mississippi, South Carolina, Rhode Island, and New York. Instructors represented the Northeast and Southeast Regions and taught classes in: Conservation Law Enforcement/ Hunter Education; Tree and Plant Identification; Hazardous Materials; Wildlife Veterinary Services; Forestry and Fires; and Study Habits & Learning.

The following agencies

and organizations helped sponsor this first Southeast/ Northeast Summer Youth Practicum: U.S. Fish & Wildlife Service (Northeast and Southeast Regions); U.S. Forest Service (Southeast); EPA - Northeast; Catawba Indian Nation; Catawba Bingo; Eastern Band of Cherokee Indians; Leon D. Jones, Principal Chief of the Eastern Band of Cherokee Indians; ISWA Children & Youth Program; BIA - Cherokee Agency; Native American Fish & Wildlife Society; CLEAR of University of Alabama; Swannanoa 4H Education Center; Narragansett Indian Tribe; and the Mashantucket Pequot Tribal Nation.



(Martin - Cont. from p.11)

important our land is to us, and what we can do to insure that are tribes don't lose any more land to unimportant associations with non-Native power.

How I plan to ensure the survival of our people as a nation, as a culture, and as a protector is by succeeding in the 'white man's world'. I will not be a statistic. The Native dropout rate of high school students is very high. We already have a poor population of Natives in our school today. To the white society we are the minority, to the earth we are an endangered species. Being a Native you're already a member of the minoritized society. Although we are rarely recognized as citizens of a country we raised from birth, we will never lose our place as indigenous people. Nature has given everyone of us characteristics that non-Natives have. We are the protectors of the earth and we have always been.

Education is very important if you want to succeed in America today. Many Natives have the label of being unsuccessful when it comes to education. So many of my friends are being held back because of grades. There are some that don't even graduate, which cause enormous effects later in life.

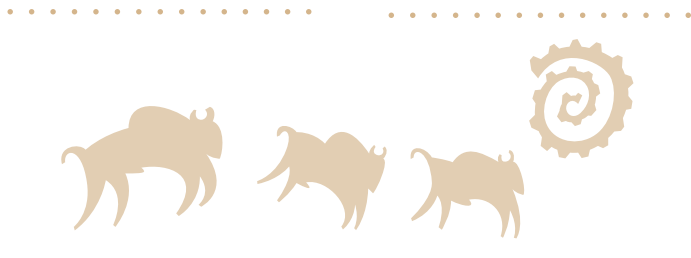
Alcoholism is another problem that threatens the success of our Native people. So many would rather go out and get drunk and party than do something with their lives. The problem has become so bad in my town, that the Natives are envied and ridiculed if they don't party or do well academically. The Natives that are financially independent and don't rely on the government to take care of their lack of food, are seen as the outsiders. I was called a white boy because of the clothes that I wear, or the way that I talked, or because I did my homework. We are the minority in most public schools. Within the Native society the few that are educated and financially secure are the real minority.

My prophecy within the next ten years, is to see my people having a lot more hope and concern for the future. Today, being Native is a gift. A lot of youth see it as a curse because when they see that their fellow natives are pathetically poor in morals

(See - top of next column)

and ethics, they feel that is the true Native way. If more and more youth today have camps like this one they will look at themselves in a new and positive way. But it doesn't stop there because the next generation will need the same attitude. The way to reach the next generation is by informing today's youth and hopefully, when we have children, we will pass the knowledge on. Which will eventually break the cycle that we are cursed with today.

People must realize what it means to be a Native. That's the only way to preserve our Native society. This Practicum helps to do just that, by giving us major insight on the nature and spiritual aspects of our cultural society. This week long camp was the best gift that anybody has given to me in a long time. This gift is the gift of knowledge and will stay with me for the rest of my time. Not only will this camp benefit my life but also the life of my children. By doing this I will insure the preservation of our people. The key to life is survival, surviving as Natives and as people.



(Jacquelyn - Cont. from p. 11)

co-founder of a women's leadership group at my school. I loved the feeling of starting a program in which others can benefit. I also enjoy knowing that I can make a difference by starting a curriculum of leadership which many can benefit from. To ensure the survival of our culture, I along with another student who attended this program am more than happy to start an Anchorage student chapter of the Native American Fish & Wildlife Society. We will be the first high school to do so. We can spread all the knowledge we have gained and provide the opportunity to know about the work available in the environmental field.

In the next ten years, I see

(See next column - Jacquelyn)

INTERNATIONAL WILDLIFE CONFERENCE SEEKS NATIVE PRESENTERS

The Wildlife Society is co-hosting the 3rd International Wildlife Management Congress to be held in Christchurch, New Zealand in December 2003.

They are currently seeking Native American fish and wildlife managers, natural resource managers, as presenters at its conference.

This will be the first time a wildlife management meeting of this magnitude has been held in the Southern Hemisphere.

Deadline for submission of papers is: February 28, 2003.

For more information contact: Rick Wadleigh at USDA-APHIS, (303) 969-6565, x. 232.

(Jacquelyn -)

myself with a PhD in virology. I want to enter this field of study because I am fascinated with micro-organisms and it will help me watch over my people. Not too long ago, I had an interview for an internship with the State Department of Epidemiology and saw an article on the wall. It was about Tuberculosis in a rural Alaskan village. Epidemic nurses were in that village tracing where it came from and figured out how to stop it. I admire that and would like to help out.

As a Native, I have a better sense of pride. I feel that I have the responsibility to support my people in every way I can. I have an enhanced understanding of our people and a better spiritual relationship with respect. So now I am able to do so.

SOCIETY MEMBER PASSES ON

Funeral Services for U.S. Forest Service Officer, Michael Staples were held on September 7, 2002 in Cass Lake, Minnesota. He was a member of the Society for the past two years.

His death, while on duty was an accident "when a deer struck by an oncoming vehicle went through the windshield of his pickup."

Staples had been a role model within the law enforcement community, tribal community and became a valued member of the Forest service family.

He is especially recognized for his ground breaking work as the Forest Service liaison between tribal governments and members of tribes especially the Leech Lake Band of Ojibwe to work with the Forest Service.

He also brought law enforcement perspectives to the Forest leadership.

As a federal instructor, he trained game wardens in defense tactics, firearms, ice-safety and taught law enforcement classes at the Leech Lake Tribal College.

As a fire investigator, he investigated methamphetamine labs within forested areas and was described as a "committed person in all that he did. He liked to work with youth, he organized community events, and was always willing to help people in need with his time, advice, or donations."

At least 200 officers from across the state of Minnesota and across the country attended his funeral and to honor him.

He left a wife, Robin,

(See next page - M. Staples)

21st Annual National Conference Native American Fish & Wildlife Society

MAY 19-23, 2003
Traverse City, Michigan

Theme: In the Spirit of the Lakes

Call for Papers/ Presentations:

Contact: Don Reiter
dreiter@itol.com

Pre-Registration:

\$150 (May 1, 2003)

On-Site Registration: \$175

Conference Hotel:
Park Place Hotel
www.park-place-hotel.com
\$79/night (April 18 cut-off date)

Participants may apply for a Turkey license through the DNR Website:
www.michigan.gov/dnr (check Area "K"). A 3-day fishing license can also be obtained.

*Hosted by the Grand Traverse
Bay Band of Ottawas & Chippewa
Tribes & The Great Lakes Region*

For more Information: Don Reiter: (715)799-5116; Faith McGruther:
fmcgruther@light-house.net

Conference Highlights

- ◆ Great Lakes Region Meeting - Banquet & Awards
- ◆ Panels/Trainings/Workshops
- ◆ National Business Meeting
- ◆ Keynote Presentations
- ◆ National Conser. Officers Shoot Competition
- ◆ Traditional Feast & Pow Wow
- ◆ Banquet/Awards/Auction
- ◆ Archery Tournament
- ◆ Fun Shoot
- ◆ Basketball Tournament

CALENDAR OF EVENTS

December 4-6, 2002-
Developing a Tribal Air
Program (TAP), Dallas, TX. For
more information: Institute for
Tribal Environmental
Professionals at Northern
Arizona University, (928) 523-
7792.

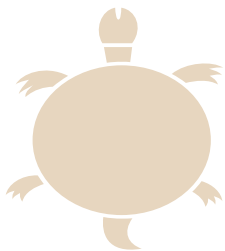
December 7, 2002-4th
Annual Cutthroat Trout
Fishing Tournament,
Pyramid Lake, Nevada. Hosted
by the Pyramid Lake Paiute
Tribe and the Pyramid Lake
Fisheries. Entry fee \$40.
Contact: (775) 476-0500.

March 2003 - Great Plains
Regional Conference. For
more information contact:
Ron Skates (406) 585-9010 or
Todd Hall (701) 627-4760.

May 1-4, 2003 - Walton
League American Wetlands
Conference, Minneapolis, MN.
Conference will provide
information on a broad array
of wetland issues, with a
special focus on conservation
of the nation's vulnerable
ephemeral and isolated
waters. For more information:
www.iwla.org/sos/awm.

May 18-21, 2003 - 39th
North American Moose
Conference & Workshop,
Jackson, Wyoming. Call for
Papers deadline: April 6, 2003.
To submit papers, see: [http://
www.lakeheadu.ca/
~alceswww/group.html](http://www.lakeheadu.ca/~alceswww/group.html)

Job Announcement
The Alaska Region
office of the Native American
Fish & Wildlife Society,
seeks a Project Coordinator
for the Water Quality and
Aquatic Environment
Monitoring Project.
Primary duties involve
overall and daily project
operation, technical
training and staff supervi-
sion. Requires a B.S. in
Natural Sciences and/or
equivalent experience in
natural resource related
fields or project administra-
tion. Salary is between
\$35,000 - \$45,000 plus
benefits. For information:
(907) 222-6005 or e-mail:
aknafws@alaska.net.



(M. Staples - Cont. from p. 14)

and two sons, Adam, 5, and
Luke, 3.

An education fund was
established for his
children. Contributions
can be made to: "Friends of
Mike Staples", c/o First
National Bank of Cass
Lake, P.O. Box 120, Cass
Lake, MN 56633.



Those who attended the Northeast Regional Conference in Moose River,
Maine on August 18-23, 2002 pose for a photo.



Native American Fish & Wildlife Society
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- Affiliate Individual (\$20/yr)
- Affiliate Organization ((\$120/yr)
- Family (\$30/yr)
- Tribal Resolution Support
- Student (\$12.50)

Donations

I would like to help make a difference in the preservation, protection, and enhancement of tribal natural resources. I would like to donate to the following:

- Summer Youth Practicum
- Scholarship Fund
- Most Need
- Donation
- Other _____

MEMBERSHIP/DONATION APPLICATION

NAME _____ DATE _____

ADDRESS _____ CITY _____ STATE _____ ZIP _____

EMPLOYER _____ OCCUPATIONAL TITLE _____

TELEPHONE (WK) _____ (FAX) _____ E-MAIL ADDRESS _____

TRIBAL ENROLLMENT (YES) _____ (NO) _____ (TRIBE) _____

Amount of Donation: _____ Payment by: Check# _____ Credit Card: _____

Credit Card: Visa _____ Master Card _____ American Express _____ Card # _____ Expiration Date: _____

Please make checks payable to: Native American Fish & Wildlife Society, 750 Burbank St., Broomfield, CO 80020 or fax to: (303) 466-5414

THANK YOU FOR YOUR MEMBERSHIP AND SUPPORT!