

CONVERGE Indigenous Sovereignty in Disasters Annotated Bibliography

This annotated bibliography includes resources on Indigenous sovereignty in disasters. This bibliography is meant to support those interested in learning more about settler colonialism and Indigenous perspectives and to complement the [CONVERGE Indigenous Sovereignty in Disasters Training Module](#). If you identify missing references, please send them to converge@colorado.edu and we will add them to the list.

Citation

Akee, R. (2019). *How does measuring poverty and welfare affect American Indian children?* Brookings. <https://www.brookings.edu/articles/how-does-measuring-poverty-and-welfare-affect-american-indian-children/>

Abstract

For one group of children in particular, American Indians and Alaska Natives, exceedingly high poverty rates have had profound impacts on community wellbeing and long-term cohesiveness. Given the best available data, from the U.S. Census data, child poverty rates among American Indians and Alaska Natives have consistently exceeded 40% for almost the past 30 years.

Citation

Alfred, T., & Corntassel, J. (2005). Being Indigenous: Resurgences against contemporary colonialism. *Government and Opposition*, 40(4), 597–614. <https://doi.org/10.1111/j.1477-7053.2005.00166.x>

Abstract

In this article, we discuss strategies for resisting further encroachment on Indigenous existences by Settler societies and states – and as well multinational corporations and other elite organizations controlled by state powers and other elements of the imperial institutional network; and we focus on how Indigenous communities can regenerate themselves to resist the effects of the contemporary colonial assault and regenerate politically and culturally. We ask the fundamental question: how can we resist further dispossession and disconnection when the effects of colonial assaults on our own existences are so pronounced and still so present in the lives of all Indigenous peoples?

Citation

Amnesty International USA. (2007). *A maze of injustice: The failure to protect Indigenous women from sexual violence in the USA*. Amnesty International USA. <https://www.amnesty.org/en/wp-content/uploads/2021/05/AMR510592007ENGLISH.pdf>

Abstract

In 2003, a Native American woman was raped, beaten and thrown from a bridge by two white men. She was seriously injured but survived the attack. The man who instigated the attack was eventually sentenced to 60 years in prison while his accomplice was sentenced to 10 years. But when the case first went to trial in a state court, jurors were unable to agree on a verdict. Asked why, one of the jurors replied: “She was just another drunk Indian.”

Citation

Aqil, A., Gill, S., Gokcumen, O., Malhi, R. S., Reese, E. A., Smith, J. L., Heaton, T. T., & Lindqvist, C. (2023). A paleogenome from a Holocene individual supports genetic continuity in Southeast Alaska. *iScience*, 26(5), 106581. <https://doi.org/10.1016/j.isci.2023.106581>

Abstract

Many specifics of the population histories of the Indigenous peoples of North America remain contentious owing to a dearth of physical evidence. Only few ancient human genomes have been recovered from the Pacific Northwest Coast, a region increasingly supported as a coastal migration route for the initial peopling of the Americas. Here, we report paleogenomic data from the remains of a ~3,000-year-old female individual from Southeast Alaska, named *Tatóok yík yées sháawat* (TYYS). Our results demonstrate at least 3,000 years of matrilineal genetic continuity in Southeast Alaska, and that TYYS is most closely related to ancient and present-day northern Pacific Northwest Coast Indigenous Americans. We find no evidence of Paleo-Inuit (represented by *Saqqaaq*) ancestry in present-day or ancient Pacific Northwest peoples. Instead, our analyses suggest the *Saqqaaq* genome harbors Northern Native American ancestry. This study sheds further light on the human population history of the northern Pacific Northwest Coast.

Citation

Bacon, J. M. (2019). Settler colonialism as eco-social structure and the production of colonial ecological violence. *Environmental Sociology*, 5(1), 59–69. <https://doi.org/10.1080/23251042.2018.1474725>

Abstract

Settler colonialism is a significant force shaping eco-social relations within what is called the United States. This paper demonstrates some of the ways that settler colonialism structures environmental practices and epistemologies by looking closely at some of the institutional practices of state actors, and at the cultural practices of mainstream environmentalism. By considering a range of settler projects aimed at Indigenous erasure and highlighting linkages between these projects and eco-social disruption, I also advance the term



colonial ecological violence as a framework for considering the outcomes of this structuring in terms of the impacts on Indigenous peoples and communities.

Citation

Baswan, M. (n.d.). *The Willow Project and its impacts on Indigenous communities*. The Indigenous Foundation. <https://www.theindigenousfoundation.org/articles/the-willow-project-and-its-impacts-on-indigenous-communities>

Abstract

N/A

Citation

Beale, C. (2004). *Anatomy of nonmetro high-poverty areas: Common in plight, distinctive in nature*. US Department of Agriculture Economic research Service. <https://www.ers.usda.gov/amber-waves/2004/february/anatomy-of-nonmetro-high-poverty-areas-common-in-plight-distinctive-in-nature/>

Abstract

N/A

Citation

Begay, K., Gavlak, G., & McIver, L. (2015). A call to action: Eliminating diabetes disparities in native communities. *Clinical Diabetes: A Publication of the American Diabetes Association*, 33(4), 206–207. <https://doi.org/10.2337/diaclin.33.4.206>

Abstract

N/A

Citation

Bell, R. A. (2017). The Fort Laramie Treaty of 1868 and the Sioux: Is the United States honoring the agreements it made?. *Indigenous Policy Journal*, 28(3). <http://www.indigenouspolicy.org/index.php/ipj/article/view/452>

Abstract

The relationship between American Indian Tribes and the United States government is complex relationship. Since the establishment of the new American government there have been 666 treaties penned between the United States and Indian Nations. Each treaty was unique as to what it was asking the tribes to give up and at the same time move the tribes west. By 1851, there was no more moving tribes west and instead of creating a new land cession treaty (real estate contract) a new way to deal with the Sioux had to be developed. The Fort



Laramie Treaties of 1851 and 1868 were written to attempt to assimilate the Sioux by making them become farmers. Over the next twenty one years the U.S. needed more land to be ceded from the Great Sioux Reservation for farming, ranching, and mining. The two Fort Laramie Treaties needed to be changed. Treaty making was declared dead in 1871 by the U.S. government, and now changes had to be enacted by Congress. Using Congressional legislation the United States agreed to provide the Sioux a safe food and water supply. The standoff over Dakota Access Pipeline between Energy Transfer Partners Inc. and the Sioux of Standing Rock is a violation of the modified 1868 Fort Laramie Treaty the United States made through legislation in 1889 The articles in both treaties and the sections of the Congressional Acts that were enacted over 130 years ago are not being followed and the United States needs to provide protection to the water, and food supplies it said it would do for the Sioux.

Citation

Benton, S. (2017). *The savior complex: Why good intentions may have negative outcomes*. Psychology Today. <https://www.psychologytoday.com/us/blog/the-high-functioning-alcoholic/201702/the-savior-complex>

Abstract

N/A

Citation

Biess, J. (2017, April 11). *Homelessness in Indian Country is a hidden, but critical, problem*. Urban Institute. <https://www.urban.org/urban-wire/homelessness-indian-country-hidden-critical-problem>

Abstract

N/A

Citation

Blackwell, S. (2020). *Addressing Native American homelessness with culturally-specific solutions*. Greater Twin Cities United Way. <https://www.gtcuw.org/addressing-native-american-homelessness-with-culturally-specific-solutions/>

Abstract

N/A

Citation

Bombay, A., Matheson, K., & Anisman, H. (2013). The intergenerational effects of Indian residential schools: Implications for the concept of historical trauma. *Transcultural Psychiatry*, 51(3), 320–338. <https://doi.org/10.1177/1363461513503380>



Abstract

The current paper reviews research that has explored the intergenerational effects of the Indian Residential School (IRS) system in Canada, in which Aboriginal children were forced to live at schools where various forms of neglect and abuse were common. Intergenerational IRS trauma continues to undermine the well-being of today's Aboriginal population, and having a familial history of IRS attendance has also been linked with more frequent contemporary stressor experiences and relatively greater effects of stressors on well-being. It is also suggested that familial IRS attendance across several generations within a family appears to have cumulative effects. Together, these findings provide empirical support for the concept of historical trauma, which takes the perspective that the consequences of numerous and sustained attacks against a group may accumulate over generations and interact with proximal stressors to undermine collective well-being. As much as historical trauma might be linked to pathology, it is not possible to go back in time to assess how previous traumas endured by Aboriginal peoples might be related to subsequent responses to IRS trauma. Nonetheless, the currently available research demonstrating the intergenerational effects of IRSs provides support for the enduring negative consequences of these experiences and the role of historical trauma in contributing to present day disparities in well-being.

Citation

Brewer, G. L. (2017, November 18). As Native Americans face job discrimination, a tribe works to employ its own. *NPR*. <https://www.npr.org/2017/11/18/564807229/as-native-americans-face-job-discrimination-a-tribe-works-to-employ-its-own>

Abstract

N/A

Citation

Brodth, E., & Empey, A. (2021). American Indians and Alaska Natives in the COVID-19 pandemic: The grave burden we stand to bear. *Health Equity*, 5(1), 394–397. <https://doi.org/10.1089/hec.2021.0011>

Abstract

The United States is bearing witness as a crisis-within-a-crisis unfolds across Indian Country, where a persistently underfunded system with inadequate resources and outdated facilities set the stage for coronavirus disease 2019 (COVID-19) to overwhelm Tribes. Now is the time to reimagine our way forward as a country beyond the pandemic. To address these issues, we recommend that (1) the federal government appropriately fund the Indian Health Service and work more closely with tribal governments, and (2) programs that recruit, train, and retain American Indian and Alaska Native (AIAN) health professionals be expanded. We offer guidance on decisive and impactful steps that can be taken, together, today.

Citation

Brown-Rice, K. (2013). Examining the theory of historical trauma among Native Americans. *The Professional Counselor*, 3(3), 117–130. <https://doi.org/10.15241/kbr.3.3.117>



Abstract

Research in chronic illness and disability (CID) in college students has demonstrated that students with disabilities encounter more difficulties psychosocially than their nondisabled counterparts. Subsequently, these difficulties impact the ability of these students to successfully adapt. Using the illness intrusiveness model in combination with cognitive behavioral therapy (CBT), the authors propose therapeutic interventions that could be taken with these students to enhance their overall well-being, adaptation and academic success. The authors also provide final thoughts with directions for future research and application.

Citation

Carroll, C. (2015). *Roots of our renewal: Ethnobotany and Cherokee environmental governance*. University of Minnesota Press.

Abstract

Although their forced relocation of the late 1830s had devastating consequences for Cherokee society, the reconstituted Cherokee Nation west of the Mississippi eventually cultivated a special connection to the new land. In *Roots of Our Renewal*, Clint Carroll explores the interplay between tribal natural resource management programs and governance models that the Cherokee people have developed, showing how modern state forms can articulate alternative ways of interacting with and “governing” the environment.

Citation

Carroll, S. R., Garba, I., Figueroa-Rodríguez, O. L., Holbrook, J., Lovett, R., Materechera, S., ... & Hudson, M. (2020). The CARE principles for indigenous data governance. *Data Science Journal*, 19, 43-43.
<https://doi.org/10.5334/dsj-2020-043>

Abstract

Concerns about secondary use of data and limited opportunities for benefit-sharing have focused attention on the tension that Indigenous communities feel between (1) protecting Indigenous rights and interests in Indigenous data (including traditional knowledges) and (2) supporting open data, machine learning, broad data sharing, and big data initiatives. The International Indigenous Data Sovereignty Interest Group (within the Research Data Alliance) is a network of nation-state based Indigenous data sovereignty networks and individuals that developed the ‘CARE Principles for Indigenous Data Governance’ (Collective Benefit, Authority to Control, Responsibility, and Ethics) in consultation with Indigenous Peoples, scholars, non-profit organizations, and governments. The CARE Principles are people– and purpose-oriented, reflecting the crucial role of data in advancing innovation, governance, and self-determination among Indigenous Peoples. The Principles complement the existing data-centric approach represented in the ‘FAIR Guiding Principles for scientific data management and stewardship’ (Findable, Accessible, Interoperable, Reusable). The CARE Principles build upon earlier work by the Te Mana Raraunga Maori Data Sovereignty Network, US Indigenous Data Sovereignty Network, Maiam nayri Wingara Aboriginal and Torres Strait Islander Data Sovereignty Collective, and numerous Indigenous Peoples, nations, and communities. The goal is that stewards and other users of Indigenous data will ‘Be FAIR and CARE.’ In this first formal publication of the CARE Principles, we



articulate their rationale, describe their relation to the FAIR Principles, and present examples of their application.

Citation

Carron, R. (2020). Health disparities in American Indians/Alaska Natives: Implications for nurse practitioners. *The Nurse Practitioner*, 45(6), 26. <https://doi.org/10.1097/01.NPR.0000666188.79797.a7>

Abstract

American Indians/Alaska Natives experience significant health disparities in many areas including metabolic and mental health disorders. The basis for these differences is grounded in the lasting effects of historical trauma. NPs have the opportunity to understand the underlying causes of these disparities and provide health interventions that promote wellness.

Citation

Carson, E. A. (2022). *Prisoners in 2021—Statistical tables*. U.S. Department of Justice: Office of Justice Programs. <https://www.ojp.gov/library/publications/prisoners-2021-statistical-tables>

Abstract

This report is the 96th in a series that began in 1926. It provides counts of prisoners under the jurisdiction of state, federal, and military correctional authorities in 2021 and includes findings on admissions, releases, and imprisonment rates. The report describes demographic and offense characteristics of state and federal prisoners. It also provides data on prisoners held under military jurisdiction.

Citation

Carter, L., & Peek, L. (2016). Participation please: Barriers to Tribal mitigation planning. *Natural Hazards Observer*, 40(4). <https://hazards.colorado.edu/article/participation-please-barriers-to-tribal-mitigation-planning>

Abstract

N/A

Citation

Chavez, R. (2021). Why some Indigenous tribes are being left behind in Louisiana's Ida recovery. *PBS*. <https://www.pbs.org/newshour/nation/why-some-indigenous-tribes-are-being-left-behind-in-louisianas-ida-recovery>

Abstract

N/A



Citation

Chino, M., Haff, D. R., & Francis, C. D. (2009). Patterns of commodity food use among American Indians. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 7(2), 279–289. https://digitalscholarship.unlv.edu/env_occ_health_fac_articles/51/

Abstract

Objectives: To better understand risks for obesity and diabetes among American Indians.

Methods: Adults from tribes across the country surveyed to explore commodity food use patterns and food choice.

Results: Respondents reported second and third generation commodity food use. Current commodity users stated preferences for canned and packaged meals and were more likely to participate in other federal food programs.

Conclusions: Low-income, nutritionally stressed families relying on federal food programs may be at increased risk of obesity and diet-related chronic conditions due to long-term use of foods that are high in fat and calories and low in fiber.

Citation

Clahchischiligi, S. R. (2020, August 6). Navajo elders: Alone, without food, in despair. *Searchlight New Mexico*. <http://searchlightnm.org/navajo-elders-alone-without-food-in-despair/>

Abstract

N/A

Citation

Coté, C. (2016). “Indigenizing” food sovereignty: Revitalizing Indigenous food practices and ecological knowledges in Canada and the United States. *Humanities*, 5(3), Article 3. <https://doi.org/10.3390/h5030057>

Abstract

The food sovereignty movement initiated in 1996 by a transnational organization of peasants, La Via Campesina, representing 148 organizations from 69 countries, became central to self-determination and decolonial mobilization embodied by Indigenous peoples throughout the world. Utilizing the framework of decolonization and sustainable self-determination, this article analyzes the concept of food sovereignty to articulate an understanding of its potential for action in revitalizing Indigenous food practices and ecological knowledge in the United States and Canada. The food sovereignty movement challenged the hegemony of the globalized, neoliberal, industrial, capital-intensive, corporate-led model of agriculture that created destructive economic policies that marginalized small-scale farmers, removed them from their land, and forced them into the global market economy as wage laborers. Framed within a larger rights discourse, the food sovereignty movement called for the right of all peoples to healthy and culturally appropriate food and the right to define their own food and agricultural systems. “Indigenizing” food sovereignty moves beyond a rights based discourse by emphasizing the cultural responsibilities and relationships Indigenous peoples have with their environment and the efforts being made by Indigenous communities to restore these relationships through



the revitalization of Indigenous foods and ecological knowledge systems as they assert control over their own foods and practices.

Citation

Daniel, R. (2020). Since you asked: What data exists about Native American people in the criminal justice system? *Prison Policy Initiative*. <https://www.prisonpolicy.org/blog/2020/04/22/native/>

Abstract

Problems with data collection - and an unfortunate tendency to group Native Americans together with other ethnic and racial groups in data publications - have made it hard to understand the effect of mass incarceration on Native people.

Citation

Datta, R. (2018). Decolonizing both researcher and research and its effectiveness in Indigenous research. *Research Ethics*, 14(2), 1–24. <https://doi.org/10.1177/1747016117733296>

Abstract

How does one decolonize and reclaim the meanings of *research* and *researcher*, particularly in the context of Western research? Indigenous communities have long experienced oppression by Western researchers. Is it possible to build a collaborative research knowledge that is culturally appropriate, respectful, honoring, and careful of the Indigenous community? What are the challenges in Western research, researchers, and Western university methodology research training? How have ‘studies’ – critical anti-racist theory and practice, cross-cultural research methodology, critical perspectives on environmental justice, and land-based education – been incorporated into the university to disallow dissent? What can be done against this disallowance? According to Eve Tuck and K Wayne Yang’s (2012) suggestion, this article did not use the concept of decolonization as a substitute for ‘human rights’ or ‘social justice’, but as a demand of an Indigenous framework and a centering of Indigenous land, Indigenous sovereignty and Indigenous ways of thinking. This article discusses why both research and researcher increasingly require decolonization so that research can create a positive impact on the participants’ community, and conduct research ethically. This article is my personal decolonization and reclaiming story from 15 years of teaching, research and service activities with various Indigenous communities in various parts of the world. It presents a number of case studies of an intervention research project to exemplify the challenges in Western research training, and how decolonizing research training attempts to not only reclaim participants’ rights in the research but also to empower the researcher. I conclude by arguing that decolonizing research training creates more empathetic educators and researchers, transforming us for participants, and demonstrating how we can take responsibility for our research.

Citation

Datta, R., Hurlbert, M., & Marion, W. (2022). Indigenous community perspectives on energy governance. *Environmental Science & Policy*, 136(3), 555–563. <https://doi.org/10.1016/j.envsci.2022.07.010>



Abstract

This paper examines Indigenous perspectives on energy sustainabilities. We as Indigenous Elders and non-Indigenous scholars collectively explore how pipeline leaks that cost several Indigenous communities of the Treaty 6 region (known as western Canada). While the pipeline project has brought income to some, and wealth to the few, its impact on the environment and on the lives of many Indigenous groups is profoundly concerning. Indigenous communities are particularly vulnerable to pipeline leaks, yet have limited capacity to mitigate them as compared to larger urban centers. Using an Indigenist research framework, we used deep listening, traditional stories, reflective journals, cultural camps, and collective stories. We followed traditional protocols, continuous forms of consent, respect, and honour Indigenous Elders and Knowledge-keepers' stories. We learned about community Elders, Knowledge-keepers, and leaders' suggestions on how strategic decisions need to be made about pipeline leaks management and energy sustainabilities. The purpose of this paper is to provide Indigenous communities, particularly those communities of western Canada, with new community-led guidelines that can help them make strategic choices about pipeline leaks management to enhance their resiliency to energy. In this paper, we highlighted community suggestions on how to flip the traditional approach of fitting Indigenous ways of knowing into the Canadian legal structures by starting with Indigenous ways of knowing about the relationships of Indigenous people with land, water, and energy together with the impacts of the energy. We hope this paper may assist policy makers and Indigenous communities in sustainable energy policy development and provide a structured, transparent, and participatory decision support tool to government and communities to guide future energy management planning initiatives.

Citation

Debo, A. (1970). *A history of the Indians of the United States* (Vol. 106). University of Oklahoma Press. <https://www.abebooks.com/first-edition/History-Indians-United-States-Debo-Angie/31268706995/bd>

Abstract

N/A

Citation

Deer, S. (2015). *The beginning and end of rape: Confronting sexual violence in Native America*. University of Minnesota Press.

Abstract

The Beginning and End of Rape makes available the powerful writings in which Sarah Deer, who played a crucial role in the reauthorization of the Violence Against Women Act in 2013, has advocated for cultural and legal reforms to protect Native women from endemic sexual violence and abuse. These essays point to the possibility of actual and positive change in a world where Native women are systematically undervalued, left unprotected, and hurt.



Citation

Denevan, W. (Ed.). (1992). *The Native population of the Americas in 1492* (Second Revised Edition). University of Wisconsin Press.

Abstract

How many people inhabited the New World when Columbus landed on Hispaniola in 1492? How did the arrival of Europeans spark the population decline of aboriginal people in the New World?

William M. Denevan writes that, “The discovery of America was followed by possibly the greatest demographic disaster in the history of the world.” Research by some scholars provides population estimates of the pre-contact Americas to be as high as 112 million in 1492, while others estimate the population to have been as low as eight million. In any case, the native population declined to less than six million by 1650.

In this collection of essays, historians, anthropologists, and geographers discuss the discrepancies in the population estimates and the evidence for the post-European decline. Woodrow Borah, Angel Rosenblat, William T. Sanders, and others touch on such topics as the Indian slave trade, diseases, military action, and the disruption of the social systems of the native peoples. Offering varying points of view, the contributors critically analyze major hemispheric and regional data and estimates for pre- and post-European contact.

This revised edition features a new introduction by Denevan reviewing recent literature and providing a new hemispheric estimate of 54 million, a foreword by W. George Lovell of Queen's University, and a comprehensive updating of the already extensive bibliography. Research in this subject is accelerating, with contributions from many disciplines. The discussions and essays presented here can serve both as an overview of past estimates, conflicts, and methods and as indicators of new approaches and perspectives to this timely subject.

Citation

Department of Interior. (2022). *Department of the Interior policy on consultation with Indian Tribes*. https://www.doi.gov/sites/doi.gov/files/elips/documents/512-dm-4_2.pdf

Abstract

N/A

Citation

Domestic Policy Council. (2021). *The White House Tribal Nations summit progress report*. Domestic Policy Council. https://www.whitehouse.gov/wp-content/uploads/2022/11/2022_11_23-WH-Tribal-Nations-Summit-Progress-Report-Final.pdf

Abstract

President Biden’s relationship with Tribal Nations and their citizens is built on respect for Tribal



sovereignty and self-governance, honoring federal trust and treaty responsibilities, protecting Tribal homelands, and conducting regular, meaningful, and robust consultation with Tribal Nations. This report documents progress the Biden-Harris Administration has made since the 2021 Tribal Nations Summit, including following through on commitments made at that Summit, developing new policies and initiatives, and announcing new commitments at the 2022 Tribal Nations Summit to continue delivering for Tribal communities and strengthening the Nation-to-Nation relationship.

Citation

Elm, J. H. L. (2020). Adverse childhood experiences and internalizing symptoms among American Indian adults with Type 2 diabetes. *Journal of Racial and Ethnic Health Disparities*, 7(5), 958–966.

<https://doi.org/10.1007/s40615-020-00720-y>

Abstract

Background: Decades of evidence link adverse childhood experiences (ACEs) to worse health. Despite disproportionate rates of ACEs and health disparities in tribal communities, a gap exists in understanding the effects of ACEs on American Indian (AI) health. The purpose of this study is to estimate frequencies of eight categories of ACEs, assess the risk for internalizing symptoms by each ACE category, and determine if moderate and high levels of ACEs exposures have differential, increasing risk associated with internalizing symptoms for a sample of AI adults with T2D.

Methods: Five tribal communities participated in a community-based participatory research study. Data from AI adults with T2D were analyzed ($N = 192$). Frequencies of eight childhood events and situations were assessed, and exposure levels of low (0–1), moderate (2–3), and high levels (4+) of ACEs were calculated. Odds of screening positive for depression and generalized anxiety disorder (GAD) by each ACE type and moderate and high levels of ACEs were estimated using regression analyses.

Results: Relative to other studies, exposure estimates for each of the eight ACE categories and moderate and high levels of ACEs were high. Sexual and physical abuse, neglect, and household mental illness were positively associated with depressive symptoms, and physical abuse was positively associated with anxiety symptoms. Exposures to moderate and high levels of ACEs were associated with increased odds of screening positive for current depression in a dose-response fashion. A high level of ACEs exposure was also associated with an increased odds of a positive GAD screening.

Conclusions: This research extends limited knowledge about ACEs and health among AIs. More research is needed to understand the health consequences of ACEs for a population exhibiting health inequities. Components of strategies for addressing ACEs, mental health, T2D complications, and comorbidities are proposed for AIs generally and AI adults with T2D specifically.

Citation

Farrell, J., Burow, P. B., McConnell, K., Bayham, J., Whyte, K., & Koss, G. (2021). Effects of land dispossession and forced migration on Indigenous peoples in North America. *Science*, 374(6567), eabe4943.

<https://doi.org/10.1126/science.abe4943>



Abstract

Introduction: Centuries of land dispossession and forced migration of Indigenous peoples by European and American settlers reshaped the entire North American continent. Yet the full scope of change is not quantified or systematically georeferenced at scale because of severe data constraints. Thus, fundamental questions and hypotheses still remain untested, especially concerning estimated total land loss, land value potential, and current and future climate risks. Building on historical research and Indigenous Studies scholarship, we developed a new dataset to catalog and examine the totality of land dispossession and forced migration in what is currently called the United States and tested hypotheses related to the environmental and economic impacts of these processes over time.

Rationale: We constructed a new comprehensive dataset compiled from a broad suite of historical sources for the vast majority of Indigenous peoples, by nation, within the boundaries of the contiguous United States. We classified the land base data for each tribe within two time periods: historical and present day. We then applied statistical models to assess two research questions at scale. First, what was the full extent of land dispossession and forced migration for each tribe and for all tribes combined? Second, did tribes' new lands, being severely reduced in size and potentially far from their ancestral lands, offer improved or reduced environmental conditions and economic opportunities over time? We tested the latter along four hypothesized dimensions that include exposure to climate change risks and hazards; mineral value potential; suitability for agriculture; and proximity to US federally managed lands that limit Indigenous movements, management, and traditional uses.

Results: Statistical analysis shows that aggregate land reduction was near total, with a 98.9% reduction in cumulative coextensive lands and a 93.9% reduction in noncoextensive lands. Further, 42.1% of tribes from the historical period have no federally- or state-recognized present-day tribal land base. Of the tribes that still have a land base, their present-day lands are an average of 2.6% the size of their estimated historical area. Additionally, many tribes were forced onto new lands shared by multiple Indigenous peoples, even in cases in which nations are culturally dissimilar and have separate ancestral areas. Many present-day lands are far from historical lands. Migration dyad analysis shows that forced migration distances averaged 239 km, with a median of 131 km and a maximum of 2774 km.

Tests related to climate change risk exposure, land conditions, and potential economic value reveal substantial differences between tribes' historical and present-day areas. First, tribes' present-day lands are on average more exposed to climate change risks and hazards, including more extreme heat and less precipitation. Nearly half of tribes experienced heightened wildfire hazard exposure. Second, tribes' present-day lands have less positive economic mineral value, being less likely to lie over valuable subsurface oil and gas resources. Agricultural suitability results were mixed. Last, about half of tribes saw an increase in their proximity to federal lands in the present day.

Conclusion: This research suggests that near-total land reduction and forced migration lead to contemporary conditions in which tribal lands experience increased exposure to climate change risks and hazards and diminished economic value. The significance of these climate and economic effects reflect aggregate changes across the continent, but there is an urgent need to understand the magnitude of place-specific impacts for particular Native nations resulting from settler colonialism in future research. This study and dataset initiate a new macroscopic research agenda that prioritizes ongoing data collection, Tribal input, historical validation, public data dashboards, and computational analysis to better understand the long-term dynamics of land dispossession and forced migration across scales.



Citation

Federal Emergency Management Agency. (2016). *FEMA policy: FEMA tribal policy*.
[https://www.fema.gov/sites/default/files/2020-04/FEMA Tribal Policy 122716.pdf](https://www.fema.gov/sites/default/files/2020-04/FEMA_Tribal_Policy_122716.pdf)

Abstract

N/A

Citation

Federal Emergency Management Agency. (2019). *FEMA policy: FEMA tribal consultation policy*.
https://www.fema.gov/sites/default/files/2020-07/tribal-consultation-policy_07-03-2019.pdf

Abstract

N/A

Citation

Federal Emergency Management Agency. (2023). *Hazard mitigation plan status*.
<https://www.fema.gov/emergency-managers/risk-management/hazard-mitigation-planning/status>

Abstract

N/A

Citation

Ferguson, L. (2019). *Finding our roots: Indigenous foods and the food sovereignty movement in the United States*. Montana Office of Public Instruction.
https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Health%20Enhancement/Finding_Our_Roots_Indigenous_Foods_Sovereignty.pdf?ver=2019-11-19-084538-687

Abstract

N/A

Citation

Fernández-Llamazares, Á., Garteizgogea, M., Basu, N., Brondizio, E. S., Cabeza, M., Martínez-Alier, J., McElwee, P., & Reyes-García, V. (2020). A state-of-the-art review of Indigenous peoples and environmental pollution. *Integrated Environmental Assessment and Management*, 16(3), 324–341.
<https://doi.org/10.1002/ieam.4239>



Indigenous peoples (IPs) worldwide are confronted by the increasing threat of pollution. Based on a comprehensive review of the literature (n = 686 studies), we present the current state of knowledge on: 1) the exposure and vulnerability of IPs to pollution; 2) the environmental, health, and cultural impacts of pollution upon IPs; and 3) IPs' contributions to prevent, control, limit, and abate pollution from local to global scales. Indigenous peoples experience large burdens of environmental pollution linked to the expansion of commodity frontiers and industrial development, including agricultural, mining, and extractive industries, as well as urban growth, waste dumping, and infrastructure and energy development. Nevertheless, IPs are contributing to limit pollution in different ways, including through environmental monitoring and global policy advocacy, as well as through local resistance toward polluting activities. This work adds to growing evidence of the breadth and depth of environmental injustices faced by IPs worldwide, and we conclude by highlighting the need to increase IPs' engagement in environmental decision-making regarding pollution contro

Citation

Findling, M. G., Casey, L. S., Fryberg, S. A., Hafner, S., Blendon, R. J., Benson, J. M., Sayde, J. M., & Miller, C. (2019). Discrimination in the United States: Experiences of Native Americans. *Health Services Research*, 54(Suppl 2), 1431–1441. <https://doi.org/10.1111/1475-6773.13224>

Abstract

Objective: To examine reported racial discrimination and harassment against Native Americans, which broadly contribute to poor health outcomes.

Data Source and Study Design: Data come from a nationally representative, probability-based telephone survey including 342 Native American and 902 white US adults, conducted January-April 2017.

Methods: We calculated the percent of Native Americans reporting discrimination in several domains, including health care. We used logistic regression to compare the Native American-white difference in odds of discrimination and conducted exploratory analyses among Native Americans only to examine variation by socioeconomic and geographic/neighborhood characteristics.

Principal Findings: More than one in five Native Americans (23 percent) reported experiencing discrimination in clinical encounters, while 15 percent avoided seeking health care for themselves or family members due to anticipated discrimination. A notable share of Native Americans also reported they or family members have experienced violence (38 percent) or have been threatened or harassed (34 percent). In adjusted models, Native Americans had higher odds than whites of reporting discrimination across several domains, including health care and interactions with the police/courts. In exploratory analyses, the association between geographic/neighborhood characteristics and discrimination among Native Americans was mixed.

Conclusions: Discrimination and harassment are widely reported by Native Americans across multiple domains of their lives, regardless of geographic or neighborhood context. Native Americans report major disparities compared to whites in fair treatment by institutions, particularly with health care and police/courts. Results suggest modern forms of discrimination and harassment against Native Americans are systemic and untreated problems.

Citation



Foote, W. L., Alston, M., Betts, D., & McEwan, T. (2023). *Women's leadership and a community 'saving itself': Learning from disasters*. University of Newcastle. <http://dx.doi.org/10.25817/0ekg-2e83>

Abstract

The research shared in this report was conducted nine months after the February 2022 flood event that impacted the Northern Rivers of New South Wales. This research investigates the themes of Good health and wellbeing, and Gender equality, two of the United Nations Sustainability Goals (United Nations (2015)). We undertook focus groups and interviews with local women affected by the floods, with the aim of understanding the gendered impacts and the effects of the disaster on the health and wellbeing of residents.

Citation

Fothergill, A., & Peek, L. A. (2004). Poverty and disasters in the United States: A review of recent sociological findings. *Natural Hazards*, 32(1), 89–110. <https://doi.org/10.1023/B:NHAZ.0000026792.76181.d9>

Abstract

This article synthesizes the literature on poverty and disasters in the United States and presents the results from a wide range of studies conducted over the past twenty years. The findings are organized into eight categories based on the stages of a disaster event. The review illustrates how people of different socioeconomic statuses perceive, prepare for, and respond to natural hazard risks, how low-income populations may be differentially impacted, both physically and psychologically, and how disaster effects vary by social class during the periods of emergency response, recovery, and reconstruction. The literature illustrates that the poor in the United States are more vulnerable to natural disasters due to such factors as place and type of residence, building construction, and social exclusion. The results have important implications for social equity and recommendations for future research and policy implementation are offered.

Citation

Friedman, M. (2016, April 13). For Native Americans, health care is a long, hard road away. *NPR*. <https://www.npr.org/sections/health-shots/2016/04/13/473848341/health-care-s-hard-realities-on-the-reservation-a-photo-essay>

Abstract N/A

Citation

Futures Without Violence. (n.d.). *The facts on violence against American Indian/Alaskan Native women*. <https://www.futureswithoutviolence.org/userfiles/file/Violence%20Against%20AI%20AN%20Women%20Fact%20Sheet.pdf>

Abstract

N/A



Citation

Gopaldas, A. (2013). Intersectionality 101. *Journal of Public Policy & Marketing*, 32(1_suppl), 90–94.
<https://doi.org/10.1509/jppm.12.044>

Abstract

The concept of “intersectionality” refers to the interactivity of social identity structures such as race, class, and gender in fostering life experiences, especially experiences of privilege and oppression. This essay maps out the origins, evolution, and many contemporary meanings of intersectionality to make a notoriously ambiguous idea more concrete. In addition, the author clarifies the tenets of the intersectionality literature by contrasting traditional and intersectional research on marketplace diversity along three dimensions: ontology, methodology, and axiology. The essay concludes with implications for radicalizing diversity research, marketing, and advocacy.

Citation

Grecequet, M. (2023). Traditional knowledge matters. *Nature Climate Change*, 13(5).
<https://doi.org/10.1038/s41558-023-01674-9>

Abstract

N/A

Citation

Green, J. D., & Work, S. (1976). Comment: Inherent Indian sovereignty. *American Indian Law Review*, 4(2), 311-342.

Abstract

N/A

Citation

Greene, S. W. C. S., Iaukea, L., Neosh, J., Rivera, H., Blanchard, P., Freeland, P., Maldonado, J., & Montgomery, M. (2022a). Overview – Modules 1-3. *COVID-19 and climate change: Understanding place, history, and Indigenous sovereignty in emergency response*.
<https://hazards.colorado.edu/uploads/basicpage/Modules%201-3.pdf>

Abstract

N/A



Citation

Griffith, C. (2019). *Homeless in their homeland, a modern Native American struggle*. Invisible People. <https://invisiblepeople.tv/modern-native-american-homeless-struggle/>

Abstract

N/A

Citation

Grosse, C., & Mark, B. (2023). Does renewable electricity promote Indigenous sovereignty? Reviewing support, barriers, and recommendations for solar and wind energy development on Native lands in the United States. *Energy Research & Social Science*, 104, 103243. <https://doi.org/10.1016/j.erss.2023.103243>

Abstract

Native lands in what is called the United States have vast renewable energy resources. If focused on advancing sovereignty and self-determination, renewable energy development could alleviate harm from ongoing processes of settler colonialism and from the climate crisis, experienced by Native peoples first and worst. However, Native peoples benefit very little from existing renewable energy projects. To increase understanding on how renewable energy can better support Native sovereignty, this paper provides a systematic literature review of 74 articles published between 2003 and 2023 on Native peoples' involvement in wind and solar electricity in the United States. We find that existing literature focuses on support for and barriers to Native involvement, Native leadership, and Native ownership in renewable energy development. Supports include special characteristics of Native nations and the capacity of renewables to alleviate harm. However, social, material, and legal barriers—all rooted in ongoing settler colonialism—obstruct Native involvement in renewables. The final section analyzes these barriers, and scholars' recommendations for addressing them, concluding that 1) a focus on repairing and building relationships of trust, 2) building technical and financial capacity within Native nations alongside valuing existing expertise, and 3) fundamentally overhauling legal and policy structures to support, rather than inhibit, sovereignty and self-determination is critical to Native ownership of and benefit from renewable energy. When these practices are centered, renewable energy can align with Native cultural and environmental values, provide economic resources to advance the development of Native economies and institutions, and support Native leadership in alleviating the climate crisis.

Citation

Haskins, V., & Jacobs, M. (2002). Stolen generations and vanishing Indians: The removal of Indigenous children as a weapon of war in the United States and Australia. In *Children and war: A historical anthology* (pp. 227–241). New York University Press.

Abstract

N/A



Citation

Hatcher, S. M., Agnew-Brune, C., Anderson, M., Zambrano, L., Rose, C., Jim, M., Baugher, A., Liu, G., Patel, S., Evans, M., Pindyck, T., Dubray, C., Rainey, J., Chen, J., Sadowski, C., Winglee, K., Penman-Aguilar, A., Dixit, A., Claw, E., ... McCollum, J. (2020). COVID-19 among American Indian and Alaska Native persons—23 States, January 31–July 3, 2020. *Morbidity and Mortality Weekly Report*, 69(34), 1166–1169. <https://doi.org/10.15585/mmwr.mm6934e1>

Abstract

What is already known about this topic?

American Indian and Alaska Native (AI/AN) persons appear to be disproportionately affected by the COVID-19 pandemic; however, limited data are available to quantify the disparity in COVID-19 incidence, severity, and outcomes among AI/AN persons compared with those among other racial/ethnic groups.

What is added by this report?

In 23 states with adequate race/ethnicity data, the cumulative incidence of laboratory-confirmed COVID-19 among AI/AN persons was 3.5 times that among non-Hispanic white persons. A large percentage of missing data precluded analysis of some characteristics and outcomes.

What are the implications for public health practice?

Adequate health care and public health infrastructure resources are needed to support a culturally responsive public health effort that sustains the strengths of AI/AN communities. These resources would facilitate the collection and reporting of more complete case report data to support evidence-based public health efforts.

Citation

Herrera, A. (2019, November 6). When disaster strikes, Indigenous communities receive unequal recovery aid. *High Country News*. <https://www.hcn.org/issues/51.21-22/indigenous-affairs-when-disaster-strikes-indigenous-communities-receive-unequal-recovery-aid>

Abstract

N/A

Citation

Him, D. A., Aguilar, T. A., Frederick, A., Larsen, H., Seiber, M., & Angal, J. (2019). Tribal IRBs: A framework for understanding research oversight in American Indian and Alaska Native communities. *American Indian and Alaska Native Mental Health Research*, 26(2), 71–95. <https://doi.org/10.5820/aian.2602.2019.71>

Abstract

Tribal Institutional Review Boards (IRBs) and other entities that oversee research for American Indians and Alaska Natives are important and unique. They reflect and respond to community needs, changes in research, and revisions to research policy. We provide a framework to capture this dynamism by building on existing work and offering a way to describe the scope of entities that oversee tribal research. As federal research



regulations are revised, and policies are developed in response to a rapidly advancing research landscape, it is critical that policy makers, IRB professionals, researchers, and tribal communities have clarity regarding the Tribal IRB.

Citation

Hosen, N., Nakamura, H., & Hamzah, A. (2020). Adaptation to climate change: Does Traditional Ecological Knowledge hold the key? *Sustainability*, 12(2), Article 2. <https://doi.org/10.3390/su12020676>

Abstract

The traditional knowledge of indigenous people is often neglected despite its significance in combating climate change. This study uncovers the potential of traditional ecological knowledge (TEK) from the perspective of indigenous communities in Sarawak, Malaysian Borneo, and explores how TEK helps them to observe and respond to local climate change. Data were collected through interviews and field work observations and analysed using thematic analysis based on the TEK framework. The results indicated that these communities have observed a significant increase in temperature, with uncertain weather and seasons. Consequently, drought and wildfires have had a substantial impact on their livelihoods. However, they have responded to this by managing their customary land and resources to ensure food and resource security, which provides a respectable example of the sustainable management of terrestrial and inland ecosystems. The social networks and institutions of indigenous communities enable collective action which strengthens the reciprocal relationships that they rely on when calamity strikes. Accordingly, the communities maintain their TEK through cultural festivals and oral traditions passed from one generation to another. TEK is a practical tool that helps indigenous communities adapt to climate risks and promotes socio-ecological resilience, which upholds social empowerment and sustainable resource management.

Citation

Hughey, M. (2011). The White Savior Film and Reviewers' Reception. *Symbolic Interaction*, 33(3), 475–496. <https://doi-org.colorado.idm.oclc.org/10.1525/si.2010.33.3.475>

Abstract

This article documents the collective interpretations of film reviewers, a position typically associated with individual aesthetic judgment rather than socially shared scripts of explanation. Drawing on the reviews of a feature film with implicit racial content, produced in the context of a supposedly “color-blind” era, this article documents how reviewers constitute a racialized interpretive community. Reviewers rely on specific cultural frameworks to both contest and reproduce the notion of a “post-racial” society. These interpretations equate nonwhites with pathological and dysfunctional traits, frame hard work as a white normative characteristic, and construct deterministic views of both Hollywood's ability to represent progressive racial representations and the educational system's potential. This analysis illustrates how film reviews operate as mediating voices between producer and consumer, and in so doing, the interpretations of the film serve as “common-sensed” mappings of the contested terrain of contemporary race relations.



Citation

Huyser, K. R., Horse, A. J. Y., Kuhlemeier, A. A., & Huyser, M. R. (2021). COVID-19 Pandemic and indigenous representation in public health data. *American Journal of Public Health, 111*(S3), S208-S214. <https://doi.org/10.2105/AJPH.2021.306415>

Abstract

Public Health 3.0 calls for the inclusion of new partners and novel data to bring systemic change to the US public health landscape. The severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) pandemic has illuminated significant data gaps influenced by ongoing colonial legacies of racism and erasure. American Indian and Alaska Native (AI/AN) populations and communities have been disproportionately affected by incomplete public health data and by the COVID-19 pandemic itself. Our findings indicate that only 26 US states were able to calculate COVID-19–related death rates for AI/AN populations. Given that 37 states have Indian Health Service locations, we argue that public health researchers and practitioners should have a far larger data set of aggregated public health information on AI/AN populations. Despite enormous obstacles, local Tribal facilities have created effective community responses to COVID-19 testing, tracking, and vaccine administration. Their knowledge can lead the way to a healthier nation. Federal and state governments and health agencies must learn to responsibly support Tribal efforts, collect data from AI/AN persons in partnership with Indian Health Service and Tribal governments, and communicate effectively with Tribal authorities to ensure Indigenous data sovereignty.

Citation

Jenicek, A., Mix, E., Noltner, A., & Veith C. (2023). *A “hole-in-the-community” approach: How federal disaster policy overlooks Indigenous communities*. University of Washington. <https://digital.lib.washington.edu/researchworks/handle/1773/50012>

Abstract

Although both the Stafford Act and the general federal trust obligation require the U.S. government to make and implement disaster policy for the benefit of Tribes, it is unclear to what extent federal policy (1) supports Tribal disaster mitigation, preparedness, response, and recovery efforts, or (2) integrates techniques to achieve those goals based on Indigenous knowledges. This project begins to explore these issues by examining Federal Emergency Management Agency (FEMA) policies. FEMA administers several Hazard Mitigation Assistance grant programs that fund regional, state, local, and Tribal government projects to mitigate the impacts of natural hazards and other disaster events. By analyzing the content of FEMA policy documents, interviewing Tribal environmental experts, and analyzing FEMA grant data, we explore the barriers Tribal governments face when trying to access these programs. We find that 1) administrative and other burdens, including required hazard mitigation plans and benefit-cost analysis, make it difficult for Tribal governments to qualify for grants; 2) FEMA grant programs are culturally and otherwise inaccessible in ways that systematically disadvantage Tribal applicants; and 3) FEMA recognizes its trust obligation to Tribal



governments as defined by applicable law but has not taken the practical steps necessary to meet that obligation. We close with recommended changes to federal policy, including the establishment of an interagency Tribal government task force and changes to benefit-cost analysis, and suggested workarounds for Tribal applicants seeking to engage with the system as it currently exists, including a focus on alternative sources of funding from agencies other than FEMA.

Citation

Kalt, J. P., & Singer, J. W. (2004). Myths and realities of tribal sovereignty: The law and economics of Indian self-rule. *KSG Faculty Research Working Papers Series: Harvard University*.

https://scholar.harvard.edu/files/jsinger/files/myths_realities.pdf

Abstract

The last three decades have witnessed a remarkable resurgence of the American Indian nations in the United States. The foundation of this resurgence has been the exercise of self-government – sovereignty – by the more than 560 federally-recognized tribes in the U.S. In this study, we explore legal and economic dimensions of current perceptions of and debates over the nature and extent of tribal self-rule in the United States. Our objective is to clarify and illuminate by distinguishing between myth and reality. We address key threads of thought and assumption that pervade, accurately or inaccurately, discussions in the public policy arena. What emerges is a picture in which tribes do exercise substantial, albeit limited, sovereignty. This sovereignty is not a set of “special” rights. Rather, its roots lie in the fact that Indian nations pre-exist the United States and their sovereignty has been diminished, but not terminated. Tribal sovereignty is recognized and protected by the U.S. Constitution, legal precedent, and treaties, as well as applicable principles of human rights.

Citation

Klein, N. (2007). *The shock doctrine: The rise of disaster capitalism*. Metropolitan Books/Henry Holt Company.

Abstract

N/A

Citation

Leggat-Barr, K., Uchikoshi, F., & Goldman, N. (2021). COVID-19 risk factors and mortality among Native Americans. *Demographic Research*, 45, 1185–1218. <https://doi.org/10.4054/DemRes.2021.45.39>

Abstract

Background: Academic research on the disproportionate impact of COVID-19 among Native Americans has largely been restricted to particular indigenous groups or reservations.

Objective: We estimate COVID-19 mortality for Native Americans relative to other racial/ethnic groups and explore how state-level mortality is associated with known risk factors.

Methods: We use the standardized mortality ratio (SMR), adjusted for age, to estimate COVID-19 mortality by



racial/ethnic groups for the United States and 16 selected states that account for three-quarters of the Native American population. The prevalence of risk factors is derived from the American Community Survey and the Behavioral Risk Factor Surveillance System.

Results: The SMR for Native Americans greatly exceeds those for Black and Latino populations and varies enormously across states. There is a strong positive correlation across states between the share of Native Americans living on a reservation and the SMR. The SMR for Native Americans is highly correlated with the income-poverty ratio, the prevalence of multigenerational families, and health insurance (excluding the Indian Health Service). Risk factors associated with socioeconomic status and comorbidities are generally more prevalent for Native Americans living on homelands, a proxy for reservation status, than for those living elsewhere.

Conclusions: Most risk factors for COVID-19 are disproportionately high among Native Americans. Reservation life appears to increase the risk of COVID-19 mortality.

Contribution: We assemble and analyze a broader set of COVID-19-related risk factors for Native Americans than previous studies, a critical step toward understanding the exceptionally high COVID-19 death rates in this population.

Citation

Little, B. (2017). *How boarding schools tried to 'kill the Indian' through assimilation.*
<https://www.history.com/news/how-boarding-schools-tried-to-kill-the-indian-through-assimilation>

Abstract

N/A

Citation

Manian, M. (2020, September 29). Immigration detention and coerced sterilization: History tragically repeats itself. *American Civil Liberties Union.* <https://www.aclu.org/news/immigrants-rights/immigration-detention-and-coerced-sterilization-history-tragically-repeats-itself>

Abstract

N/A

Citation

Marx, K., & Engels, F. (1996). *Das Kapital.* Regnery Publishing.

Abstract

N/A



Citation

McPhillips, D. (2020). A state-by-state analysis of the impact of COVID-19 on Native Americans. *U.S. News and World Report*. <https://www.usnews.com/news/healthiest-communities/articles/2020-10-07/a-state-by-state-analysis-of-the-impact-of-covid-19-on-native-americans>

Abstract

N/A

Citation

Merriam-Webster. (2023). *Definition of IMPERIALISM*. <https://www.merriam-webster.com/dictionary/imperialism>

Abstract

N/A

Citation

Milbrandt, A. R., Heimiller, D. M., & Schwabe, P. D. (2018). *Techno-economic renewable energy potential on tribal lands*. U.S. Department of Energy Office of Scientific and Technical Information. <https://doi.org/10.2172/1459502>

Abstract

Renewable energy technologies provide opportunities for diversification, energy independence, environmental sustainability, and new revenue streams for Native American Indian tribes and Alaska Native villages. Many of these lands are in areas with that have abundant renewable energy, such as wind, solar, and biomass. This study estimates the technical and economic potential for renewable energy development on tribal lands. It aims to support tribes in decision-making as they evaluate technologies, potential scales of development, and economic viability. The resources analyzed here include wind, solar photovoltaics (PV) and concentrating solar power (CSP), woody biomass, biogas, geothermal, and hydropower. The study provides updated information to a previous renewable energy technical potential analysis on tribal lands, Geospatial Analysis of Renewable Energy Technical Potential on Tribal Lands (Doris et al. 2013). It includes current information, refined data, additional locations (in Alaska, for distributed generation only), and an expanded scope expansion that includes an economic evaluation of the renewable energy potential.

Citation

Monet, J. (2018, Oct 19). City Camp is a site of Native American homelessness, heroin, and hope. *The Guardian*. <https://www.theguardian.com/us-news/2018/oct/19/native-american-homeless-heroin-minneapolis>



Abstract

N/A

Citation

Montgomery, M., & Blanchard, P. (2021). Testing justice: New ways to address environmental inequalities. *The Solutions Journal*. <https://www.resilience.org/stories/2022-02-17/testing-justice-new-ways-to-address-environmental-inequalities/>

Abstract

N/A

Citation

Morey, B. N., Chang, R. C., Thomas, K. B., Tulua, A., Penaia, C., Tran, V. D., ... & Ponce, N. (2022). No equity without data equity: Data reporting gaps for Native Hawaiians and Pacific Islanders as structural racism. *Journal of Health Politics, Policy and Law*, 47(2), 159-200. <https://www.doi.org/10.1215/03616878-9517177>

Abstract

Data on the health and social determinants for Native Hawaiians and Pacific Islanders (NHPIs) in the United States are hidden, because data are often not collected or are reported in aggregate with other racial/ethnic groups despite decades of calls to disaggregate NHPI data. As a form of structural racism, data omissions contribute to systemic problems such as inability to advocate, lack of resources, and limitations on political power. The authors conducted a data audit to determine how US federal agencies are collecting and reporting disaggregated NHPI data. Using the COVID-19 pandemic as a case study, they reviewed how states are reporting NHPI cases and deaths. They then used California's neighborhood equity metric—the California Healthy Places Index (HPI)—to calculate the extent of NHPI underrepresentation in communities targeted for COVID-19 resources in that state. Their analysis shows that while collection and reporting of NHPI data nationally has improved, federal data gaps remain. States are vastly underreporting: more than half of states are not reporting NHPI COVID-19 case and death data. The HPI, used to inform political decisions about allocation of resources to combat COVID-19 in at-risk neighborhoods, underrepresents NHPIs. The authors make recommendations for improving NHPI data equity to achieve health equity and social justice.

Citation

Morrow, B. H. (1999). Identifying and mapping community vulnerability. *Disasters*, 23(1), 1–18. <https://doi.org/10.1111/1467-7717.00102>



Abstract

Disaster vulnerability is socially constructed, i.e., it arises out of the social and economic circumstances of everyday living. Most often discussed from the perspective of developing nations, this article extends the argument using American demographic trends. Examples from recent disasters, Hurricane Andrew in particular, illustrate how certain categories of people, such as the poor, the elderly, women-headed households and recent residents, are at greater risk throughout the disaster response process. Knowledge of where these groups are concentrated within communities and the general nature of their circumstances is an important step towards effective emergency management. Emergency planners, policy-makers and responding organisations are encouraged to identify and locate high-risk sectors on Community Vulnerability Maps, integrating this information into GIS systems where feasible. Effective disaster management calls for aggressively involving these neighbourhoods and groups at all levels of planning and response, as well as mitigation efforts that address the root causes of vulnerability.

Citation

National Indian Council on Aging. (2019, April 26). *The importance of food sovereignty*. <https://www.nicoa.org/the-importance-of-food-sovereignty/>

Abstract

N/A

Citation

National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Reclaiming power and place. Final Report of the National Inquiry Into Missing and Murdered Indigenous Women and Girls*. <https://www.mmiwg-ffada.ca/final-report/>

Abstract

The National Inquiry's Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQQIA people. The two volume report calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country.

The Final Report is comprised of the truths of more than 2,380 family members, survivors of violence, experts and Knowledge Keepers shared over two years of cross-country public hearings and evidence gathering. It delivers 231 individual Calls for Justice directed at governments, institutions, social service providers, industries and all Canadians. As documented in the Final Report, testimony from family members and survivors of violence spoke about a surrounding context marked by multigenerational and intergenerational trauma and marginalization in the form of poverty, insecure housing or homelessness and barriers to education, employment, health care and cultural support. Experts and Knowledge Keepers spoke to specific colonial and patriarchal policies that displaced women from their traditional roles in communities and governance and diminished their status in society, leaving them vulnerable to violence.



Citation

Nyélení Village. (2007). *Declaration of Nyélení*. <https://nyeleni.org/IMG/pdf/DeclNyeleni-en.pdf>

Abstract

N/A

Citation

Office of Juvenile Justice and Delinquency Prevention. (2022). *Juvenile arrest rate trends*. U.S. Department of Justice. https://www.ojjdp.gov/ojstatbb/crime/JAR_Display.asp?ID=qa05260&selOffenses=1&text=yes

Abstract

N/A

Citation

Parshley, L. (2020, July 28). Covid-19 in the Navajo Nation: How masks helped slow the outbreak. *Vox*. <https://www.vox.com/2020/7/28/21344969/covid-19-masks-arizona-new-mexico-utah-navajo-nation>

Abstract

N/A

Citation

Perri, M., Dosani, N., & Hwang, S. W. (2020). COVID-19 and people experiencing homelessness: Challenges and mitigation strategies. *Canadian Medical Association Journal*, 192(26), E716–E719. <https://doi.org/10.1503/cmaj.200834>

Abstract

N/A

Citation

Peterman, A., Potts, A., O'Donnell, M., Thompson, N. S., Oertelt-Prigione, S., & van Gelder, N. (2020). Pandemics and violence against women and children. *Center for Global Development*, 528. <https://cgdev.org/sites/default/files/pandemics-and-vawg-april2.pdf>

Abstract

Times of economic uncertainty, civil unrest, and disaster are linked to a myriad of risk factors for increased violence against women and children (VAW/C). Pandemics are no exception. In fact, the



regional or global nature and associated fear and uncertainty associated with pandemics provide an enabling environment that may exacerbate or spark diverse forms of violence. Understanding mechanisms underlying these dynamics are important for crafting policy and program responses to mitigate adverse effects. Based on existing published and grey literature, we document nine main (direct and indirect) pathways linking pandemics and VAW/C, through effects of (on): (1) economic insecurity and poverty-related stress, (2) quarantines and social isolation, (3) disaster and conflict-related unrest and instability, (4) exposure to exploitative relationships due to changing demographics, (5) reduced health service availability and access to first responders, (6) inability of women to temporarily escape abusive partners, (7) virus-specific sources of violence, (8) exposure to violence and coercion in response efforts, and (9) violence perpetrated against health care workers. We also suggest additional pathways with limited or anecdotal evidence likely to effect smaller sub-groups. Based on these mechanisms, we suggest eight policy and program responses for action by governments, civil society, international and community-based organizations. Finally, as research linking pandemics directly to diverse forms of VAW/C is scarce, we lay out a research agenda comprising three main streams, to better (1) understand the magnitude of the problem, (2) elucidate mechanisms and linkages with other social and economic factors and (3) inform intervention and response options. We hope this paper can be used by researchers, practitioners, and policymakers to help inform further evidence generation and policy action while situating VAW/C within the broader need for intersectional gender- and feminist-informed pandemic response.

Citation

Pindus, N., Kingsley, T., Biess, J., Levy, D., Simington, J., & Hayes, C. (2017). Housing needs of American Indians and Alaska Natives in tribal areas: A report from the assessment of American Indian, Alaska Native, and Native Hawaiian housing needs: executive summary. *US Department of Housing and Urban Development, Office of Policy Development and Research*. <https://www.huduser.gov/portal/publications/HNAIHousingNeeds.html>

Abstract

The centerpiece of the assessment of American Indian and Alaska Native (AIAN) housing conditions is the first ever national survey of American Indian and Alaska Native households in tribal areas. This survey sampled 1,340 AIAN households from 38 tribal areas and achieved a response rate of 60 percent. The survey offers information not available in existing census data sources, including estimates of electrical and heating problems, physical conditions problems, and the extent of “doubling up” among AIAN households in tribal areas. The report contextualizes data from the household survey with information on demographic, social, and economic conditions and regional and historical comparisons based on the 2000 and 2010 decennial censuses and the 2006-10 American Community Survey (ACS). Analyses show that housing conditions are substantially worse among AIAN households than among all U.S. households, with overcrowding in tribal areas being especially severe. Findings from a survey of 110 tribally designated housing entities, site visits to 22 tribal areas, and data on housing production before and after enactment of the Native American Housing Assistance and Self-Determination Act of 1996 (NAHASDA) show that tribes have produced and maintained low-income housing much more effectively since the passage of NAHASDA. Nominal dollars for the Indian Housing Block Grant have not been increased since 1996, however, leading to a substantial decrease in buying power. Limited funding is a key constraint for many tribes who could increase their rate of housing production if they had more funding.



Citation

Power, T., Wilson, D., Best, O., Brockie, T., Bourque Bearskin, L., Millender, E., & Lowe, J. (2020). COVID-19 and Indigenous Peoples: An imperative for action. *Journal of Clinical Nursing*, 29(15–16), 2737–2741.
<https://doi.org/10.1111/jocn.15320>

Abstract

We acknowledge the traditional custodians of Country across the world, and their continuing relationship to culture, community, land, waters and sky. We honour children born and yet to be, and pay our respects to Elders, past, present and future.

Citation

Raifman, M. A., & Raifman, J. R. (2020). Disparities in the population at risk of severe illness from COVID-19 by race/ethnicity and income. *American Journal of Preventive Medicine*, 59(1), 137–139.
<https://doi.org/10.1016/j.amepre.2020.04.003>

Abstract

N/A

Citation

Redsteer, M., Kelley, K., Francis, H., & Block, D. (2010). *Disaster risk assessment case study: Recent drought on the Navajo Nation, southwestern United States*. 2011 Global Platform on Disaster Risk Reduction, Geneva, Switzerland.
https://www.researchgate.net/publication/260710023_Disaster_Risk_Assessment_Case_Study_Recent_Drought_on_the_Navajo_Nation_southwestern_United_States

Abstract

The Navajo Nation is an ecologically sensitive semi-arid to arid section of the southern Colorado Plateau. In this remote part of the United States, located at the Four Corners (Arizona, New Mexico, Colorado, and Utah), traditional people live a subsistence lifestyle that is inextricably tied to, and dependent upon, landscape conditions and water supplies. Soft bedrock lithologies and sand dunes dominate the region, making it highly sensitive to fluctuations in precipitation intensity, percent vegetation cover, and local land use practices. However, this region has sparse and discontinuous meteorological monitoring records. As a complement to the scant long-term meteorological records and historical documentation, we conducted interviews with 50 Native American elders from the Navajo Nation and compiled their lifetime observations on the changes in water availability, weather, and sand or dust storms. We then used these observations to further refine our understanding of the historical trends and impacts of climate change and drought for the region. In addition to altered landscape conditions due to climatic change, drought, and varying land use practices over the last 130 years, the Navajo people have been affected by federal policies and harsh economic conditions which weaken their cultural fabric. We conclude that a long-term drying trend and decreasing snowpack, superimposed on



regional drought cycles, will magnify drought impacts on the Navajo Nation and leave its people increasingly vulnerable.

Citation

Research Data Alliance International Indigenous Data Sovereignty Interest Group. (2019). *CARE Principles for Indigenous Data Governance*. The Global Indigenous Data Alliance. <https://www.gida-global.org/care>

Abstract

The current movement toward open data and open science does not fully engage with Indigenous Peoples rights and interests. Existing principles within the open data movement (e.g. FAIR: findable, accessible, interoperable, reusable) primarily focus on characteristics of data that will facilitate increased data sharing among entities while ignoring power differentials and historical contexts. The emphasis on greater data sharing alone creates a tension for Indigenous Peoples who are also asserting greater control over the application and use of Indigenous data and Indigenous Knowledge for collective benefit.

This includes the right to create value from Indigenous data in ways that are grounded in Indigenous worldviews and realise opportunities within the knowledge economy. The CARE Principles for Indigenous Data Governance are people and purpose-oriented, reflecting the crucial role of data in advancing Indigenous innovation and self-determination. These principles complement the existing FAIR principles encouraging open and other data movements to consider both people and purpose in their advocacy and pursuits.

Citation

Rogin, M. P. (2017). *Fathers and children: Andrew Jackson and the subjugation of the American Indian*. Routledge.

Abstract

N/A

Citation

Royster, J. (2003). Oliphant and its discontents: An essay introducing the case for reargument before the American Indian Nations Supreme Court. *Kansas Journal of Law and Public Policy*, 13(59). [https://digitalcommons.law.utulsa.edu/fac pub/51](https://digitalcommons.law.utulsa.edu/fac_pub/51)

Abstract

N/A

Citation

Saini, A. (2018). Disciplining the other: The politics of post-tsunami humanitarian government in southern Nicobar. *Contributions to Indian Sociology*, 52(3), 308-335. <https://doi.org/10.1177/006996671878596>



Abstract

The Indian Ocean tsunami (2004) devastated the Nicobar archipelago, a remote tribal reserve in the Indian Ocean, which the Nicobarese indigenes have traditionally inhabited. The catastrophe attracted a massive humanitarian response from the Government of India (GoI), leading to a sociocultural crisis among the Nicobarese that is inextricably linked to the post-tsunami humanitarian government in the Nicobar, which undermined what was once a self-sustaining community. Using Michel Foucault's analytic of governmentality, this article elucidates how the humanitarian government in the southern Nicobar, motivated by a *raison d'état* of national security, attempted to discipline the traditional Nicobarese by developing new forms of subjectivities among them.

Citation

Saini, A. (2023, January 12). Great Nicobar: Whose land is it? *Frontline*.

<https://frontline.thehindu.com/environment/great-nicobar-whose-land-is-it-shompen-and-nicobarese-still-await-return-to-homes-from-temporary-camps/article66349832.ece>

Abstract

N/A

Citation

Saini, A & Singh, S.J. (2020). The aid tsunami: How disaster aid ravaged an island people. *Scientific American*, 322(4), 58-65. <https://www.scientificamerican.com/article/how-disaster-aid-ravaged-an-island-people/>

Abstract

The 2004 tsunami devastated the Nicobar Islanders, but what came next was arguably worse.

Citation

Shiva, V. (2000). *Seeds of suicide: The ecological and human costs of the globalization of agriculture*. Research Foundation for Science, Technology, and Ecology.

Abstract

N/A

Citation

Shrinkhal, R. (2021). "Indigenous sovereignty" and right to self-determination in international law: A critical appraisal. *AlterNative: An International Journal of Indigenous Peoples*, 17(1), 71-82.

<https://doi.org/10.1177/1177180121994681>



Abstract

It is worth recalling that the struggle of indigenous peoples to be recognised as “peoples” in true sense was at the forefront of their journey from an object to subject of international law. One of the most pressing concerns in their struggle was crafting their own sovereign space. The article aims to embrace and comprehend the concept of “indigenous sovereignty.” It argues that indigenous sovereignty may not have fixed contour, but it essentially confronts the idea of “empire of uniformity.” It is a source from which right to self-determination stems out and challenges the political and moral authority of States controlling indigenous population within their territory.

Citation

Silverman, H., Toropin, K., Sidner, S., & Perrot, L. (2020, May 18). Navajo Nation surpasses New York state for the highest Covid-19 infection rate in the US. *CNN*. <https://www.cnn.com/2020/05/18/us/navajo-nation-infection-rate-trnd/index.html>

Abstract

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Citation

Simpson, L. B. (2011). *Dancing on our turtle’s back: Stories of Nishnaabeg re-creation, resurgence and a new emergence*. Arbeiter Ring Pub.

Abstract

N/A

Citation

Smith, C. (2021). Plant medicines. In *Original teachings designed to stand as one: Early Keetoowah teachings and traditions*. Dog Soldier Press.

Abstract

N/A

Citation

Smith, D. E. (2016). Governing data and data for governance: The everyday practice of Indigenous sovereignty. In T. Kukutai & J. Taylor (Eds.), *Indigenous data sovereignty: Toward an agenda* (pp. 117-135). ANU Press.

Abstract

N/A



Citation

Smith, M. (n.d.). Native Americans: A crisis in health equity. *Human Rights Magazine*.
https://www.americanbar.org/groups/crsj/publications/human_rights_magazine_home/the-state-of-healthcare-in-the-united-states/native-american-crisis-in-health-equity/

Abstract

N/A

Citation

Smithsonian. (2019). *Bosque Redondo: The Navajo treaties*. National Museum of the American Indian.
<http://nmai.si.edu/nk360/navajo/bosque-redondo/bosque-redondo.cshtml>

Abstract

N/A

Citation

Straits, K., Bird, D., Tsinajinnie, N., Espinoza, J., Goodkind, J., Spencer, O., Azure, M., Salvador, J. G., Salvador, M., Smart, L., Spencer, O., Tafoya, N., Tenorio, R., Trujillo, O., Tsinajinnie, E., & Willging, C. (2012). *Guiding principles for engaging in research with Native American communities, version 1*. UNM Center for Rural and Community Behavioral Health & Albuquerque Area Southwest Tribal Epidemiology Center.
https://hsc.unm.edu/vision2020/common/docs/guiding_principles_research_native_communities2012.pdf

Abstract

N/A

Citation

Suzack, C., Huhndorf, S., Perreault, J., & Barman, J. (2010). *Indigenous women and feminism: Politics, activism, culture*. University of British Columbia Press.

Abstract

N/A

Citation

The Postsecondary National Policy Institute. (2022). *Native American students in higher education*.
<https://pnpi.org/factsheets/native-american-students/>



Abstract

N/A

Citation

The W. Haywood Burns Institute. (n.d.). *2017 Detention rates for all youth of color*. <https://usdata.burnsinstitute.org/#comparison=2&placement=1&racess=2,3,4,5,6&offenses=5,2,8,1,9,11,10&year=2017&view=map>

Abstract

N/A

Citation

Torpy, S. J. (2000). Native American women and coerced sterilization: On the Trail of Tears in the 1970s. *American Indian Culture and Research Journal*, 24(2). <https://escholarship.org/uc/item/2254n09g>

Abstract

During the 1970s, the majority of American protest efforts focused on the feminist, civil rights, and anti-government movements. On a smaller scale, Native Americans initiated their own campaign. Network television periodically broadcast scenes of confrontation ranging from the Alcatraz Occupation in 1969 through the Wounded Knee Occupation of 1973. The consistent objective was to regain treaty rights that had been violated by the United States government and private corporations. Little publicity was given to another form of Native American civil rights violations- the abuse of women's reproductive freedom. Thousands of poor women and women of color, including Puerto Ricans, Blacks, and Chicanos, were sterilized in the 1970s, often without full knowledge of the surgical procedure performed on them or its physical and psychological ramifications. Native American women represented a unique class of victims among the larger population that faced sterilization and abuses of reproductive rights. These women were especially accessible victims due to several unique cultural and societal realities setting them apart from other minorities. Tribal dependence on the federal government through the Indian Health Service (IHS), the Department of Health, Education, and Welfare (HEW), and the Bureau of Indian Affairs (BIA) robbed them of their children and jeopardized their future as sovereign nations. Native women's struggle to obtain control over reproductive rights has provided them with a sense of empowerment consistent with larger Native American efforts to be free of institutional control. The following two situations are examples of the human rights violations committed against Native American women. Both reflect the socioeconomic climate of the 1970s that led to the overt and massive sterilization that irreversibly changed thousands of Native American families' lives forever.

Citation

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1). <https://jps.library.utoronto.ca/index.php/des/article/view/18630>



Abstract

Our goal in this article is to remind readers what is unsettling about decolonization. Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools. The easy adoption of decolonizing discourse by educational advocacy and scholarship, evidenced by the increasing number of calls to “decolonize our schools,” or use “decolonizing methods,” or, “decolonize student thinking”, turns decolonization into a metaphor. As important as their goals may be, social justice, critical methodologies, or approaches that decenter settler perspectives have objectives that may be incommensurable with decolonization. Because settler colonialism is built upon an entangled triad structure of settler-native-slave, the decolonial desires of white, non-white, immigrant, postcolonial, and oppressed people, can similarly be entangled in resettlement, reoccupation, and reinhabitation that actually further settler colonialism. The metaphorization of decolonization makes possible a set of evasions, or “settler moves to innocence”, that problematically attempt to reconcile settler guilt and complicity, and rescue settler futurity. In this article, we analyze multiple settler moves towards innocence in order to forward “an ethic of incommensurability” that recognizes what is distinct and what is sovereign for project(s) of decolonization in relation to human and civil rights based social justice projects. We also point to unsettling themes within transnational/Third World decolonizations, abolition, and critical space-place pedagogies, which challenge the coalescence of social justice endeavors, making room for more meaningful potential alliances.

Citation

Turrentine, J. (2023, March). *Why the Willow Project Is a Bad Idea*. Natural Resources Defense Council. <https://www.nrdc.org/stories/why-willow-project-bad-idea>

Abstract

N/A

Citation

U.S. Bureau of Labor Statistics. (2022). *BLS now publishing monthly data for American Indians and Alaska Natives*. <https://www.bls.gov/blog/2022/bls-now-publishing-monthly-data-for-american-indians-and-alaska-natives.htm#:~:text=The%20unemployment%20rate%20for%20American,available%20in%20the%20table%20below.>

Abstract

N/A

Citation

U.S. Department of Health and Human Services. (2023). *Profile: American Indian/Alaska Native*. <https://minorityhealth.hhs.gov/omh/browse.aspx?lvl=4&lvlid=33>



Abstract

N/A

Citation

U.S. Environmental Protection Agency. (2022). *Climate change and the health of Indigenous people*. <https://www.epa.gov/climateimpacts/climate-change-and-health-indigenous-populations>

Abstract

N/A

Citation

U.S. Senate Committee on Indian Affairs. (2018). *Overcrowded housing and the impacts on American Indians and Alaska Natives*. U.S. Government Publishing Office. <https://www.indian.senate.gov/sites/default/files/documents/CHRG-115shrg33406.pdf>

Abstract

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Citation

Vinyeta, K., Whyte, K., & Lynn, K. (2015). *Climate change through an intersectional lens: Gendered vulnerability and resilience in Indigenous communities in the United States*. U.S. Department of Agriculture, Forest Service, Pacific Northwest Research Station. <https://doi.org/10.2737/PNW-GTR-923>

Abstract

The scientific and policy literature on climate change increasingly recognizes the vulnerabilities of indigenous communities and their capacities for resilience. The role of gender in defining how indigenous peoples experience climate change in the United States is a research area that deserves more attention. Advancing climate change threatens the continuance of many indigenous cultural systems that are based on reciprocal relationships with local plants, animals, and ecosystems. These reciprocal relationships, and the responsibilities associated with them, are gendered in many indigenous communities. American Indians, Alaska Natives, and Native Hawaiians experience colonization based on intersecting layers of oppression in which race and gender are major determinants. The coupling of climate change with settler colonialism is the source of unique vulnerabilities. At the same time, gendered knowledge and gender-based activism and initiatives may foster climate change resilience. In this literature synthesis, we cross-reference international literature on gender and climate change, literature on indigenous peoples and climate change, and literature describing gender roles in Native America, in order to build an understanding of how gendered indigeneity may influence climate change vulnerability and resilience in indigenous communities in the United States.



Citation

Walsh, E., & Krantz, S. (2021). *The Nez Perce Tribe and agriculture: Planning for a climate smart agriculture future*. ArcGIS StoryMaps. <https://storymaps.arcgis.com/stories/9e1daa9068304edca48bfe290f870b64>

Abstract

N/A

Citation

West, J., Champeau, H., Austin, J., Evans, C., Adams, R., & Peek, L. (2022). *Reciprocity in Hazards and Disaster Research*. Natural Hazards Center, University of Colorado Boulder. <https://converge.colorado.edu/resources/training-modules>.

Abstract

N/A

Citation

Whyte, K. (2018). Settler colonialism, ecology, and environmental injustice. *Environment and Society*, 9(1), 125–144. <https://doi.org/10.3167/ares.2018.090109>

Abstract

Settler colonialism is a form of domination that violently disrupts human relationships with the environment. Settler colonialism is ecological domination, committing environmental injustice against Indigenous peoples and other groups. Focusing on the context of Indigenous peoples' facing US domination, this article investigates philosophically one dimension of how settler colonialism commits environmental injustice. When examined ecologically, settler colonialism works strategically to undermine Indigenous peoples' social resilience as self-determining collectives. To understand the relationships connecting settler colonialism, environmental injustice, and violence, the article first engages Anishinaabe intellectual traditions to describe an Indigenous conception of social resilience called collective continuance. One way in which settler colonial violence commits environmental injustice is through strategically undermining Indigenous collective continuance. At least two kinds of environmental injustices demonstrate such violence: vicious sedimentation and insidious loops. The article seeks to contribute to knowledge of how anti-Indigenous settler colonialism and environmental injustice are connected.

Citation

Whyte, K. P. (2013). On the role of traditional ecological knowledge as a collaborative concept: A philosophical study. *Ecological Processes*, 2(1), 7. <https://doi.org/10.1186/2192-1709-2-7>



Abstract

Introduction: The concept of traditional ecological knowledge (TEK), along with synonymous or closely related terms like indigenous knowledge and native science, has some of its origins in literatures on international development and adaptive management. There is a tendency to want to determine one definition for TEK that can satisfy every stakeholder in every situation. Yet a scan of environmental science and policy literatures reveals there to be differences in definitions that make it difficult to form a consensus. What should be explored instead is the role that the concept of TEK plays in facilitating or discouraging cross-cultural and cross-situational collaboration among actors working for indigenous and non-indigenous institutions of environmental governance, such as tribal natural resources departments, federal agencies working with tribes, and co-management boards.

Methods: This is a philosophical paper that explores how the concept of TEK is defined in science and policy literatures and what purpose it serves for improving cooperative environmental and natural resources stewardship and management between indigenous and non-indigenous institutions. The philosophical method applied here is one that outlines numerous possible meanings of a concept (TEK, in this paper) and the implications of each meaning for science and policy.

Results: In science and policy literatures, there are different definitions of TEK. Controversy can brew over TEK when people hold definitions that are based on different assumptions. There are two kinds of assumptions about the meaning of TEK. The first kind refers to assumptions about the mobilization of TEK, or what I call knowledge mobilization. The second kind involves assumptions about how to understand the relationship between TEK and disciplines like ecology or biology, or, in other words, the relation between TEK and science. Different positions that fall under the two kinds of assumptions (knowledge mobilization; TEK and science) can generate disagreements because they imply differences about “whose” definition of TEK gets privileged, who is counted as having expert authority over environmental governance issues, and how TEK should be factored into policy processes that already have a role for disciplines like forestry or toxicology in them.

Conclusions: In light such disagreements, I argue that the concept of TEK should be understood as a collaborative concept. It serves to invite diverse populations to continually learn from one another about how each approaches the very question of “knowledge” in the first place, and how these different approaches can be blended to better steward natural resources and adapt to climate change. The implication is that environmental scientists and policy professionals, indigenous and non-indigenous, should not be in the business of creating definitions of TEK. Instead, they should focus more on creating long term processes that allow the different implications of approaches to knowledge in relation to stewardship goals to be responsibly thought through.

Citation

Wolfe, P. (1999). *Settler colonialism and the transformation of anthropology*. Bloomsbury Publishing.

Abstract

N/A

Citation

Yellow Horse, A. J., Deschine Parkhurst, N. A., & Huyser, K. R. (2020). COVID-19 in New Mexico tribal lands: understanding the role of social vulnerabilities and historical racisms. *Frontiers in Sociology*, 5, 610355. <https://www.frontiersin.org/articles/10.3389/fsoc.2020.610355/full>



Abstract

The Coronavirus 2019 (COVID-19) pandemic has disproportionately affected Indigenous Peoples. Unfortunately, there is no accurate understanding of COVID-19's impacts on Indigenous Peoples and communities due to systematic erasure of Indigenous representation in data. Early evidence suggests that COVID-19 has been able to spread through pre-pandemic mechanisms ranging from disproportionate chronic health conditions, inadequate access to healthcare, and poor living conditions stemming from structural inequalities. Using innovative data, we comprehensively investigate the impacts of COVID-19 on Indigenous Peoples in New Mexico at the zip code level. Specifically, we expand the U.S. Centers for Disease Control and Prevention's Social Vulnerability Index (SVI) to include the measures of structural vulnerabilities from historical racisms against Indigenous Peoples. We found that historically-embedded structural vulnerabilities (e.g., Tribal land status and higher percentages of house units without telephone and complete plumbing) are critical in understanding the disproportionate burden of COVID-19 that American Indian and Alaska Native populations are experiencing. We found that historically-embedded vulnerability variables that emerged epistemologically from Indigenous knowledge had the *largest* explanatory power compared to other social vulnerability factors from SVI and COVID-19, especially Tribal land status. The findings demonstrate the critical need in public health to center Indigenous knowledge and methodologies in mitigating the deleterious impacts of COVID-19 on Indigenous Peoples and communities, specifically designing place-based mitigating strategies.

Citation

Yellow Horse, A. J., & Huyser, K. R. (2021). Indigenous data sovereignty and COVID-19 data issues for American Indian and Alaska Native Tribes and populations. *Journal of Population Research*, 39, 527–531. <https://doi.org/10.1007/s12546-021-09261-5>

Abstract

Indigenous Peoples in the United States have been experiencing disproportionate impacts of COVID-19. American Indian and Alaska Native persons are more likely to be infected, experience complications, and die from coronavirus. Evidence suggests that Indigenous persons have 3.5 times the incidence rate of non-Hispanic/Latinx whites. Unfortunately, this is likely a gross underestimate because of a lack of reliable and accurate COVID-19 data for American Indian and Alaska Native populations. Multiple factors contribute to poor data quality including the lack of Indigenous representation in the data and rampant racial misclassification at both the individual and group levels. The current pandemic has shed light on multiple pre-existing issues related to Indigenous data sovereignty in data collection and management. We discuss the importance of centring Indigenous data sovereignty in the systemic efforts to increase COVID-19 data availability and quality. The federal and state governments must support and promote Tribes' rights to access data. Federal and state governments should also focus on bolstering their data availability and quality for *aggregated* data on AIAN populations and for providing *disaggregated* Tribal data to Tribes. Given the pivotal moment in the United States with ongoing and parallel pandemics of coronavirus and racism, we urge demographers and population scientists to reflect on the role of structural racism in data, data collection and analysis.



Citation

Yellow Horse, A. J., Yang, T. C., & Huyser, K. R. (2022). Structural inequalities established the architecture for COVID-19 pandemic among native Americans in Arizona: A geographically weighted regression perspective. *Journal of Racial and Ethnic Health Disparities*, 9(1), 165–175. <https://doi.org/10.1007/s40615-020-00940-2>

Abstract

Native Americans are disproportionately affected by COVID-19. The present study explores whether areas with high percentages of Native American residents are experiencing the equal risks of contracting COVID-19 by examining how the relationships between structural inequalities and confirmed COVID-19 cases spatially vary across Arizona using a geographically weighted regression (GWR). GWR helps with the identification of areas with high confirmed COVID-19 cases in Arizona and with understanding of which predictors of social inequalities are associated with confirmed COVID-19 cases at specific locations. We find that structural inequality indicators and presence of Native Americans are significantly associated with higher confirmed COVID-19 cases; and the relationships between structural inequalities and confirmed COVID-19 cases are significantly stronger in areas with high concentration of Native Americans, particular on Tribal lands. The findings highlight the negative effects that lack of infrastructure (i.e., housing with plumbing, transportation, and accessible health communication) may have on individual and population health, and, in this case, associated with the increase of confirmed COVID-19 cases.

Citation

Yurok Tribe. (2023). *Language revitalization*. <https://www.yuroktribe.org/language-revitalization>

Abstract

N/A

If you have questions about or updates to this bibliography, please contact us at converge@colorado.edu.

