

Resource management / development, Indian and non-Indian utilization.

Since 1975, when the Indian Self-Determination and Education Act was passed, more tribes have moved toward greater autonomy in the management of reservation resources. They have selectively been assisted by various means; the Indian Bureau itself has enabled some developments; other agencies, such as ANA (Administration for Native Americans) have provided financial support for tribal programs; tribes have contracted non-Indian planning and development organizations; and public land agencies have entered into partnerships in the management of tribal cultural resources off-reservation. One example of the latter is the role played by the Kaibab National Forest in conjunction with Hopi cultural heritage programs in former tribal territory. Some forms of tribal economic development run counter to public opinion and produce anxiety in neighbors. For example, casino growth, as in California and elsewhere, brings in considerable money. But casinos draw traffic, noise, congestion, etc., and neighboring communities are unhappy although, no doubt, many people within such communities enjoy employment by the tribes. A more serious environmental concern relates to those few tribes that are willing to develop waste disposal sites on reservations. Again, they may prove lucrative but are strongly rejected by neighbors. Many tribes, with some advice, as by the National Park Service, are developing plans to sustain wilderness and wildlife within their borders. Tribes are also taking advantage of the land consolidation legislation that makes possible the purchase of undivided shares in allotments encumbered by heirship. (Researchers should relate this section to 7, which deals with environmental jurisdiction.)

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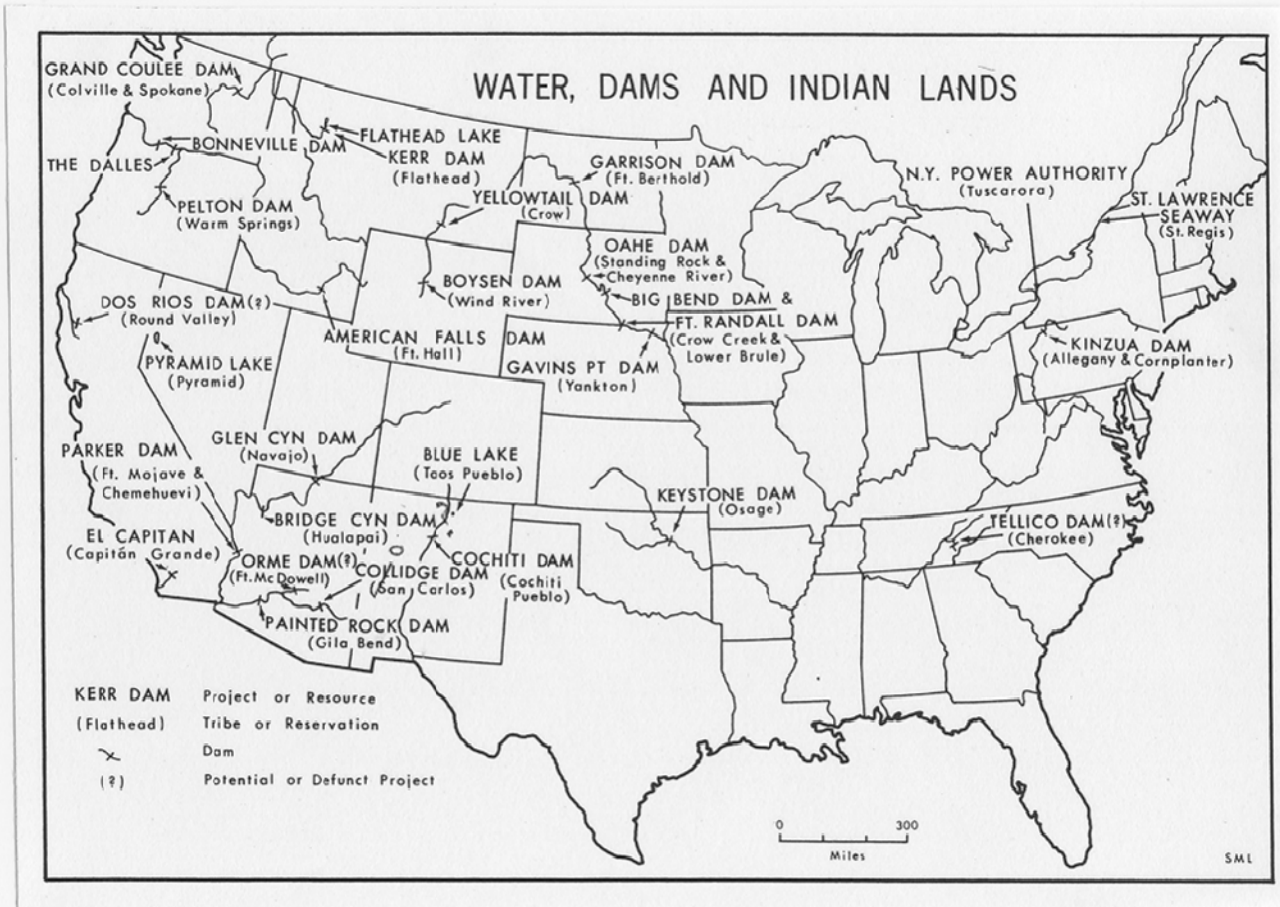


Fig. 5.1 Resource Management: Water and Dams. : Dams have been constructed on or adjacent to tribal lands with or without the consent of tribes. In some cases, inundation of tribal lands has disrupted Indian lives, economies, and ways of life. They have also caused the drowning of sacred places including burial grounds, although some efforts have been made to disinter remains. Note that Orme Dam in Arizona was never constructed. See discussions in Sutton (1975), Lawson, 1982 and Weist (2001). Map from Sutton (1975), p. 167. Map copyrighted by Imre Sutton.

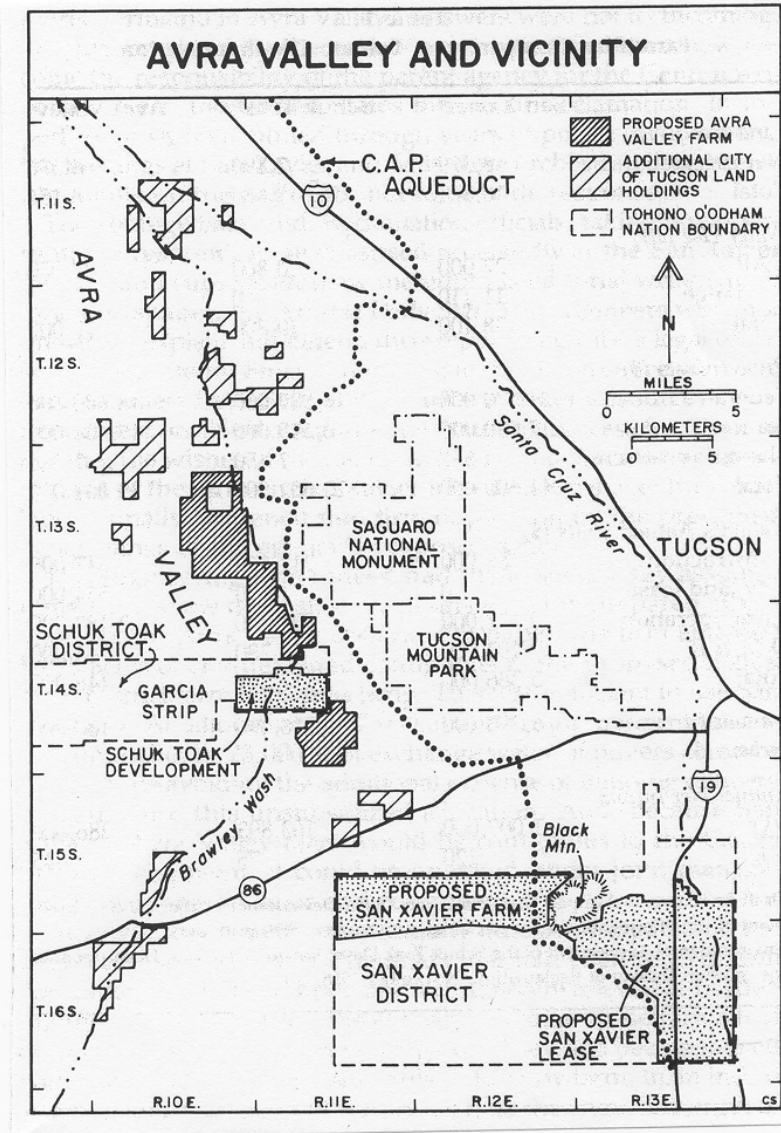


Fig. 5.2 A Water Example for the Tohono O'odam I. R., AZ and the Central Arizona Project (CAP), which diverts Arizona's share of water from the Colorado River at Lake Havasu. The aqueduct cuts through a portion of the San Xavier unit of the Tohono O'odam I. R. and the tribe will benefit from leasing land and water to non-Indians. Similarly, the Colorado River I. R. also leases tribal lands for agriculture and by this means, lessees can secure the use of tribal water allotments from the Colorado River. Source: McGuire, (1991). Map used by permission of RUC and AISC.

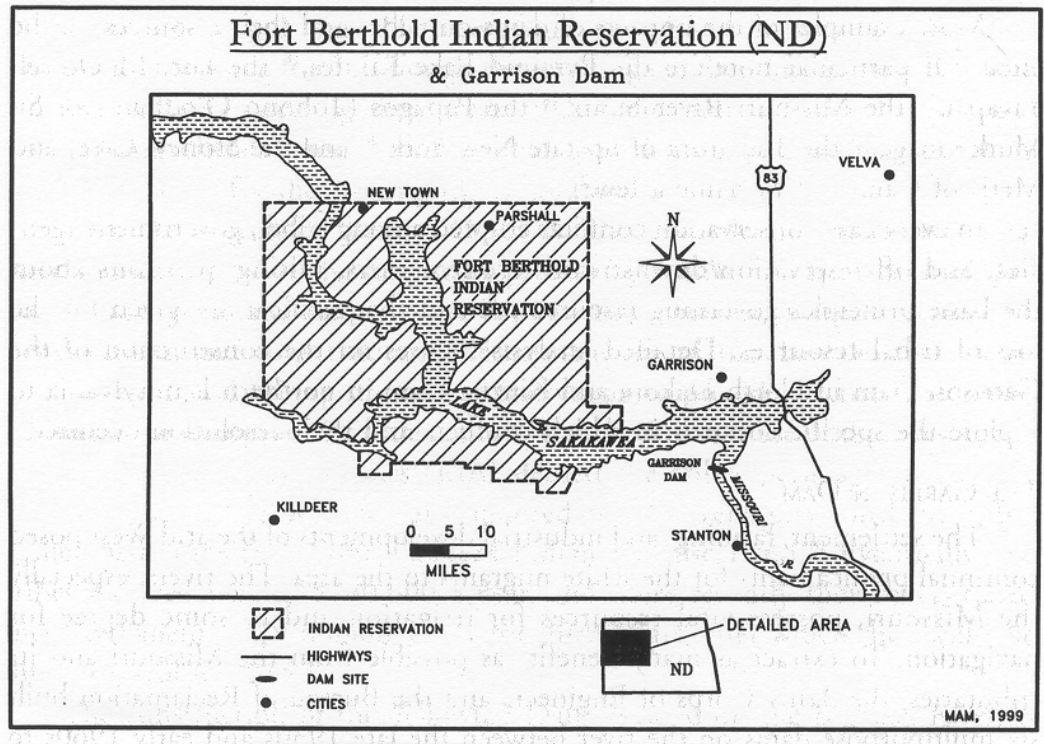


FIG. 5.3 The Garrison Dam on the Missouri River flooded a significant portion of the Fort Berthold I. R. in ND. It is not uncommon that Indian lands have been sacrificed in the name of flood control and power development. The Garrison project was part of the larger Pick-Sloan Plan for the Missouri River. For general background, *see* Lawson, 1982; for an update discussion of the impact of the project, *see* Weist (2001). Map used by permission of UPC.

Tribal Preservation Efforts and Programs

Many tribes today are planning and/or developing projects for the preservation of various natural resources. Wilderness is only category as in the case of the Yakama's Mt. Adams or efforts of the Flathead (See Krahe 2001) and the Wind River Indian Reservation. The Navajo are managing Monument Valley as a tribal park. More than one tribe will establish a museum. For example, the Mashantucket Pequot who operate the Foxwoods casino in Connecticut also have constructed a museum for which they hired Dr. Jack Campisi, an anthropologist, to guide its development. The Timbisha Shoshone, in seeking the restoration of some tribal lands within Death Valley National Park, intend developing a tribal museum. (See Haberfeld 2000). I would point that restoration of land places an important role in tribal preservation programs but the issue over restoration is much larger, more complex and far more political than legal.

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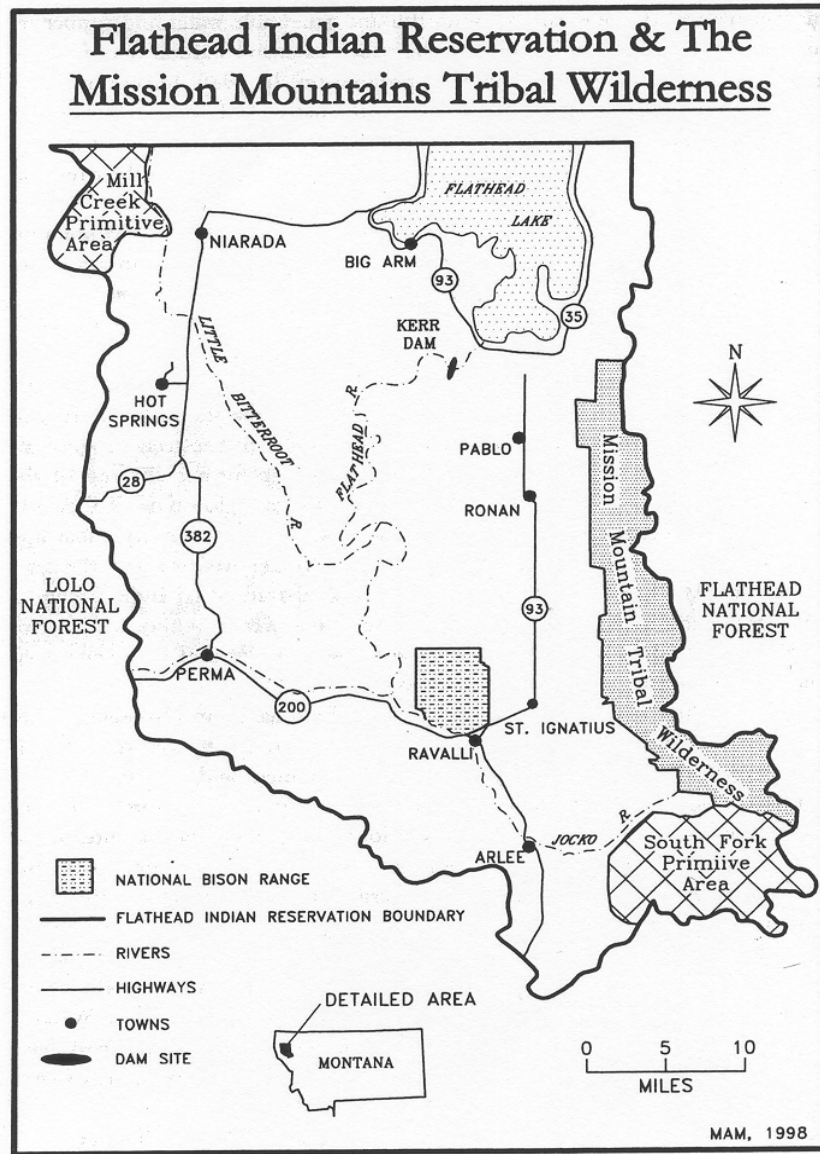


Fig. 5.4 Resource Management: a wilderness example. The tribes of the Flathead I. R., Montana, have established a preservation program for the Mission Mtns Tribal Wilderness. See Krahe (2001). The Yakama secured the transfer of a portion of the Mt. Adams Wilderness in Washington. See Sutton 1985. Many tribes have been developing their own preservation and management programs for scenic and other resources within their reservations. See Clow and Sutton, eds.(2001). Map used by permission of UPC and Diane Krahe, who designed the map.

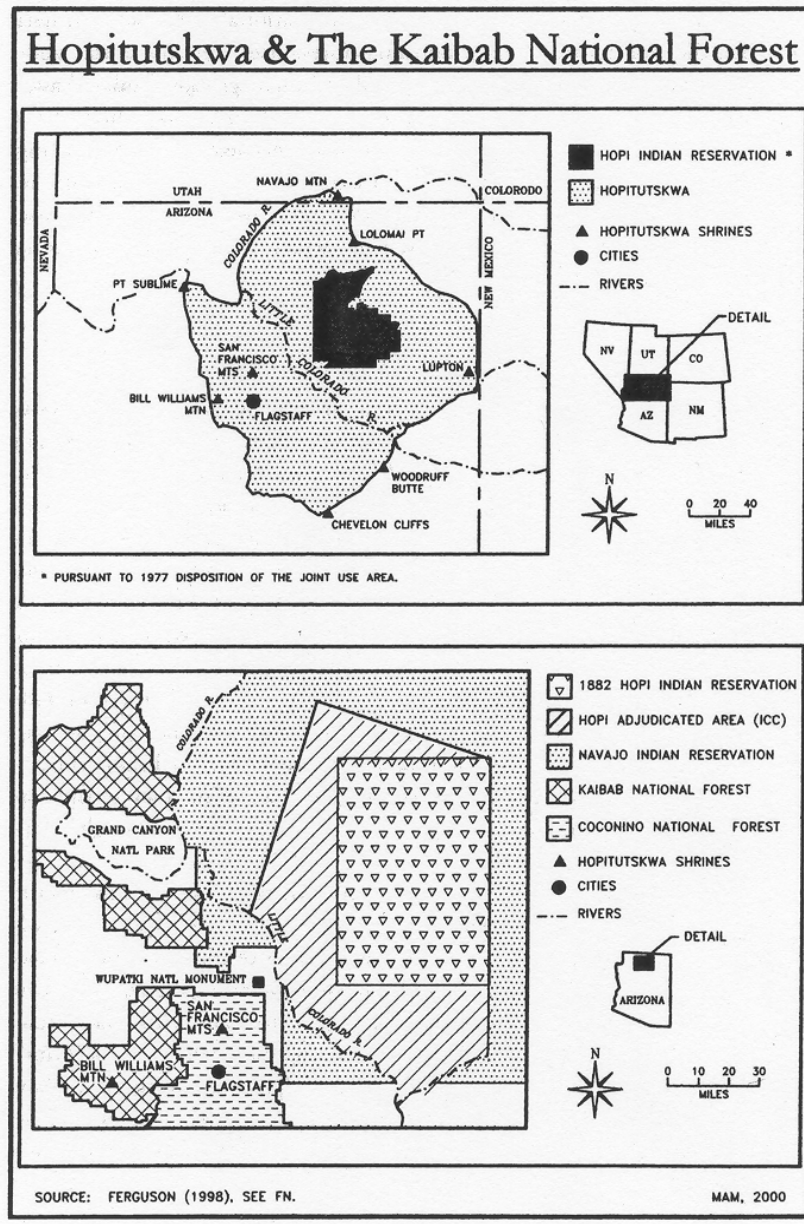


FIG. 5.5 Tribal Partnership with Land Agencies. The example is the Hopi participation in the management and protection of historic sacred places no longer part of tribal lands. In this case, the lands are administered by the Kaibab National Forest in Arizona. *Source:* Lesko and Thakali (2001). Map used by permission of UPC.

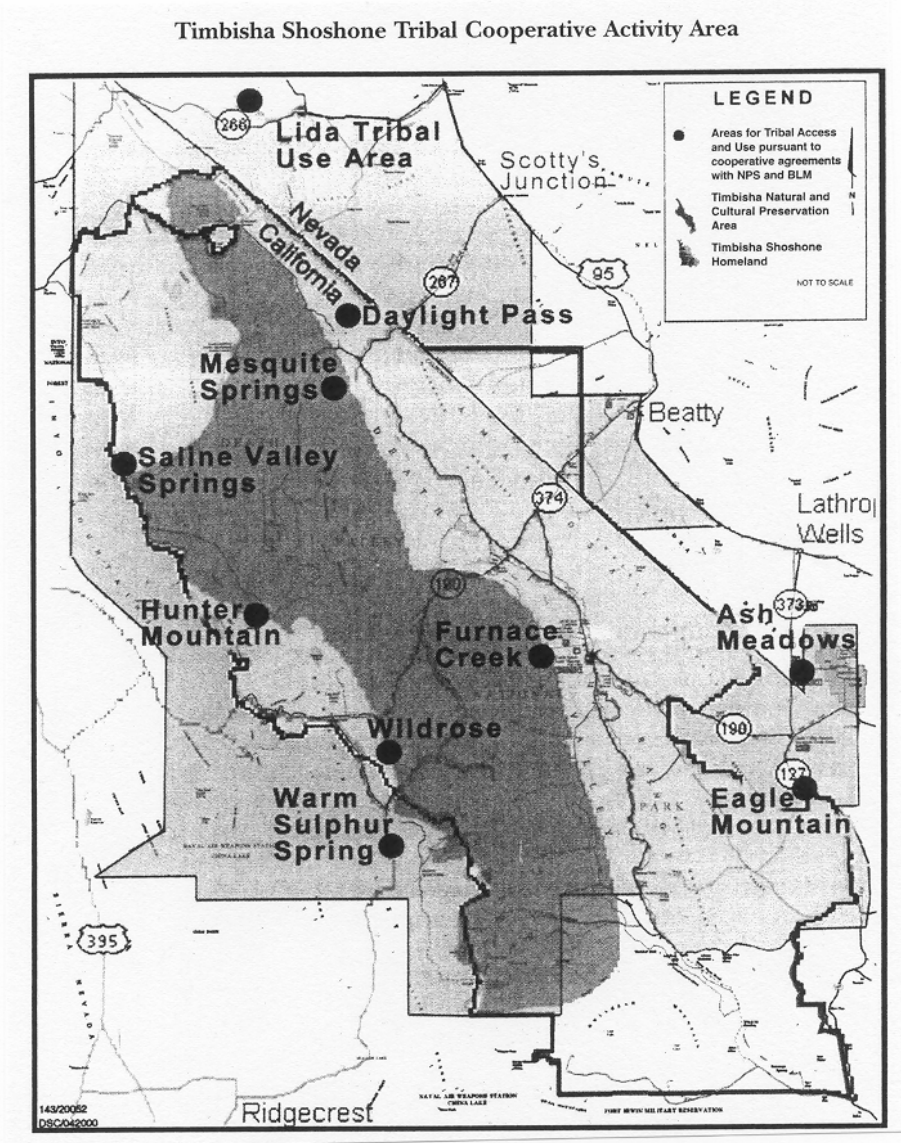


FIG 5.6 The Timbisha Example. The Timbisha Shoshone were not party to claims litigation either as a member of the Western Shoshone or California cases, and didn't benefit from any monetary awards. They continued to pursue a claim to lands within Death Valley National Monument (later Park). A partnership was finally agreed upon. See Haberfeld, (2000). Map used by permission of RUC and AISC.