



Appendices

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A.1.1 – Traditional Ecological Knowledge

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A.1.12 – Energy and Green Infrastructure

A.1.13 – Other

A.2 – Shifting Seasons Summit Agenda

A.3 – Facilitated Discussion Question Sheets

A.1.1 – Traditional Ecological Knowledge

- Drought experiences of what happened in the past and what to expect in the future
- Food security for Mille Lacs is already very vulnerable. The Band has hunting, fishing, and gathering rights but not enough TEK is passed to members returning to the reservation. As for agriculture, the tribe has nothing other than few individuals providing food products on general and a struggling orchard and community garden. Before Mille Lacs could adequately address food impacts by climate change, the Band needs to better connect with food sources.
- Began fully using traditional techniques in harvesting, planting, sharing etc.
- Looking for old ways of producing food
- Look at learning from each other and what is being offered to us from science.
- Traditional Ecological Knowledge
- Teach how to use our Sacred medicines
- Need to keep the knowledge-heirloom seeds etc.
- Show the people how to plant and harvest and pass on these traditions
- Encourage traditional harvesting of maple syrup, wild rice, meats (beside deer)
- TEK
- By returning traditional knowledge in management, strong culture, communities and education
- Spirituality, appreciative inquiry handed down generation to generation, by treating the land water and air as sacred, never adapted to change
- Use traditional knowledge and cultural values in management plans to ensure sound management of all natural resources
- Assuming responsibility throughout tribal beginning of reservation are required and inherited
- Integration of traditional knowledge into planning, better participation and resources, learning to deal with new species on our lands, develop relationships
- Wildlife corridor establishment, seed bank storage, intertribal-model learning exchange, strong Ojibwe heritage and strong Dakota heritage melded together! By continuing to monitor Dakota relationships but in Ojibwe context, TEK continues to saturate Mille Lac's 400-yr-old traditions.
- More info and good science that includes traditional ecological knowledge. Dollars for better science (data collection)
- Continue to bring resources together like this workshop.
- Money, monitoring equipment, elder knowledge (TEK)





- Tribal laws make clear support for traditional knowledge but as many are not allowed to be physically recorded, “proving” the teachings becomes extremely difficult and constantly challenged
- Traditional knowledge given higher standard of merit and codes/rules issued from those teachings
- Leadership, for others; incorporate traditional knowledge, opportunity to strengthen community/sustainability/understanding both tradition and science
- Provide scope for flexibility to cope with climate change, for example, energy and housing standards, fishing/hunting/food sovereignty for families and communities, indigenous knowledge-based education, experimental learning, and welcoming elders into process
- Identify issues, discuss with knowledgeable people, conduct mainstream academic research, understand local knowledge contextually, apply mainstream and local knowledge to issue, articulate application of local knowledge to issue in writing, advocate for inclusion of perspectives from Diné knowledge in discussion of issues. Has to be based on consensus
- Old traditional ways, the natural law
- Public input through community meetings, assessment of local changes, analyze data assessment of culture resources and traditional practices that are affected by climate change
- It would be a policy that would come from our tribe as a whole not individual or formed by a committee but one that uses tradition, knowledge and our wisdom as one people
- Based on sacred elements, four directions, land, water, air, fire, etc.
- Effective tribal climate policies that had roots in indigenous knowledge through wisdom keepers would be the best alternative for current western society to learn and consider adapting. Contemporary society’s knowledge and wisdom is not working





A.1.2 – Community Strength

- Social resistance to change
- Involve our young people to transform community
- Togetherness and consensus
- Community organization
- Build community self-sufficiency
- More eyes need to view emergency management plan to critically look for holes in the plan to strengthen efficacy.
- Possible community shelter
- Communication strategies if phone, internet, and other technologies fail during a natural disaster
- How to address energy, water, and food needs
- Communities need information quickly
- Broadcasting or communication
- Get together as families
- Caring for the elderly, children, and providing for health care
- Development of sustainable communities that draws on the strengths of the community
- Would be infrastructure that isn't dependent on a one shot of money and that is able to be developed and implemented at the local scale.
- What is the tribe capable of handling? Where should the tribe look for resources? Where can the tribe be self-sustaining (energy, food, shelter, transportation)?
- Need to look at the people and planet to create prosperity for all the people.
- Organization of everybody
- Community orientated with a plan to respond to any emergency situation
- All tribal members have homes, food, electricity, heat
- Feedback from community
- Thunder Valley
- See Thunder Valley and associated entities
- An infrastructure that uses traditional teachings and knowledge as a firm foundation to ensure a stable present that empowers tribal citizens while caring for their needs is best addressed as a community, and ensuring our present actions don't rob the peoples' futures and that of future generations.
- Trying to establish and sustain local community gardens. Try to engage and teach youth about traditional food
- Education training/ getting kids involved
- Tribal or community gardens, assisting elders and youth. Establishing programs that teach our tribal members to take on these activities.
- Navajo - not too much as a tribal government, but at grassroots level people are paying more attention to agriculture
- Continue to protect the resources for future generations
- Cut down on frybread, eat only when you're hungry. Change your diets and your children's diets, more exercise.
- Establish gardens and greenhouses
- Encourage gardens-individual & community
- Implement agriculture into education and healthcare
- Taking a more active role in producing their own food and sharing the knowledge of growing food with the youth
- Involve the youth
- "Food Distribution Programs" on reservations should eliminate that is seriously affecting diets
- By returning traditional knowledge in management, strong culture, communities and education
- We have managed to maintain a working and resourceful environment for our people
- Tribes leave a deep sense of responsibility to care for mother earth and their people. As such, each tribe has a strategic device and practices that its people can make to create innovative solutions





- Community involvement, engaging youth in tribal activities such as: ricing, maple syrup camp, fishing, hunting, and berry picking
- Engaging elders in youth activities such as: teaching rice knocker making, fish preparation, where historical gathering locations are
- The Menominee Tribe has to shape up. We need more info from our game warden, environmental service and our tribal government.
- Need homes for returning veterans
- Local, community based education (meal, childcare, stipend) workshops, community-based initiative
- Educate, inform and involve all residents and effected parties
- Permaculture education will help show people how to successfully adapt to a changing world. Determined and resilient people will make dreams reality. Ongoing and continuous communication between farmers, tribes, indigenous groups throughout the world will strengthen everyone
- More response. Experts only meet in committees, need more involvement
- Community involvement, restructured policies, tribal law, personal, intertribal relationships/trading, proper management strategies
- Adaptation guidelines
- Common language
- Common ground-vision
- Prioritization
- Respect for mother earth
- Not OK to pay away
- Long-term planning
- Protection from corporate interests
- Leadership, for others; incorporate traditional knowledge, opportunity to strengthen community/sustainability/understanding both tradition and science
- Provide scope for flexibility to cope with climate change, for example, energy and housing standards, fishing/hunting/food sovereignty for families and communities, indigenous knowledge-based education, experimental learning, and welcoming elders into process
- Tribal leaders, it can be created
- Staff, communities, recommend to government body, lawyers, committee, education policymakers children and community
- Consensus building, generations of hope and opportunity, leadership model for other communities
- From community ground up; hope for the future, consensus!
- Use of sovereign status to influence federal policy, use of consensus, give people hope
- Public hearings, community, and grassroots
- By involving the community, possibly and a tribal meeting
- Meeting all stakeholders
- Public input through community meetings, assessment of local changes, analyze data assessment of culture resources and traditional practices that are affected by climate change
- Creating better quality of life, for the people planet. We are all living things.
- A way to build consensus in a community, an opportunity for tribes to be leaders of the general community
- We are all in the same position and therefore everyone is vulnerable to effects of climate change.
- Observe efforts to get youth to learn and go back to more traditional ways, incorporate language into laws
- Sticking together as a community
- Formal meetings
- Pulled together regardless of bad change, recognize that the children are the future, focus on them, see importance of the land, forest
- Recognize that change cannot be stopped, only slowed
- Coming together to discuss opportunities and strategies to adapt to climate change, working to protect our “relatives” in the face of a changing climate
- Culture and beliefs and maintaining those with the youth and next generation





- Extreme changes since the arrival of Europeans: fought diseases, removal, took opportunities adopting tools of Europeans
- Adoption of tools-items that made life easier, maintaining values through the elders, refused to give up language, sense of community, relationship and others and place
- Continuing to practice traditional values/practices, incorporating western influences yet keeping cultural/traditional values
- We are a law-making tribe, Youth need to be more concerned and involved, not buying expensive technology
- Threatening the very basis of our existence: food. Food production is more difficult with climate change. Soil degradation, bugs
- Change in food supply, health condition, cultural expressions
- Changes in traditions, loss of teachings, impact on economies
- Climate provides us with a method of life, ways and means to subsist as a people
- Increase in temps has made the powwow season warmer, causing an increase in heat related illnesses.
- Abnormal fluctuations in seasons have affected our hunting, fishing, and gathering times and dates set in past policies
- Organize ourselves as a community. Educate our young about our relationship with nature and the importance to protect it. Live more simply.
- Harvest regulations/hunting, gathering, fishing
- More green industry/entrepreneurship
- Greener infrastructure
- Community restoration
- Language
- Mitigation from companies to assist in cultural sustainability development
- Education
- Keep together as a community
- Listen to our elders in their wisdom
- Be around the sacred fire
- Help children
- Read more and listen to one another
- Continue to focus on traditional ways in today's climate and future, also focus on youth education
- Educate youth and continue integrating environment and education, embracing young spiritual leadership
- The economies of our nations must be based on our ecosystems and the culture of our people, economy, and cultural cannot go separate. They need to be merged. If culture is consistently viewed as the basis for direction then it will inherently create an economy based on sustainability
- Communal approach, capitalize on technology to reach individual youth
- Continue an open dialogue between and amongst all tribal and non-tribal peoples
- Protection of relatives/resources for future generations
- Instill a sense of community in our youth
- Bring the youth to nature
- Come back to a time of thinking with the heart and not the mind
- Community restoration
- Rebuild/revitalize relationships
- Continue an open dialogue between and amongst all tribal and non-tribal peoples
- Protection of relatives/resources for future generations
- Instill a sense of community in our youth
- Bring the youth to nature
- Come back to a time of thinking with the heart and not the mind
- Community restoration
- Rebuild/revitalize relationships





- Educate: change from idea of industry to “earth first revolution”
- By putting the earth first, we protect our children
- By putting water first, we enable our children to survive
- By putting air first, we allow our children to grow
- By putting all our relatives (*Earth water air*) first, we provide our children a future
- Educate young people, stay involved in community and global concerns, know history
- Making sure our youth are educated to pass the message and demonstrate about pollution
- Begin by working with the youth in our schools on our reservation; include them in the decision making process of the tribe. The list would be too long to discuss. They are locked out of the policy making decisions. More history, more math, science, and critical thinking, more Menominee teachers.
- Language teachers should attend summer school for preparation for upcoming classes in e





A.1.3 – Networks and Partnerships

- Partner with neighboring communities/states/ other tribes to help each other in emergencies
- Togetherness and consensus
- Hurry into a food supply network
- Organizing within and between communities to respond
- Intertribal network
- Share financial resources with other tribes as funding becomes limited
- Establish Council of Energy Resource for Tribes
- Trade system
- Intertribal / bioregional network and response
- Council of Energy Resource for Tribes
- Thunder Valley
- See Thunder Valley and associated entities
- Food Sovereignty new concept we need to cooperate as tribes to feed our people
- Began fully using traditional techniques in harvesting, planting, sharing etc.
- Networking
- Look at learning from each other and what is being offered to us from science.
- Want to establish native greenhouse, implement similar model as Oneida tribe
- Trade seed, etc. with other tribes
- Partnering with good educators
- Get together to form a network so they can provide their needs
- Interactions between tribes and community organizations and USDA
- Join with family farms to create a strong network that will advocate for seed banks and fight against Monsanto
- Return to native management practices where possible, engage with communities and go around funding. Creation of lineal family descendants community nonprofits to create funding/capacity
- Integration of traditional knowledge into planning, better participation and resources, learning to deal with new species on our lands, develop relationships
- Wildlife corridor establishment, seed bank storage, intertribal-model learning exchange, strong Ojibwe heritage and strong Dakota heritage melded together! By continuing to monitor Dakota relationships but in Ojibwe context, TEK continues to saturate Mille Lac's 400-yr-old traditions.
- More info and good science that includes traditional ecological knowledge. Dollars for better science (data collection)
- Continue to bring resources together like this workshop.
- Permaculture education will help show people how to successfully adapt to a changing world. Determined and resilient people will make dreams reality. Ongoing and continuous communication between farmers, tribes, indigenous groups throughout the world will strengthen everyone
- Community involvement, restructured policies, tribal law, personal, intertribal relationships/trading, proper management strategies
- Legend Lake Property Owners Association, solid waste, hunting/gathering rights
- Tribal energy-MTE working with Japan to move forest products
- Solid waste, develop ongoing dialogue and federal responsibility through EPA and environmental services
- Water policies





- Tribal energy-MTE working with Japan to move forest products
- Solid waste, develop ongoing dialogue and federal responsibility through EPA and environmental services
- Water policies
- Art in tribal lands, Landscape Conservation Cooperative, Long-Term Land Acquisition and Development Plan (Pokagon Band of Potawatomi Planning Division)
- Through the communities leadership in dialogue with elected state authorities
- We are all in the same position and therefore everyone is vulnerable to effects of climate change.
- Enhanced communications, generational, intertribal
- Seven generation outlook past and future, work toward energy and food sovereignty, work with local communities to address needs regionally, community education
- Continue an open dialogue between and amongst all tribal and non-tribal peoples
- Protection of relatives/resources for future generations
- Instill a sense of community in our youth
- Bring the youth to nature
- Come back to a time of thinking with the heart and not the mind
- Community restoration
- Rebuild/revitalize relationships
- Continue an open dialogue between and amongst all tribal and non-tribal peoples
- Protection of relatives/resources for future generations
- Instill a sense of community in our youth
- Bring the youth to nature
- Come back to a time of thinking with the heart and not the mind
- Community restoration
- Rebuild/revitalize relationships
- Protect cultural procedures for resources used for them
- Networking with other regional tribes to help address what sustainability issues climate change is addressing





A.1.4 – Management, Policy, and Sovereignty

- Political division
- Mille Lacs 9 villages are very spread apart so emergency management to cover 7 tribally populated counties and 3 metropolitan county areas poses constant challenges, so we have an emergency manager who visits and implement plan.
- Prepare for disasters
- Planning and training for all hazards, inventory resources and assets and evaluating and debriefing responses
- How to be self-sustaining
- Self sufficiency and sustainable energy sources
- Unfortunately, environmental protection from a tribally sustainable manner to address all environmental challenges, including climate change, will become the next legal battle ground to demonstrate tribal sovereignty in a clear and legally accepted manner.
- What is the tribe capable of handling? Where should the tribe look for resources? Where can the tribe be self-sustaining (energy, food, shelter, transportation)?
- Planning, implementation, and evaluation to improve planning and implementation
- Good governance
- Land tenancy issues
- Eliminates reliance on outside inputs of energy and financing. This might seem lofty, but it can be done and is possible. It needs to be accomplished in coming generations, if not before. Even partial progress will place tribes in a better position to succeed.
- Laws, ordinance, and policies protecting natural/wild food
- Food for tribal schools should be coming from tribal / local producers
- Ensure laws, ordinances, and policies are in place and up-to-date
- Encourage tribal members to continue to exercise their rights and get out there to assist in managing protected tribal resources.
- Declare GMO – Free zones
- Control food system and process
- Healthy ecosystem management
- By returning traditional knowledge in management, strong culture, communities and education
- We manage for the long term, not for commercial interests
- Taking back control of state run and managed properties
- Tribes have used federal courts, traditional mgt. practices and community input strategies and updating tribal codes, plans, policies
- Adapting current codes
- MTE, adopting green energy strategies, developing ecosystem goals for reservation lands, regulated harvest, adopting water quality and air standards from industry, monitoring for change, carbon sequestration which is maybe not the best idea
- Depends on the tribe, forestry, fishing and environmental programs, applying to grants and such to build capacity to manage these resources
- Use traditional knowledge and cultural values in management plans to ensure sound management of all natural resources
- Regulate their natural resources in a manner more suitable than the average off reservation
- Hunting and gathering limitations (conservation)
- In 2007, tribe closed wild rice harvest season in order to ensure survival of wild rice beds, natural reseeded
- Some tribes have created Best Management Practices but due to BIAs reaction and action with them, some tribes are gun shy
- Forest management plans shifting from just forest management to all the aspects such as wildlife, water etc.
- Maintain a diversity of species and consider all resources, waters, fisheries, soils, etc.
- Forestry management, sustainable practices not based solely on money





- Developed and implemented tribal laws, ordinances and policies. Community awareness and education outreach activities.
- Return to native management practices where possible, engage with communities and go around funding. Creation of lineal family descendants community nonprofits to create funding/capacity
- For tribes with reservation lands, loads and traditional use land areas, the co-management strategies become key, but at times very difficult. Education is key but often times state and federal policies and laws of times hinders the implementation of strategies. Strong effective MOU or MOA could help
- Management issues related to disease, invasive species, drought. Adaptive management is a tool for keeping up with changes. Educate the tribe on issues, hold workshops
- Invasive species. We are slow to react.
- Increase in deer ticks, common ants, like vegetation, black bear issue near homes, decrease in cool winter game fish, increase in warm water species
- Nothing is being done
- Habitat loss, land use changes, loss of resources, wild rice being invaded, invasive species, sometimes nothing is being done, sometimes reseeding projects
- Air quality needs authority
- Droughts-better water management practices
- More positive solutions
- Need the declaration to only use renewable energies (solar, turbines, biomass, river dams, winding/turning, kinetic energy mechanisms)
- Technical assistance-education outreach to tribal community and watershed community, experts in different sectors, such as a forest ecologist, that can work with Tribal technical staff
- Tools to up efficiency of management and up early response “proactiveness”
- Education, research on effects to environment, political to enact change.
- Community involvement, restructured policies, tribal law, personal, intertribal relationships/trading, proper management strategies
- Community involvement, restructured policies, tribal law, personal, intertribal relationships/trading, proper management strategies
- Make more laws because we don’t have enough resources, especially conservation
- Land use, hunting, fishing, gathering
- Tribal laws make clear support for traditional knowledge but as many are not allowed to be physically recorded, “proving” the teachings becomes extremely difficult and constantly challenged
- Water quality, food, solid waste, land, energy, land use, stewardship
- Energy policy-general
- Energy policy
- Protection of Wolf River
- Very general “green energy” policies, but unquantifiable
- Integrated resource management plan at Lac du Flambeau, Air and water quality, rights on Bad River
- Seven generations, what we do effects the next seven generations
- Adopt Kyoto protocol, solid waste ordinance, water quality and air quality
- Legend Lake Property Owners Association, solid waste, hunting/gathering rights
- Legend Lake Property Owners Association, solid waste, hunting/gathering rights
- Surface water restoration, to restore surface waters back to pre-agricultural impact. This policy increases the resiliency of tribal waters to climate change. Though we don’t have a specific climate change policy
- Tribal energy-MTE working with Japan to move forest products
- Solid waste, develop ongoing dialogue and federal responsibility through EPA and environmental services
- Water policies





- Tribal energy-MTE working with Japan to move forest products
- Solid waste, develop ongoing dialogue and federal responsibility through EPA and environmental services
- Water policies
- Distribute water policies, lack of planning
- Lac du Flambeau tribal strategic energy plan, reservation shoreline protection, ordinance, treatment as a state-water quality standards, integrated resource management plan (IRMP)
- We as a tribe of the Band of Lake Superior Indians have codes that are examples plus clean water, EPA adoptions code, law enforcement code, Indian code
- Green building codes, fossil fuels, dependant policy
- Traditional knowledge given higher standard of merit and codes/rules issued from those teachings
- Green energy, 7th generation amendment, policies based on traditional teachings
- All policies should acknowledge climate change
- Target outcomes, achievable directives
- A policy that has a broad perception of what will happen. Then in detail, for animals, food and water, natural disasters
- Integrate how it affects all resources
- Science-based but locked in socio-economic reality
- Must be dynamic, flexible to adapt to changing conditions, monitor and recognize changes in natural resources, base, change in utilization
- One policy that would bring all of our codes in line with the climate change as a whole
- Provide scope for flexibility to cope with climate change, for example, energy and housing standards, fishing/hunting/food sovereignty for families and communities, indigenous knowledge-based education, experimental learning, and welcoming elders into process
- Policies that make more equitable/sustainable use of resources, precautionary principle, and policies without environmental destruction
- Total integration and re-evaluation to put all policies aligned to fit into climate change framework instead of us economically driven issues
- Use of sovereign status to influence federal policy, use of consensus, give people hope
- Policy can come in form of tribal law, through legislative process
- It would be a policy that would come from our tribe as a whole not individual or formed by a committee but one that uses tradition, knowledge and our wisdom as one people
- Effective tribal climate policies that had roots in indigenous knowledge through wisdom keepers would be the best alternative for current western society to learn and consider adapting. Contemporary society's knowledge and wisdom is not working
- Policy impacts what do we want to see, impact of Wolf river
- Sustained processes that have actual benefits to tribe
- Observe efforts to get youth to learn and go back to more traditional ways, incorporate language into laws
- We still hunt and fish and gather after all the change, land reclamation continuing, tribal fisheries are still largely self-regulated amidst global warming, overfishing, etc
- Regulations are enforced, infrastructure with solar/road construction, economic/casino development, language, education
- Ceremonies are still active, preservation of natural resources, self governance
- Continue to protect our sovereign rights, Ensure mitigation related to tribal resources, Creating pertinent policies and gaining federal recognition
- Infrastructure with solar, how we raise our walleye in ponds, season change/dates
- Fish population and harvest different
- Land use/development
- Water resources
- Lake sturgeon/dams/spawning





- Migration patterns, not exploiting our resources, rather protecting them...noncommercialized, growing seasons different, oral history/tradition unbelievable to youth (like ancient beings/animals)
- Harvest regulations/hunting, gathering, fishing
- More green industry/entrepreneurship
- Greener infrastructure
- Community restoration
- Language
- Mitigation from companies to assist in cultural sustainability development
- Education
- Feature adaptations that embody our sense of place, housing, food, water conservation, language, ceremonies (will ceremonies have to adapt?)
- Grow, gather, and hunt our own food
- Base policies on our relationship with environment
- Mandate strict environmental policies, enforce “green energy” technologies, abolish current blood quantum/redevelop blood quantum requirements
- Re-establish dormant religious practices
- Educate youth and continue integrating environment and education, embracing young spiritual leadership
- The economies of our nations must be based on our ecosystems and the culture of our people, economy, and cultural cannot go separate. They need to be merged. If culture is consistently viewed as the basis for direction then it will inherently create an economy based on sustainability
- Protect cultural procedures for resources used for them
- Networking with other regional tribes to help address what sustainability issues climate change is addressing
- Ensure up-to-date policies are in place related to culture and climate change. Ensure current protected rights are practiced now and in the future. Develop federally recognized guidelines for both native and non-native peoples, pertinent to resources in tribal land both reservation and treaty ceded territories. Continue to develop proper management systems
- Begin by working with the youth in our schools on our reservation; include them in the decision making process of the tribe. The list would be too long to discuss. They are locked out of the policy making decisions. More history, more math, science, and critical thinking, more Menominee teachers.
- Language teachers should attend summer school for preparation for upcoming classes in every school year.





A.1.5 – Adaptive Projects, Restoration Activities, and Monitoring

- Planning and training for all hazards, inventory resources and assets and evaluating and debriefing responses
- Natural habitat management that retains water during drought and absorbs water during floods
- Protecting culturally sensitive areas
- Need to adapt to new food sources
- Beginning to grow organic-chemical free foods
- Change in growing season, community gardens, cattle/poultry programs
- Collecting and storing seed
- Tribal or community gardens, assisting elders and youth. Establishing programs that teach our tribal members to take on these activities.
- Planting of fruit trees
- Promoting gardening- seed distribution
- Seed banks
- Demonstration centers, preparation of their plans, building food systems organically, seed exchange
- Research the causes and possible solutions, monitor changes and shifts, promote return to traditional foods
- Began fully using traditional techniques in harvesting, planting, sharing etc.
- Composting programs, community gardens, and individual garden assistance
- Constant monitoring and testing of land, air, and water to record data related to the natural/wild foods environment
- The Menominee have stressed the importance of home based gardens, in ground and raised beds. This awareness has opened the eyes of some but not all.
- Greenhouses
- Community gardens
- Cattle/poultry programs
- Collecting and storing seed
- Want to establish native greenhouse, implement similar model as Oneida tribe
- Exploring crops and varieties adaptable to expected temperature & rain
- Maintain biodiversity and traditional varieties
- Rain water retention systems
- Exploring diversity, protecting our current resources, seed stocks, educate our communities
- Learn the science involved & what predictions are being made about climate effects on crops that tribes depend on
- Establish seed banks and demonstration centers
- Revive local food systems
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Protect what is there, but look to the future for food sources
- Community gardens, involving youth-classes in all levels of education
- Analyze current trends to identify potential increases and decreases related to tribal community foods.





- Some forest plants sent to seed banks as food = medicine. But this only addresses a small sliver of significant flora. However, this also excludes those plants from ceremonial use.
- Develop seed banks – genetic diversity
- Depends on the tribe, forestry, fishing and environmental programs, applying to grants and such to build capacity to manage these resources
- Identified and assessed vulnerable species and manage habitat for those, management of invasive species
- Monitoring resources-forest, water, rice, air
- Proactive plan-diversity, rice restoration
- Historical rice research
- Reforestation projects, using environmental practices to encourage traditional wildlife
- Tribes have strategic plans with natural resources with controlled monitoring
- Maintain a diversity of species and consider all resources, waters, fisheries, soils, etc.
- Conversion of agricultural land back to natural vegetation, restoration of streams/wetlands to restore natural hydrology
- Oneida is doing watershed restoration: stream meandering, wetland restoration, reintroduction of brook trout, outreach on activities, natural areas, parks
- Engaging elders in youth activities such as: teaching rice knocker making, fish preparation, where historical gathering locations are
- Changes are happening because of progress, not climate change, like exceeding projects
- Habitat loss, land use changes, loss of resources, wild rice being invaded, invasive species, sometimes nothing is being done, sometimes reseeding projects
- Invasive species need to be identified, safe pesticides
- Changes in hydrology-snowmelt occurring earlier, changes in timing, intensity of rain events. We are monitoring and trying to figure out what to do
- More or new invasive species threats – amount of invasive hybrid cattail has gone up over the years. We are monitoring and controlling
- Climate-induced ecosystem-wide changes like invasive species, effects of past and present land uses of native communities; restoration to attempt to control invasive species
- Clear cutting, invasive species, and ongoing change
- Development: pipelines, power lines, Mitigation: wetland restoration/development, reforestation, native species planting, invasive species removal
- There is more flooding yet drier summers; therefore, the tribe is converting land to prairie.
- Wildlife corridor establishment, seed bank storage, intertribal-model learning exchange, strong Ojibwe heritage and strong Dakota heritage melded together! By continuing to monitor Dakota relationships but in Ojibwe context, TEK continues to saturate Mille Lac's 400-yr-old traditions.
- Measurement data, long term such as Continuous Forest Inventory data
- Studying past, preparing for futures beyond our own
- Expertise on how to minimize damage/guide protection and/or restoration efforts.
- Though wildlife corridors established flow corridor not well established/re-established. Plants moved by people may be fine for physical needs, but it also disqualifies those plants for ceremonial use.
- Surface water restoration, to restore surface waters back to pre-agricultural impact. This policy increases the resiliency of tribal waters to climate change. Though we don't have a specific climate change policy





- Forestry-research and sustainability – diversity
- Plan, enhance, review, clean water, clean air
- Target outcomes, achievable directives
- Must be dynamic, flexible to adapt to changing conditions, monitor and recognize changes in natural resources, base, change in utilization
- Public input through community meetings, assessment of local changes, analyze data assessment of culture resources and traditional practices that are affected by climate change
- Improve or build resilience of tribal resources to climate change through environmental restorations or protection
- Guide to understanding impacts of climate change, how to adapt to changes to cultural/traditional resources. How to preserve and document culture/traditional practices that were changed by climate change (tribal history)
- That would be determined as to how we as a tribe can protect mother earth and assisting her in her recovery
- Reducing or eliminating motor vehicles on certain roads because of high lead levels
- Infrastructure with solar, how we raise our walleye in ponds, season change/dates
- Fish population and harvest different
- Land use/development
- Water resources
- Lake sturgeon/dams/spawning





A.1.6 – Education, Training, and Workshops

- Planning and training for all hazards, inventory resources and assets and evaluating and debriefing responses
- Emergency management training
- Training emergency response personnel
- Solid emergency response and training
- Training
- Trying to establish and sustain local community gardens. Try to engage and teach youth about traditional foods.
- Education training/ getting kids involved
- Tribal or community gardens, assisting elders and youth. Establishing programs that teach our tribal members to take on these activities.
- Teaching canning processes for fruits and vegetables
- Promoting gardening- seed distribution
- Education outreach
- Demonstration centers, preparation of their plans, building food systems organically, seed exchange
- Research the causes and possible solutions, monitor changes and shifts, promote return to traditional foods
- Composting programs, community gardens, and individual garden assistance
- Look at learning from each other and what is being offered to us from science.
- Partnering with good educators
- Exploring diversity, protecting our current resources, seed stocks, educate our communities
- Teach how to use our Sacred medicines
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Planning and education
- Community gardens, involving youth-classes in all levels of education
- Implement agriculture into education and healthcare
- Teaching, sharing and learning programs open to the community related to self-sufficiency and sustenance retainment
- Encourage tribal members to continue to exercise their rights and get out there to assist in managing protected tribal resources.
- The Menominee should get the message out now and stress the crisis which we'll face in the future.
- Show the people how to plant and harvest and pass on these traditions
- Taking a more active role in producing their own food and sharing the knowledge of growing food with the youth
- Encourage traditional harvesting of maple syrup, wild rice, meats (beside deer)
- By returning traditional knowledge in management, strong culture, communities and education
- Education of traditional ways of ricing
- Developed and implemented tribal laws, ordinances and policies. Community awareness and education outreach activities.
- Integration of traditional knowledge into planning, better participation and resources, learning to deal with new species on our lands, develop relationships





- For tribes with reservation lands, lands and traditional use land areas, the co-management strategies become key, but at times very difficult. Education is key but often times state and federal policies and laws of times hinders the implementation of strategies. Strong effective MOU or MOA could help
- Management issues related to disease, invasive species, drought. Adaptive management is a tool for keeping up with changes. Educate the tribe on issues, hold workshops
- More awareness about economic and agricultural options
- Education of community and tribal members
- Wildlife corridor establishment, seed bank storage, intertribal-model learning exchange, strong Ojibwe heritage and strong Dakota heritage melded together! By continuing to monitor Dakota relationships but in Ojibwe context, TEK continues to saturate Mille Lac's 400-yr-old traditions.
- More info and good science that includes traditional ecological knowledge. Dollars for better science (data collection)
- Continue to bring resources together like this workshop.
- We've lost our ability to communicate with nature, educated out of cultural existence
- Understanding of climate science and models
- Local, community based education (meal, childcare, stipend) workshops, community-based initiative
- Technical assistance-education outreach to tribal community and watershed community, experts in different sectors, such as a forest ecologist, that can work with Tribal technical staff
- Tools to up efficiency of management and up early response "proactiveness"
- Education, research on effects to environment, political to enact change.
- Educate, inform and involve all residents and effected parties
- Permaculture education will help show people how to successfully adapt to a changing world. Determined and resilient people will make dreams reality. Ongoing and continuous communication between farmers, tribes, indigenous groups throughout the world will strengthen everyone
- Energy, water, food, and funding for capacity building and education delivered directly to communities
- Funding and other meetings to educate staff
- Education
- One that raises individual, tribal, and global awareness and emphasizes need to adapt
- Leadership, for others; incorporate traditional knowledge, opportunity to strengthen community/sustainability/understanding both tradition and science
- Mixed media that are integrated and nationwide by tribal members and subject to customs
- Provide scope for flexibility to cope with climate change, for example, energy and housing standards, fishing/hunting/food sovereignty for families and communities, indigenous knowledge-based education, experimental learning, and welcoming elders into process
- Provide scope for flexibility to cope with climate change, for example, energy and housing standards, fishing/hunting/food sovereignty for families and communities, indigenous knowledge-based education, experimental learning, and welcoming elders into process
- Public awareness
- Must share all information
- Agreement of problem, understanding basics to change problem, key people to effect change
- Recognize need for behavior modification
- Effective tribal climate policies that had roots in indigenous knowledge through wisdom keepers would be the best alternative for current western society to learn and consider adapting. Contemporary society's knowledge and wisdom is not working
- Exchange of effective solutions, create models of housing, technology, food sovereignty based on tradition





- Brings issue to public scope
- It'd help educate the community even if they don't believe
- Educate community
- Information and correspondence
- We still hunt and fish and gather after all the change, land reclamation continuing, tribal fisheries are still largely self-regulated amidst global warming, overfishing, etc
- Regulations are enforced, infrastructure with solar/road construction, economic/casino development, language, education
- By focusing on traditional ways and educating youth
- Part of oral traditions and teachings
- Strengthen connection/understanding of relationship between humans and nature
- Independent face to face educational opportunities targeting youth and all ages
- Implement adaptable approach-changes with lessons learned
- Strengthen connection/understanding of relationship between humans and nature
- Independent face to face educational opportunities targeting youth and all ages
- Implement adaptable approach-changes with lessons learned
- Organize ourselves as a community. Educate our young about our relationship with nature and the importance to protect it. Live more simply.
- Harvest regulations/hunting, gathering, fishing
- More green industry/entrepreneurship
- Greener infrastructure
- Community restoration
- Language
- Mitigation from companies to assist in cultural sustainability development
- Education
- Create common understanding of culture and cultural needs
- Native people need to go back and learn the things they already know. It will come back to us. It's in us.
- Continue to focus on traditional ways in today's climate and future, also focus on youth education
- Teach and share knowledge with those who need it for their survival and relationship with the world around them and same for us
- Seven generation outlook past and future, work toward energy and food sovereignty, work with local communities to address needs regionally, community education
- Incorporate indigenous education
- Educate youth and continue integrating environment and education, embracing young spiritual leadership
- The economies of our nations must be based on our ecosystems and the culture of our people, economy, and cultural cannot go separate. They need to be merged. If culture is consistently viewed as the basis for direction then it will inherently create an economy based on sustainability
- Educate: change from idea of industry to "earth first revolution"
- By putting the earth first, we protect our children
- By putting water first, we enable our children to survive
- By putting air first, we allow our children to grow
- By putting all our relatives (*Earth water air*) first, we provide our children a future
- Educate young people, stay involved in community and global concerns, know history





- Climate adaptation strategic plan or strategic adaptation plan, public awareness/education on adaptation, what is climate change
- Making sure our youth are educated to pass the message and demonstrate about pollution
- Begin by working with the youth in our schools on our reservation; include them in the decision making process of the tribe. The list would be too long to discuss. They are locked out of the policy making decisions. More history, more math, science, and critical thinking, more Menominee teachers.
- Language teachers should attend summer school for preparation for upcoming classes in every school year.

A.1.7 – Integrated Plans

- Do tribal communities have the plans/resources to deal with emergencies
- Are there resources to plan and implement for disasters?
- Lack of planning
- Funding for development and implementation of emergency response plans
- Mille Lacs 9 villages are very spread apart so emergency management to cover 7 tribally populated counties and 3 metropolitan county areas poses constant challenges, so we have an emergency manager who visits and implement plan.
- Prepare for disasters
- Having any sort of emergency response plan can be used as a basis to develop specific to each emergency
- Complete plans
- Planning and training for all hazards, inventory resources and assets and evaluating and debriefing responses
- Have an all hazards mitigation plan
- More eyes need to view emergency management plan to critically look for holes in the plan to strengthen efficacy.
- Develop all inclusive emergency management plan
- Emergency planning
- All hazards plan needed to mitigate
- What is the tribe capable of handling? Where should the tribe look for resources? Where can the tribe be self-sustaining (energy, food, shelter, transportation)?
- Natural resource plans that sustain, grow, and conserve plants, animals, and water Integrated Resource Management Plans
- The infrastructure would depend on the needs and goals of the individual groups of people
- How do they get there? By working towards common goals based on the traditions of the group.
- Planning- visions, analysis/recommendations, documentation, and implementation
- Planning, implementation, and evaluation to improve planning and implementation
- Community orientated with a plan to respond to any emergency situation
- Strategic planning
- Demonstration centers, preparation of their plans, building food systems organically, seed exchange
- Preparation of their plans
- Planning and education
- Planning and developing strategies
- Planning ahead with projections of 3, 5, 7, and 10 years out.
- Food system planning
- We manage for the long term, not for commercial interests
- Proactive plan-diversity, rice restoration
- Green energy planning
- Tribes have strategic plans with natural resources with controlled monitoring





- Forest management plans shifting from just forest management to all the aspects such as wildlife, water etc.
- Integration of traditional knowledge into planning, better participation and resources, learning to deal with new species on our lands, develop relationships
- Preparing for the future, recognizing past violations and poor decisions
- Current management plans may not be applicable to future climates...look forward
- Assistance (funding, technical support) with creating revising management plans
- Integrated resource management plan at Lac du Flambeau, Air and water quality, rights on Bad River
- Distribute water policies, lack of planning
- Art in tribal lands, Landscape Conservation Cooperative, Long-Term Land Acquisition and Development Plan (Pokagon Band of Potawatomi Planning Division)
- Lac du Flambeau tribal strategic energy plan, reservation shoreline protection, ordinance, treatment as a state-water quality standards, integrated resource management plan (IRMP)
- Lac du Flambeau tribal strategic energy plan, reservation shoreline protection, ordinance, treatment as a state-water quality standards, integrated resource management plan (IRMP)
- Plan, enhance, review, clean water, clean air
- Adaptation guidelines
- Common language
- Common ground-vision
- Prioritization
- Respect for mother earth
- Not OK to pay away
- Long-term planning
- Protection from corporate interests
- Adaptation guidelines
- Common language
- Common ground-vision
- Prioritization
- Respect for mother earth
- Not OK to pay away
- Long-term planning
- Protection from corporate interests
- Adaptation guidelines
- Common language
- Common ground-vision
- Prioritization
- Respect for mother earth
- Not OK to pay away
- Long-term planning
- Protection from corporate interests
- Integrates water resource planning
- Lac du Flambeau climate change plan, climate adaptation plan, climate changes that affect cultural practices and how the impacts affect tribal members
- Staff, communities, recommend to government body, lawyers, committee, education policymakers children and community
- Consensus building, generations of hope and opportunity, leadership model for other communities





- From community ground up; hope for the future, consensus!
- Identify issues, discuss with knowledgeable people, conduct mainstream academic research, understand local knowledge contextually, apply mainstream and local knowledge to issue, articulate application of Dine knowledge to issue in writing, advocate for inclusion of perspectives from Diné knowledge in discussion of issues. Has to be based on consensus
- Public hearings, community, and grassroots
- By involving the community, possibly and a tribal meeting
- Meeting all stakeholders
- Public input through community meetings, assessment of local changes, analyze data assessment of culture resources and traditional practices that are affected by climate change
- Future needs
- Current: limited, primitive in nature
- Future: buy-in, participation
- Sustained processes that have actual benefits to tribe
- Reduce carbon/energy/pollutant footprint
- Long-term planning
- Climate adaptation strategic plan or strategic adaptation plan, public awareness/education on adaptation, what is climate change





A.1.8 – Culture

- Promote spirituality
- What has happened in the past as well as the impact on future generations
- Protecting culturally sensitive areas
- Get close to spiritual ceremonies
- Inclusion of spirituality and culture within infrastructure
- Food systems that support local needs and foster cultural values
- How do they get there? By working towards common goals based on the traditions of the group.
- Specific to region and culture needs
- Elder support / feedback in infrastructure development
- Thunder Valley
- See Thunder Valley and associated entities
- An infrastructure that uses traditional teachings and knowledge as a firm foundation to ensure a stable present that empowers tribal citizens while caring for their needs is best addressed as a community, and ensuring our present actions don't rob the peoples' futures and that of future generations.
- Traditional native foods may no longer be available in traditional gathering areas
- Drought experiences of what happened in the past and what to expect in the future
- Associated factors like drought, unseasonal precipitation, early winters or springs have all made this an issue for native peoples. Many of us depend on gathering for food sources.
- Cost of food will rise & availability of some our sacred foods will become scarce
- Trying to establish and sustain local community gardens. Try to engage and teach youth about traditional foods.
- Teach how to use our Sacred medicines
- Some forest plants sent to seed banks as food = medicine. But this only addresses a small sliver of significant flora. However, this also excludes those plants from ceremonial use.
- By returning traditional knowledge in management, strong culture, communities and education
- Education of traditional ways of ricing
- Selective cutting rather than clear-cutting
- Hunting and gathering limitations (conservation)
- Chief Oshkosh foresight of timber management, how sustainability fits into native beliefs/spirituality
- Tribe has kept reservation mostly forested (vs. the upper reaches of watershed have been more intensely developed)
- Tribes leave a deep sense of responsibility to care for mother earth and their people. As such, each tribe has a strategic device and practices that its people can make to create innovative solutions
- Community involvement, engaging youth in tribal activities such as: ricing, maple syrup camp, fishing, hunting, and berry picking
- Engaging elders in youth activities such as: teaching rice knocker making, fish preparation, where historical gathering locations are
- Loss or declines in fish and wildlife populations, shorter ice season on lake superior, lower/warmer water in streams/rivers, loss of wild rice and other culturally significant plants
- Habitat loss, land use changes, loss of resources, wild rice being invaded, invasive species, sometimes nothing is being done, sometimes reseeding projects
- Loss of regeneration of certain tree/habitat types, changes in animal migration patterns, loss of cultural plants, changes in land management strategies
- Black Ash and Paper Birch
- Preparing for the future, recognizing past violations and poor decisions
- Climate-induced ecosystem-wide changes like invasive species, effects of past and present land uses of native communities; restoration to attempt to control invasive species
- Wildlife corridor establishment, seed bank storage, intertribal-model learning exchange, strong Ojibwe heritage and strong Dakota heritage melded together! By continuing to monitor Dakota relationships but in Ojibwe context, TEK continues to saturate Mille Lac's 400-yr-old traditions.





- We've lost our ability to communicate with nature, educated out of cultural existence
 - Studying past, preparing for futures beyond our own
 - Reinforce spirituality and human kindness
 - Though wildlife corridors established flow corridor not well established/re-established. Plants moved by people may be fine for physical needs, but it also disqualifies those plants for ceremonial use.
 - Seven generations concept, three generations forward
 - Art in tribal lands, Landscape Conservation Cooperative, Long-Term Land Acquisition and Development Plan (Pokagon Band of Potawatomi Planning Division)
 - Green energy, 7th generation amendment, policies based on traditional teachings
 - Adaptation guidelines
 - Common language
 - Common ground-vision
 - Prioritization
 - Respect for mother earth
 - Not OK to pay away
 - Long-term planning
 - Protection from corporate interests
 - Mixed media that are integrated and nationwide by tribal members and subject to customs
 - Lac du Flambeau climate change plan, climate adaptation plan, climate changes that affect cultural practices and how the impacts affect tribal members
 - Generational thinking, proactive vs. reactive
 - It would be a policy that would come from our tribe as a whole not individual or formed by a committee but one that uses tradition, knowledge and our wisdom as one people
 - Based on sacred elements, four directions, land, water, air, fire, etc.
-
- Exchange of effective solutions, create models of housing, technology, food sovereignty based on tradition
 - Guide to understanding impacts of climate change, how to adapt to changes to cultural/traditional resources. How to preserve and document culture/traditional practices that were changed by climate change (tribal history)
 - Humility and respect for mother earth
 - Observe efforts to get youth to learn and go back to more traditional ways, incorporate language into laws
 - We still hunt and fish and gather after all the change, land reclamation continuing, tribal fisheries are still largely self-regulated amidst global warming, overfishing, etc
 - Regulations are enforced, infrastructure with solar/road construction, economic/casino development, language, education
 - Our unity in the traditional way of life sticking to natural principles being one with the universe
 - The very existence and vibrancy of tribes today are a testimony to the resiliency in face of change
 - Maintaining a sense of place and community, keeping language, culture, and ceremonies alive
 - By finding different ways to express traditions in the face of changes brought on by colonization
 - Maintain language and traditions, culturally sensitive sites, seasonal cultural stories, demonstrate resiliency through boarding schools, treaties, relocation, assimilation, religious freedom act statement
 - Our people always respected what the creator has made. Rocks, trees, plants, water, and it's NOT like that today
 - By focusing on traditional ways and educating youth





- Retained language, culture
- Part of oral traditions and teachings
- Ceremonies are still active, preservation of natural resources, self governance
- Ceremonial
- Pulled together regardless of bad change, recognize that the children are the future, focus on them, see importance of the land, forest
- Recognize that change cannot be stopped, only slowed
- Coming together to discuss opportunities and strategies to adapt to climate change, working to protect our “relatives” in the face of a changing climate
- Culture and beliefs and maintaining those with the youth and next generation
- Ceremonies, teachings, and ways of life that have continued through the generations
- Simple refusal to submit, continue traditions in face of changing world
- Adoption of tools-items that made life easier, maintaining values through the elders, refused to give up language, sense of community, relationship and others and place
- Continuing to practice traditional values/practices, incorporating western influences yet keeping cultural/traditional values
- Change in food supply, health condition, cultural expressions
- It has affected the traditional ways of living and practicing ceremonies





- Loss of place= loss of cultural life ways
- As our place changes, so it our access to those things that make us who we are, we are forced to somehow preserve that which is changing around us
- It affects the way of life, not just economies or some disciplinary only
- Medicine plants are moving and diminishing...food systems
- Migration patterns, not exploiting our resources, rather protecting them...noncommercialized, growing seasons different, oral history/tradition unbelievable to youth (like ancient beings/animals)
- We live in time where people want material things. We've forgotten about what our grandparents taught us
- Part of oral traditions and teachings
- Loss of traditional foods and life ways
- Climate shapes culture-what you wear, what you eat, how you live, traditions/customs, ceremonies
- Natural resources are cultural resources and as species, we rely on for our cultural identity and impacted by climate differences and habitat loss and competition from other species it is hard to maintain our cultural proceedings
- Climate and culture are interdependent, they define one another. Climate change will re-define culture for people in particular places
- Decrease of wild rice beds and water
- Increase of invasive species
- Affects culture
- Changes in traditions, loss of teachings, impact on economies
- Climate provides us with a method of life, ways and means to subsist as a people
- Food supply, spiritual foods
- Materials for traditional arts and products for home and life threatening to life itself
- Through food, vegetation, clothing, language reflects what is important for survival
- Changes in populations of invasive species that impact traditional/cultural gathering (hunting, fishing, gathering)
- Drought or reduced water levels make it difficult for tribes to gather wild rice
- Animals are becoming sick from pollution. This makes it difficult to hunt or fish
- We, Menominee "People of the Forest" at one time used firewood only for our woodstove to heat our homes and cook. *statement*
- Strengthen connection/understanding of relationship between humans and nature
- Independent face to face educational opportunities targeting youth and all ages
- Implement adaptable approach-changes with lessons learned
- Harvest regulations/hunting, gathering, fishing
- More green industry/entrepreneurship
- Greener infrastructure
- Community restoration
- Language
- Mitigation from companies to assist in cultural sustainability development
- Education
- Keep together as a community
- Listen to our elders in their wisdom
- Be around the sacred fire
- Continuing to practice cultural ways will help to ensure their sustainability
- Feature adaptations that embody our sense of place, housing, food, water conservation, language, ceremonies (will ceremonies have to adapt?)
- Create common understanding of culture and cultural needs
- Mandate strict environmental policies, enforce "green energy" technologies, abolish current blood quantum/redevelop blood quantum requirements
- Re-establish dormant religious practices
- Native people need to go back and learn the things they already know. It will come back to us. It's in us.

- Pray to the creator and the spirits to help the trees and plants stay alive
- Seven generation outlook past and future, work toward energy and food sovereignty, work with local communities to address needs regionally, community education
- Incorporate indigenous education
- Educate youth and continue integrating environment and education, embracing young spiritual leadership
- The economies of our nations must be based on our ecosystems and the culture of our people, economy,





A.1.9 – Food Sovereignty

- Lack of food/food resources
- Food shortages
- Food production and security
- Hurry into a food supply network
- How to address energy, water, and food needs
- Feeding the community
- Food security
- Food systems that support local needs and foster cultural values
- Food security
- Traditional native foods may no longer be available in traditional gathering areas
- Climate change will upset peoples food independence
- Associated factors like drought, unseasonal precipitation, early winters or springs have all made this an issue for native peoples. Many of us depend on gathering for food sources.
- Cost of food will rise & availability of some our sacred foods will become scarce
- Shifting species, vegetable production, cost of food
- Loss of wild game species and plants due to climate change. Also, there will be increased opportunity for agriculture in areas where the growing season is presently too short.
- To protect our native plants, seeds, cultures
- Different water and temperature cycles throughout the year will force people to plant at different times and to conserve water more. Different plants may need to be cultivated, especially hardy, nutrient dense varieties (*agriculture*)
- Limited availability of food
- Food systems will be depleted
- Higher prices-less food
- Mass food shortages, inability to grow
- In time, all of our food systems will be affected. *statement*
- Food security for Mille Lacs is already very vulnerable. The Band has hunting, fishing, and gathering rights but not enough TEK is passed to members returning to the reservation. As for agriculture, the tribe has nothing other than few individuals providing food products on general (?) and a struggling orchard and community garden. Before Mille Lacs could adequately address food impacts by climate change, the Band needs to better connect with food sources.
- Wild rice is a big unknown, no rice in Iowa or Arkansas
- Possible loss of native/traditional foods (i.e wild rice)
- Trying to establish and sustain local community gardens. Try to engage and teach youth about traditional foods.
- Beginning to grow organic-chemical free foods
- Food Sovereignty new concept we need to cooperate as tribes to feed our people
- Less dependency on grocery stores/ mass food producers (*food independence*)
- Avoid use of genetically engineered/ mass produced vegetables/ fruits etc.
- Tribal or community gardens, assisting elders and youth. Establishing programs that teach our tribal members to take on these activities.
- Research the causes and possible solutions, monitor changes and shifts, promote return to traditional foods
- Navajo - not too much as a tribal government, but at grassroots level people are paying more attention to agriculture
- Laws, ordinance, and policies protecting natural/wild food





- The Menominee have stressed the importance of home based gardens, in ground and raised beds. This awareness has opened the eyes of some but not all.
- Building food systems conventionally and organically
- Looking for old ways of producing food
- Develop sustainable agriculture centers
- Decreased dependence on grocery stores/mass food producers
- Avoid use of genetically engineered/mass produced vegetable/fruits etc.
- Incorporating alternate food sources/varieties
- Develop sustainable systems for food
- Encourage gardens-individual & community
- Most are dependent of industrial food systems
- Need to keep the knowledge-heirloom seeds etc.
- Educate the people including the young, promote seed saving/ banks, encourage community gardens, protect what is there, but look to the future for food sources
- Protect what is there, but look to the future for food sources
- Food for tribal schools should be coming from tribal / local producers
- Teaching, sharing and learning programs open to the community related to self-sufficiency and sustenance retainment
- Show the people how to plant and harvest and pass on these traditions
- Taking a more active role in producing their own food and sharing the knowledge of growing food with the youth
- Control food system and process
- Education of traditional ways of ricing
- In 2007, tribe closed wild rice harvest season in order to ensure survival of wild rice beds, natural reseeding
- Provide scope for flexibility to cope with climate change, for example, energy and housing standards, fishing/hunting/food sovereignty for families and communities, indigenous knowledge-based education, experimental learning, and welcoming elders into process
- Exchange of effective solutions, create models of housing, technology, food sovereignty based on tradition
- Threatening the very basis of our existence: food. Food production is more difficult with climate change. Soil degradation, bugs
- Change in food supply, health condition, cultural expressions
- Medicine plants are moving and diminishing...food systems
- Food systems
- Loss of traditional foods and life ways
- Climate shapes culture-what you wear, what you eat, how you live, traditions/customs, ceremonies
- Food supply, spiritual foods
- Materials for traditional arts and products for home and life threatening to life itself
- Grow, gather, and hunt our own food
- Base policies on our relationship with environment





- Seven generation outlook past and future, work toward energy and food sovereignty, work with local communities to address needs regionally, community education





A.1.10 – Changes in Natural Environment

- Droughts, tornadoes, floods
- Increased instances of severe weather, i.e. tornadoes, snow storms, droughts, etc.
- Variation and extremity of disasters
- More extreme weather events
- Huge storms, tornadoes
- Increasing frequency and magnitude of disasters
- Flooding, extreme rain, heat, snow storms, disease outbreaks, forest fires, drought, energy outages
- Lakes drying up with no fish
- Increased severe weather impacts and natural resource losses
- Increased storm events
- Increased pests and invasive species
- Extreme weather – drought, flood, tornadoes, winter, ice and summer storms
- Natural habitat management that retains water during drought and absorbs water during floods
- Extreme weather events
- Flooding, weather extremes, rain, heat, snow, cold, disease outbreaks, fire, energy outages
- Loss of biodiversity, Loss of native pollinators (such as bees, cranberries)
- Traditional native foods may no longer be available in traditional gathering areas
- Drought experiences of what happened in the past and what to expect in the future
- If the growing seasons are disrupted then they the harvest will be interrupted
- Changes in species that will grow in an area
- Climate change will upset peoples food independence
- Associated factors like drought, unseasonal precipitation, early winters or springs have all made this an issue for native peoples. Many of us depend on gathering for food sources.
- Change in growing season, water levels, insect infestation, drought
- Drought, floods, frost, bug increase
- Rainfall, heat waves, tornadoes (*weather*)
- Wild rice, moose being replaced by deer
- Shifting species, vegetable production, cost of food
- Drought will impact ability to grow some foods
- More insects, diseases, different plants
- Loss of wild game species and plants due to climate change. Also, there will be increased opportunity for agriculture in areas where the growing season is presently too short.
- Different water and temperature cycles throughout the year will force people to plant at different times and to conserve water more. Different plants may need to be cultivated, especially hardy, nutrient dense varieties (*agriculture*)
- Possible longer growing seasons
- Increase in droughts and floods
- Shift in geographical growing areas
- Wild rice is a big unknown, no rice in Iowa or Arkansas
- Change in growing season
- Change in frequency and intensity of precipitation
- Shift in traditional species grown to those that better fit the warmer/drier summer growing season
- Changes in productivity
- Shifting seasons and weather extremes
- Change in growing season, community gardens, cattle/poultry programs
- Exploring crops and varieties adaptable to expected temperature & rain
- Learn the science involved & what predictions are being made about climate effects on crops that tribes depend on
- Maintain a diversity of species and consider all resources, waters, fisheries, soils, etc.





- Management issues related to disease, invasive species, drought. Adaptive management is a tool for keeping up with changes. Educate the tribe on issues, hold workshops
- Changing weather patterns to short intense regional storms, invasive species, warmer temperatures, decrease of pollinators, increase of worms
- Invasive species. We are slow to react.
- Increase in deer ticks, common ants, like vegetation, black bear issue near homes, decrease in cool winter game fish, increase in warm water species
- Nothing is being done
- Game fish decreasing as other fish are thriving due to the warming of the weather
- Loss or declines in fish and wildlife populations, shorter ice season on lake superior, lower/warmer water in streams/ivers, loss of wild rice and other culturally significant plants
- Habitat loss, land use changes, loss of resources, wild rice being invaded, invasive species, sometimes nothing is being done, sometimes reseeding projects
- Loss of regeneration of certain tree/habitat types, changes in animal migration patterns, loss of cultural plants, changes in land management strategies
- Birds arriving earlier
- Wild rice competition from native aquatic plants
- Wormed forest
- Warming water, fish problems
- Wild rice production, invasive species
- Increased invasive species, lower water levels, increased water temps; treat invasive species, minimize ground disturbance
- Forests are being invaded by non-native species, lakes and rivers have non-native species, warmer waters
- Changes in hydrology-snowmelt occurring earlier, changes in timing, intensity of rain events. We are monitoring and trying to figure out what to do
- More or new invasive species threats – amount of invasive hybrid cattail has gone up over the years. We are monitoring and controlling
- Increased cumulative impacts of multiple stressors
- More invasive species coming into play, both water for aquatic and forest
- Climate-induced ecosystem-wide changes like invasive species, effects of past and present land uses of native communities; restoration to attempt to control invasive species
- More precipitation
- Shifting seasons: rain is coming later and more of it, winter coming later, more rain during hot months increases number of mosquitoes
- Clear cutting, invasive species, and ongoing change
- Rains coming later by approximately 45 days, small fish near shore decline in population
- There is more flooding yet drier summers; therefore, the tribe is converting land to prairie.
- Droughts-better water management practices
- Must be dynamic, flexible to adapt to changing conditions, monitor and recognize changes in natural resources, base, change in utilization
- Recognize that change cannot be stopped, only slowed
- Coming together to discuss opportunities and strategies to adapt to climate change, working to protect our “relatives” in the face of a changing climate
- Changes to wild rice, harvest, fisheries
- Threatening the very basis of our existence: food. Food production is more difficult with climate change. Soil degradation, bugs





- Infrastructure with solar, how we raise our walleye in ponds, season change/dates
- Fish population and harvest different
- Land use/development
- Water resources
- Lake sturgeon/dams/spawning
- Infrastructure with solar, how we raise our walleye in ponds, season change/dates
- Fish population and harvest different
- Land use/development
- Water resources
- Lake sturgeon/dams/spawning
- Medicine plants are moving and diminishing...food systems
- By altering the resource base
- Migration patterns, not exploiting our resources, rather protecting them...noncommercialized, growing seasons different, oral history/tradition unbelievable to youth (like ancient beings/animals)
- Migration patterns, not exploiting our resources, rather protecting them...noncommercialized, growing seasons different, oral history/tradition unbelievable to youth (like ancient beings/animals)
- Gathering resources are becoming more difficult to find
- It has affected the forest by the worms, insects moving north, forest trees
- Forest, waters, invasive species
- Loss of Native flowers
- Changing seasons, more animals and plants to our area that we are not familiar with
- Influenced wild game/fish, invasive species impacting various areas...lakes, land, wildlife
- Natural resources are cultural resources and as species, we rely on for our cultural identity and impacted by climate differences and habitat loss and competition from other species it is hard to maintain our cultural proceedings
- Climate and culture are interdependent, they define one another. Climate change will re-define culture for people in particular places
- Decrease of wild rice beds and water
- Increase of invasive species
- Affects culture
- Increase in temps has made the powwow season warmer, causing an increase in heat related illnesses.
- Abnormal fluctuations in seasons have affected our hunting, fishing, and gathering times and dates set in past policies
- Changes in populations of invasive species that impact traditional/cultural gathering (hunting, fishing, gathering)
- Drought or reduced water levels make it difficult for tribes to gather wild rice
- Animals are becoming sick from pollution. This makes it difficult to hunt or fish
- Recognize how climate change is affecting culture, connect with youth, ask for spiritual guidance





A.1.11 – Available Resources, Staff, and Money

- Lack of food/food resources
- Cost of changing infrastructure
- Are there resources to plan and implement for disasters?
- Limited resources
- Food shortages
- Lack of funding from exterior
- Energy shortage
- Economic collapse
- Funding for development and implementation of emergency response plans
- Share financial resources with other tribes as funding becomes limited
- How to address energy, water, and food needs
- Loss of resources
- Loss of revenue
- Would be infrastructure that isn't dependent on a one shot of money and that is able to be developed and implemented at the local scale.
- Government support
- Eliminates reliance on outside inputs of energy and financing. This might seem lofty, but it can be done and is possible. It needs to be accomplished in coming generations, if not before. Even partial progress will place tribes in a better position to succeed.
- Traditional native foods may no longer be available in traditional gathering areas
- Cost will become an issue as crops become harder to grow or acquire, the food will be more expensive.
- Cost of food will rise & availability of some our sacred foods will become scarce
- Shifting species, vegetable production, cost of food
- Limited availability of food
- Food systems will be depleted
- Higher prices-less food
- Mass food shortages, inability to grow
- Higher prices = less food
- Food security for Mille Lacs is already very vulnerable. The Band has hunting, fishing, and gathering rights but not enough TEK is passed to members returning to the reservation. As for agriculture, the tribe has nothing other than few individuals providing food products on general (?) and a struggling orchard and community garden. Before Mille Lacs could adequately address food impacts by climate change, the Band needs to better connect with food sources.
- Possible loss of native/traditional foods (i.e wild rice)
- Fund healthy food systems - support producers
- Return to native management practices where possible, engage with communities and go around funding. Creation of lineal family descendants community nonprofits to create funding/capacity
- Hire competent staff
- Our population is expanding rapidly, land is not available for homes.
- Keep the goods in a proper and secure place, be happy if you have a refrigerator
- More info and good science that includes traditional ecological knowledge. Dollars for better science (data collection)
- Continue to bring resources together like this workshop.
- Money





- Money, monitoring equipment, elder knowledge (TEK)
- Staff, time, and money
- Money
- Assistance (funding, technical support) with creating revising management plans
- National and local funding
- Money – Budgets continue to go down while workload for natural resources goes up
- Money
- Expertise on how to minimize damage/guide protection and/or restoration efforts.
- Federal funding to create a sustainable community
- Need more game wardens, foresters, information about our environment
- Funding and other meetings to educate staff
- Make more laws because we don't have enough resources, especially conservation
- Tribes may have media specific programs that conform to their funder's requirements
- Integrate how it affects all resources
- By altering the resource base
- Gathering resources are becoming more difficult to find





A.1.12 – Energy and Green Infrastructure

- Cost of changing infrastructure
- Energy shortage
- Flooding, extreme rain, heat, snow storms, disease outbreaks, forest fires, drought, energy outages
- Build shelters
- Get out of the grid system
- Establish Council of Energy Resource for Tribes
- Possible community shelter
- Flood resistant infrastructure
- Communication strategies if phone, internet, and other technologies fail during a natural disaster
- How to address energy, water, and food needs
- Store wood for heating
- Self sufficiency and sustainable energy sources
- Flooding, weather extremes, rain, heat, snow, cold, disease outbreaks, fire, energy outages
- Inclusion of spirituality and culture within infrastructure
- Would be infrastructure that isn't dependent on a one shot of money and that is able to be developed and implemented at the local scale.
- Green technology, solid building design resistant to weather events
- The infrastructure would depend on the needs and goals of the individual groups of people
- Mimicking and modeling nature – in nature there is no waste
- Elder support / feedback in infrastructure development
- Council of Energy Resource for Tribes
- Eliminates reliance on outside inputs of energy and financing. This might seem lofty, but it can be done and is possible. It needs to be accomplished in coming generations, if not before. Even partial progress will place tribes in a better position to succeed.
- An infrastructure that uses traditional teachings and knowledge as a firm foundation to ensure a stable present that empowers tribal citizens while caring for their needs is best addressed as a community, and ensuring our present actions don't rob the peoples' futures and that of future generations.
- Greenhouses
- Want to establish native greenhouse, implement similar model as Oneida tribe
- Establish gardens and greenhouses
- Green landscaping/ gardening
- Build bigger commodity building
- MTE, adopting green energy strategies, developing ecosystem goals for reservation lands, regulated harvest, adopting water quality and air standards from industry, monitoring for change, carbon sequestration which is maybe not the best idea
- Green energy planning
- Water quality needs rainwater treatment, facilities
- Need homes for returning veterans
- Development: pipelines, power lines, Mitigation: wetland restoration/development, reforestation, native species planting, invasive species removal
- Need the declaration to only use renewable energies (solar, turbines, biomass, river dams, winding/turning, kinetic energy mechanisms)
- Energy policy-general
- Energy policy
- Very general "green energy" policies, but unquantifiable
- Tribal energy-MTE working with Japan to move forest products
- Solid waste, develop ongoing dialogue and federal responsibility through EPA and environmental services
- Water policies
- Green building codes, fossil fuels, dependant policy





- Green energy, 7th generation amendment, policies based on traditional teachings
- Energy, air quality, biomass, solar green energy, Omanep Nepew, Sopomahkwapoh
- Provide scope for flexibility to cope with climate change, for example, energy and housing standards, fishing/hunting/food sovereignty for families and communities, indigenous knowledge-based education, experimental learning, and welcoming elders into process
- Exchange of effective solutions, create models of housing, technology, food sovereignty based on tradition
- Reduce carbon/energy/pollutant footprint
- We still hunt and fish and gather after all the change, land reclamation continuing, tribal fisheries are still largely self-regulated amidst global warming, overfishing, etc
- Regulations are enforced, infrastructure with solar/road construction, economic/casino development, language, education
- Infrastructure with solar, how we raise our walleye in ponds, season change/dates
- Fish population and harvest different
- Land use/development
- Water resources
- Lake sturgeon/dams/spawning
- We, Menominee “People of the Forest” at one time used firewood only for our woodstove to heat our homes and cook. *statement*
- Harvest regulations/hunting, gathering, fishing
- More green industry/entrepreneurship
- Greener infrastructure
- Community restoration
- Language
- Mitigation from companies to assist in cultural sustainability development
- Education
- Mandate strict environmental policies, enforce “green energy” technologies, abolish current blood quantum/redevelop blood quantum requirements
- Re-establish dormant religious practices
- Seven generation outlook past and future, work toward energy and food sovereignty, work with local communities to address needs regionally, community education





A.1.13 – Other

- Political division
- Economic collapse
- Adopt more minimalist way of life
- How to be self-sustaining
- Using a combination of solutions
- There will be a negative impact unless we are proactive.
- Right now, to look at the event, it appears to be too soon to be that accurate. For now, it appears to be actually too soon for the reason it has just come to the attention of the tribe.

- We will be in between a rock and a hard place, unless we start preparing for it now.
- Develop better ways to grow things
- Focus must be in this direction
- If they don't have one then they should implement one immediately or in the near future.
- Assist in developing
- Adjust
- I'm sure you'll figure it out. That's all I can say.
- Only the strong survive. That's what our situation is. Menominee have always managed to feed to any sort of activities outside
- Changes are happening because of progress, not climate change, like exceeding projects
- Water, trees, animals, invasive plants, I myself am my greatest resource
- The ability to migrate
- Menominee doesn't really have any
- Art in tribal lands, Landscape Conservation Cooperative, Long-Term Land Acquisition and Development Plan (Pokagon Band of Potawatomi Planning Division)
- Not sure
- Adaptation guidelines
- Common language
- Common ground-vision
- Prioritization
- Respect for mother earth
- Not OK to pay away
- Long-term planning
- Protection from corporate interests
- My view is that one way it can be formed is if tribal leaders step back from having to constantly be worded in chasing after "opportunities"
- The very existence and vibrancy of tribes today are a testimony to the resiliency in face of change
- We have to change to survive by keeping up with the times by watching the news reports each day
- Through persecution and negative policies of racism
- Climate and culture are interdependent, they define one another. Climate change will re-define culture for people in particular places

