

5. How are language and policy (dis)connected?

Below, we take a brief look at how particular key findings from analyzing the **TAM** and the **CRCCS** connect with certain policies and guidelines. Policies we examined include:

- The Archeological and Historic Preservation Act (**AHPA**), passed into law in 1974
- The Native American Graves Protection and Repatriation Act (**NAGPRA**), passed into law in 1990
- Guidelines for Considering Traditional Knowledges in Climate Change Initiatives (**GCTKCCI**), written by the Climate and Traditional Knowledges Workgroup in 2014

6. How should this work continue?

Firstly, we would like to acknowledge that we were not able to work with the TAM team until the end of the creation of this summary sheet. In the future, writers of the documents to be analyzed should be consulted from the beginning of the process in order to accurately frame the project. Additionally, the scope of this summary sheet is limited; we only looked at the CRCCS and TAM and connected these documents to only a handful of policies. The project could, and should, be expanded to include an even more comprehensive analysis of additional policies and guidelines representative of more Tribal perspectives and include NPS guidance for both natural and cultural resources, as Traditional Knowledge is inherently holistic and integrative. However, it is important to note that even in the small step taken by this summary sheet, the need to reconcile differences in language is already clear.

Key Findings

Description of *knowledge*

The **TAM** uniquely characterizes *knowledge* as something that can be possessed and gifted from one being to another, including rocks, plants, and animals.

Connection to Policy

Concept of possession

Section 2 (13) of NAGPRA aims to define the “right of possession.” The mere introduction of the **concept of possession** demands a reconciliation between language. Discussions of possession need to share an understanding of what can and cannot be possessed. For example, though the **TAM** characterizes something intangible like *knowledge* as possessable, **NAGPRA’s** definition only encompasses tangible items like “unassociated funerary object[s], sacred object[s], or object[s] of cultural patrimony.”

Description of harm

The **CRCCS** emphasizes and details the types of physical harm incurred by climate change.

Concept of risk

§312502 of the AHPA and **Guidelines 2 and 3 of the GCTKCCI** involve the **concept of risk**. Discussions of risk demand a shared understanding of what should be considered harmful in the first place. Though documents like the **CRCCS** tend to focus on physical harm, like harm done to a landscape, a comprehensive definition of harm must also include intangible risks posed to Tribal populations, like the potential misappropriation of shared knowledge and the appropriateness of strategies to address climate change risks.

Shared words

Though documents share themes of *management*, *urgency*, and *partnership*, many of these themes are used much more often in the **CRCCS** than the **TAM**. In the **TAM**, the words *colonial* and *exploitative* were used to describe historical and contemporary injustices; contrastingly, these same words were used in strictly scientific contexts in the **CRCCS**.

The act of defining

Some policies have a more direct connection to the language work. For example, **Guidelines 1 and 6 of the GCTKCCI** directly call for shared concepts and definitions. Undergoing the **act of definition** demands candid conversation between stakeholders that results in terminology that represents values-based priorities for climate adaptation.

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