Homeland

Four Portraits of Native Action

2005 • Running time 89 minutes • Directed by Roberta Grossman • Distributed by Bullfrog Films

One of the most important but least known human rights stories in America today is the destruction of Native American lands and its impact on their peoples. Nearly all indigenous nations in the U.S. sit on land threatened by environmental hazards—toxic waste, strip mining, oil drilling, and nuclear contamination. The realities are often bleak—children play near radioactive waste, rivers that tribes depend on for food are poisoned, and reservations are surrounded by strip mines and smokestacks spewing noxious fumes.

Homeland: Four Portraits of Native Action takes a hard look at these realities. It follows the efforts of activists who are fighting back in four Native American communities. These leaders are passionately dedicated to protecting Native American lands and ensuring the cultural survival of their peoples.

Curator and Writers
This film was selected by Amity Doolittle, senior lecturer and research scientist at the Yale School of Forestry and Environmental Studies.

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Homeland also shows how indigenous people feel a profound spiritual connection to the natural world. For them, issues of clean air and water are not just about maintaining good health and a good quality of life; honoring the earth is part of their spiritual essence.

WHY WE CHOSE THIS FILM

This film is told from the perspective of individuals and communities who have been affected by environmental injustices. Because it's not an outside analysis, it allows for lived experiences to be described in personal and culturally important ways. While the film highlights the fact that indigenous groups are consistently facing multiple types of environmental hazards that threaten their land, sovereignty, and cultures, *Homeland* also provides hope. It shows that power resides in these communities. Through careful organizing, creative tactics, and a deep connection to and relationship with nature, even small groups and communities can put up a fight against powerful state and corporate forces to demand environmental justice.

SUGGESTED SUBJECT AREAS

Activism	Indigenous Studies
Environmental Justice	North American Studies
History	Sustainability
Human Rights	Toxic Waste

FILM SEQUENCES

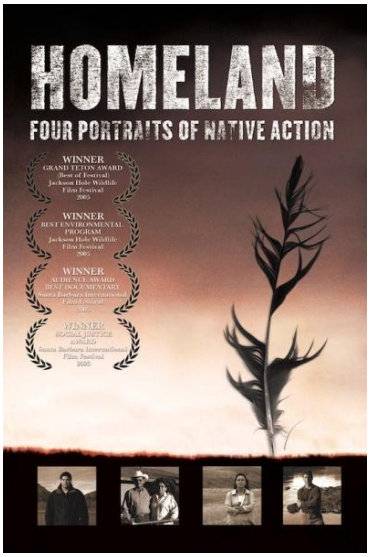
- Northern Cheyenne Indian Reservation, Montana (00:00 to 23:50)
- Arctic National Wildlife Refuge, Alaska (23:50 to 46:00)
- Navajo Nation, New Mexico (46:00 to 1:05:30)
- Penobscot River, Maine (1:05:30 to end)

THE ENVIRONMENTAL JUSTICE FOCUS OF THE FILM

As these four stories demonstrate, environmental justice is multifaceted: it includes distributive justice, recognition justice, procedural justice, and compensatory justice.

In each story, corporations are profiting from resource extraction at a substantial cost to the environment and to the Native American communities.

- In Montana, coal mining and methane gas extraction threaten to contaminate the only source of drinking water for 15,000 people on the Northern Cheyenne Indian Reservation.
- In Alaska, oil companies want access to the Arctic Wildlife Refuge, which would threaten the survival of the porcupine caribou herds that sustain the lives and culture of the Gwich'in people.



- In New Mexico, the Navajo Nation—still dealing with the legacies of death and disease from uranium mining decades ago—is threatened by the potential reintroduction of the industry.
- In Maine, industrial development is polluting the Penobscot River, which has been a source of food and medicinal plants for the Penobscot Nation for millennia.

In each case, federal and state governments have prioritized profit over environmental health and the ultimate survival of these Native American communities. But in each case, the communities have proven to be a wellspring of strength and resistance. To maintain control of their lands and protect their cultures, the Gwich'in and other nations developed a deep understanding of the cultural and technical complexities of Western legal structures and practices. Over time they have become effective activists, lawyers, and lobbyists, holding federal agencies accountable and challenging governments and industry in the courts and in the media on behalf of their communities.

SHORT EXCERPT OR CHAPTER

Where time is short, a single chapter could be assigned for viewing or shown in class.

BACKGROUND AND SYNOPSIS

Chapter 1. Northern Cheyenne Indian Reservation, Montana (0:00 to 23:50)

The film begins with attorney Gail Small describing the ongoing struggle between the Northern Cheyenne nation and powerful fossil fuel interests. Against the historical backdrop of racism and the legacies of Native American displacement by the U.S. government, the Battle of Little Bighorn, and the global “coal wars” of the 1980s that spawned strip mining and power plant development near the reservation, the viewer learns that the Cheyenne nation has repeatedly faced powerful forces and has often lost.

Now seeking to tap the natural gas reserves below the Northern Cheyenne Indian Reservation, the U.S. government has once again opted to turn the reservation into a “national sacrifice area” to fuel the United States and its economy. Though land discovered to be rich in coal-bed methane was not within the reservation itself, it was, however, directly on the border. Yet 75,000 leases for its extraction were approved by the Bureau of Land Management without consulting the tribe. Construction of the wells began before the leases were even approved.

Experts and indigenous advocates describe the environmental effects of extracting methane gas and the risks of contaminating local drinking water by dumping the coal-bed methane water that is used in the process. Community members also discuss their concerns about displacement and feelings of frustration for not being consulted about a project that will directly affect the well-being of their health and environment. Gail Smith and her organization, Native Action, determined to stop the development of the bordering methane gas wells, sue the Bureau of Land Management for not including the Cheyenne nation in the permitting process.

Gail reflects on the term *genocide* at the hands of the U.S. government and wonders where the Cheyenne people will go once the gas companies take the groundwater, pollute the air, destroy the rivers, and turn the reservation into a desert wasteland.

Chapter 2: Arctic Village, Alaska (23:50 to 46:00)

Evon Peter, chief of the Gwich'in tribe in Alaska, describes his community's deep, historical connection to the porcupine caribou and how oil interests in the region put the survival of his environment, community, and culture at risk.

In 1960, President Eisenhower set aside the Alaska Range as a protected area. Just eight years later, oil was found in the region, which led to the creation of the Alaska Native Claims Settlement Act. "Native corporations," which were said to be "a source of long-term income for these communities," instead helped to alienate traditional lands and resources. Although the U.S. government attempted to use Western legal complexities to force indigenous communities to give up claims to the land so its resources could be exploited, the Gwich'in resisted in order to maintain tribal ownership of a portion of their traditional lands.

In 1980, the Arctic National Wildlife Refuge was created to protect this delicate wilderness area—the breeding grounds for the porcupine caribou. This refuge protected only 5% of the Alaska coast; the other 95% was open to drilling. And in 1987, oil companies wanted access to drill in the refuge. The calls for access were momentarily quieted when, in 1989, the *Exxon Valdez* oil tanker leaked 11 million gallons of oil and badly damaged the ecology of over a thousand miles of Alaska coast. Nevertheless, George H.W. Bush made promises to secure drilling rights in the refuge. (George W. Bush, followed suit less than a decade later, featuring drilling in the Arctic as a platform of his energy policy.)

Aware that the Gwich'in way of life is dependent upon the caribou and that the caribou is dependent upon successful organization and intervention, tribal leaders formed the Gwich'in Steering Committee as the political arm to represent the nation in their struggle. The committee began to lobby political leaders and coordinate with other native groups. To protect the caribou, which are vital to the social fabric of the Gwich'in Nation, Chief Evon Peter was forced to change his way of life: to work quickly and to bridge traditional ecological knowledge and complex Western systems of knowledge to learn how to navigate governance structures that were foreign to him. The small grassroots group showed that power can be generated from within the community and serve as a force of strength and resistance.

Chapter 3. Navajo reservation, New Mexico (46:00 to 1:05:30)

This section explores the legacies of disease and death that were caused by uranium mining on the Navajo reservation in New Mexico and describes how tribal activists Mitchell and Rita Capitan are rallying against the reintroduction of the industry.

Mining companies have described Crownpoint, New Mexico, located on the Navajo reservation, as “the Saudi Arabia of uranium.” Over a thousand mining operations have operated on the reservation. Miners describe working bare-handed, going to the bathroom in the mines and cleaning themselves with the ore, and drinking the water dripping off the walls. Their wives describe them coming home covered in dust and often sleeping in their dusty clothes.

Uranium is now a known health hazard that can cause cancers. Inhalation can cause lung cancer. Drinking water contaminated by uranium can cause kidney failure. The lack of knowledge of uranium’s dangers and the lack of workplace protections for miners during the uranium mining boom (from the mid-20th century until 1980) resulted in the deaths of more than a thousand Navajo former miners since the 1950s. In addition there has been a 100% increase in infant deaths in uranium mining areas; lung cancer is 28 times higher among miners than other Navajo men and the rate of bone cancer in Navajo children is five times higher than the national average. These legacies of uranium exposure are felt to this day, and the Radiation Exposure Compensation Act attempts to grapple with that reality.

Despite widespread awareness about the harmful effects of uranium exposure and the creation of a federal program to compensate for damages from uranium exposure, a new Crownpoint uranium mine received its first approval from the Nuclear Regulatory Commission in 1994—without a public hearing. Community members and scientists explain that this proposed mine would use in situ leach mining, which threatens to contaminate the only source of drinking water for 15,000 people on the Navajo reservation. Through this process, chemicals are injected into the aquifer next to the community water supply to strip the uranium off the rock and into the aquifer. The "toxic soup" that is created is pumped back up to the surface to be processed.

Mitchell and Rita Capitan created Eastern Navajo Diné Against Uranium Mining (ENDAUM), an organization built to rally their community against the Crownpoint uranium mine. Though they have received a fair amount of support, their efforts to create public awareness by disseminating facts about the dangers of uranium mines have been met with local backlash by some locals who believe the mine will boost the economy. The Capitans claim that the mining company, HRI, has created a misinformation campaign by asserting that there are no occupational hazards—or any hazards—as long as the liquid is contained.

The Capitans explain the strategy used to stop the uranium and nuclear industries for over a decade: grassroots organizing and endless legal challenges. Although the energy bills of 2001 and 2003 contained measures to revive the failing nuclear industry (in particular, millions of dollars in subsidies for in situ leach mining), ENDAUM's suits show how one of the poorest communities in the country is attempting to hold off industrial giants for the health of their environment and community.

Chapter 4. Penobscot River, Maine (1:05:30 to end)

Barry Dana, the former chief of the Penobscot Nation, describes his tribe's battle with a powerful paper company and the state government to save the Penobscot River—a source of culture, identity, food, and medicinal plants for the Penobscot people—which they have relied on for millennia.

This section begins by juxtaposing two very different views of the Penobscot River: one as a sacred waterway that provides for the Penobscot Nation and the other as a sewer pipe to discharge harmful industrial toxins used in papermaking processes. Dana describes his island nation's reliance on and connection to the river, which lies just 30 miles downstream of the powerful paper giant Lincoln Pulp and Paper. Experts explain that a typical paper mill will treat and discharge 30 to 50 million gallons of water per day and that this discharge includes all the products that are necessary to break down

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--Barry Dana, Penobscot

trees into pulp and to treat the paper. Dioxin, a byproduct of the bleaching process, is lipophilic, which means it binds to fats and can bioaccumulate in organisms and biomagnify as it moves up the food chain.

Because the Penobscot culture, diet, and way of life are centered around these sacred waters, the river's contamination leaves the community vulnerable and at great risk for exposure to chemicals such as dioxin. Dana believed that after two decades of the Clean Water Act, the river would have become safe. But people still complain of skin rashes and headaches from the fallout of the nearby paper mill, and the average cancer rate within this island community is more than twice that of the rest of the state of Maine. Community members question the use of bleach and the release of toxins in the wastewater, noting that plants in Europe are able to process pulp in a closed loop without any discharge.

From Dana's perspective, the Maine state government has prioritized economics over the environmental health of a people who have been in the region for thousands of years. Rather than properly regulate the paper industry, the state government issues health warnings that advise eating as little as one eight-ounce serving of fish per month to a community used to eating fish four times a week. Dana explains, "If we can't fish, we lose our identity. We lose who we are as a people…The fish are us. We're all connected. We're all related."

Based on health effects caused by the toxic waters of the Penobscot River, tribal members greatly distrust the state's interest in properly monitoring and regulating discharge coming from the paper mill. Dana explains that even when discharge permit violations are discovered, these companies are fined only about $3,000 a year; he argues that industries are paying for the right to pollute by dumping billions of gallons of untreated wastewater directly into the river and that they are violating the human rights of the Penobscot. To stand up for their rights and fight for the survival of their culture, the Penobscot began their own monitoring program of the river.

Increased pressure from the tribe coincided with the state government petitioning the Environmental Protection Agency (EPA) for sole oversight of discharge permitting in Maine waters. The Penobscot urged the EPA to deny the state's request, believing that federal oversight would lead to better oversight than entrenched state interests. During this battle, issues of tribal sovereignty emerged and raised questions of whether the state had jurisdiction over the tribal nation. The tribe maintained that only the federal government has the authority to intervene when it comes to issues of tribal sovereignty. When the tribe refused to turn papers over to the state, tribal

"This film provides an account of human rights and environmental violations that should enrage all Americans and stimulate more people to consider the environmental cost of unlimited economic growth and to defend their rights to a healthy environment."
—from the distributor's website

leaders were found in contempt of court and were sent to jail by the state Superior Court.

In an act of moral protest but in an effort to show respect to the state government, the Penobscot marched more than 40 miles to present the documents to the Maine state capitol in Augusta. Despite tribal efforts, the EPA, under the Bush administration, granted the permitting authority to the state of Maine, effectively giving a U.S. state oversight of laws regarding pollution on Native American land.

Dana reflects on this legal battle and questions when the country will step in to demand that these industries stop poisoning people and environments. When is enough, enough? He believes that the culture, tradition, and values of this land's first peoples are what will bring the environment and the survival of humanity back from the brink.

ADDITIONAL REVIEWS

"There's ample evidence to suggest that [tribal peoples'] causes are anything but hopeless, and despite daunting odds, there's undeniable unity and nobility among the Native American groups who are profiled. Recommended." —*Video Librarian*

"*Homeland* is a poignant and powerful portrait of how corporate power and government complicity are ruining our precious land, air, and water. It is a troubling film, but it is also inspiring because it shows Indians, who are the best guardians of the natural environment, fighting back against great odds and refusing to give up." —Howard Zinn, *A People's History of the United States*

KEY PEOPLE FEATURED

Gail Small, Northern Cheyenne Indian Reservation, Montana – An attorney leading the fight to protect the Cheyenne homeland from 75,000 proposed methane gas wells that threaten to contaminate the only source of drinking water for 15,000 people on the reservation.

Evon Peter, Gwich'in, Alaska – The former chief of an isolated community fighting efforts to drill for oil in the fragile Arctic National Wildlife Refuge. At risk are the refuge itself, the caribou, and the cultural survival of the Gwich'in people.

Mitchell and Rita Capitan – Tribal activists who created Eastern Navajo Diné Against Uranium Mining (ENDAUM), an organization built to rally their community against a new uranium mining proposal that threatens to contaminate the only source of drinking water for 15,000 people on the Navajo reservation.

Barry Dana, Penobscot, Maine – The former chief of the Penobscot Nation, who is battling powerful paper companies and the state government to save the Penobscot River—a source of culture, food, and medicinal plants for the Penobscot people—on which they've depended for 10,000 years.

DISCUSSION QUESTIONS

1. What are some of the environmental impacts and human health effects of industry activity in these four cases? What groups are being affected? Where are they located? What commonalities do these groups share, and what makes them different from one another?

2. What federal agencies and policies are identified in the film? What function did they serve? How effective are they in achieving their missions? Thinking about the multiple individuals, communities, and corporate entities, who do these agencies and policies tend to favor in practice? Why do you think that is so? What, if anything, should be changed in the structure or administrative functions of these agencies or policies, and why?

3. What strategies were used by the four communities to stand up against corporations and the government? Think about their effectiveness, and describe the strengths and weaknesses of each strategy. If you were in their place, what would you have done differently, and why?

"A compelling, in-depth look at the environmental pressures that Native American reservations across the country are currently facing."
—Jenny Shank, New West magazine

4. What do the tribal activists mean when they refer to "a national sacrifice area"? What feelings emerge or pictures come to mind when you hear this term? Where might you imagine national sacrifice areas being located, and why? What arguments might be made for and against the existence of national sacrifice areas? Thinking about "externalities" (negative social, cultural, and environmental impacts that aren't taken into account by economic analysis), how might we construct a system that doesn't lend itself to national sacrifice areas? Why would you support or oppose this alternative system?

5. What historical struggles between the U.S. government and the Northern Cheyenne nation are described by Gail Small? How did the government justify its actions each time? How have these historical struggles affected the lives of the Cheyenne people socially, culturally, environmentally, and economically? What legacies of discrimination exist today? How do they manifest? What tactics would you use to defend Cheyenne land, water, and culture from the outside influences that threaten their survival?

6. Gail Small refers to "economic blackmail of tribes." What does she mean by this? Do you agree or disagree with her position, and why?

7. What tactics did the federal government use to gain land and resource rights in the Alaska Range? How was the Alaska Native Claims Settlement Act framed by the U.S. government? Why did the Gwich'in people refuse to give up their land? What spiritual, social, and cultural significance does the environment hold?

8. In each case, how did the tribal activists create grassroots power in their communities? How does each group seek to build strength behind their movement? What challenges and opposition do they face? And how is resistance defined (collectively and individually)? Consider that Chief Evon Peter personally sacrificed his way of life and his worldview to learn how to navigate Western governance structures and protect the Gwich'in native lands. How does this complicate the ways in which we think about effective resistance and protecting cultural integrity at multiple scales? In what ways does this logic relate to the defense of national sacrifice areas to sustain the U.S. economy? What arguments would you make in opposition to that logic?

9. Why does the community of Crownpoint on the Navajo reservation split over the issue of reintroducing uranium mining? What are the various arguments? Who do you side with, and why?

10. How would you respond to this statement: "I'm living in poverty, and I struggle to make ends meet on a day-to-day basis. Why should I care about future environmental impacts when building this mine will generate income today?" Who should ultimately be able to decide whether an industry can operate in a region? Why? How should we balance economic benefit with environmental risk/hazard?

11. What chemical did the paper company use that was particularly harmful to the environment of the Penobscot River? What is its chemical function and commercial purpose? What alternative methods or processes are available, and where are they used?

12. What is bioaccumulation in organisms and biomagnification in the food chain? How did Chief Dana describe the tribe's relationship to the fish in the Penobscot River? What words and concepts did he use? In what ways was his description different from or similar to descriptions we heard in the other cases?

13. In what ways is indigenous wisdom and "traditional ecological knowledge" different from Western views of science, nature, and the economy? Are there similarities? What are the merits of each? How might the two approaches be blended, and what specific examples were provided in the film?

14. After learning about all four stories, think about how the groups' struggles are both similar and different. What commonalities emerge? How are the struggles different? What conclusions can you draw? How have these stories changed, if at all, the way you think about the relationship between people and nature?

ACTIVITIES

Types of Justice

Write ***environmental justice*** on the board and ask the class what words come to mind. From these words, ask if anyone can suggest a definition for environmental justice.

Watch David Schlosberg's online presentation Theorizing Environmental Justice: The Expanding Sphere of a Discourse from 16:08 to 21:17.

In this excerpt, Schlosberg explains the need to broaden the conception of environment in environmental justice in a more inclusive way and ask why some communities are devalued and exposed to environmental hazards. "Justice is conceptualized much more broadly than just inequity. It isn't just about distribution" (17:52). Beyond the mere description of existing distributional inequities, it is necessary to look for the underlying reasons that lead to environmental injustices.

Schlosberg argues that "the politics of recognition" and the lack of recognition are linked to a lack of participation as well. He says that the devaluing of community, which is rooted in societal racism, along with the lack of recognition of community and the association of poor communities and communities of color as "dirty places," has served as justification to dump environmental hazards in these areas.

Using Schlosberg's framework of distributive, recognition, participatory, and compensatory justices, ask the class to think about the four communities discussed in the film. First, ask them as a large group to define each of the terms and display the definitions somewhere in the room. Next, break the class into four smaller groups and assign each group one case study from the film.

Have each group discuss the following questions and take note of their answers to give a brief report back to the class.

1. What is the distributive justice issue? How are environmental hazards distributed inequitably? What groups are affected? Where are they? Why do you think this is allowed to happen?
2. How do the community members explain the reason for the injustice? How do the scientists explain it? And what explanations are given by government officials and industry executives for the injustice?
3. How do the politics of recognition manifest? How and why is the community valued or devalued? What are the tangible and intangible effects of a lack of recognition for this community?
4. What is the community involvement in official procedure? Were there any difficulties or challenges to overcome to be involved in procedure? If so, what were they? Did tribal activism result in any changes in procedure? If so, are they lasting changes? How might the situation have led to a different result if the community had been included?
5. Is the community seeking any sort of compensatory justice? If so, how is that administered? If not, what might compensatory justice look like for the community? What are the benefits of and limits to compensatory justice?

6. What are your opinions of Schlosberg's framework? Were you familiar with any of the types of justice in particular? Do you think that using this framework would help or hinder grassroots environmental movements, and why?

Other Activities

A. Watch One Movement Against Keystone XL – Nebraska State Department Hearing and have students explore www.boldnebraska.org. Ask the students about what groups make up this "unlikely alliance." How are they organizing? What is their overall strategy, and what tactics are they using to achieve it? What are your opinions on this strategy? How does this organization and its messaging relate to the stories we've heard in *Homeland*? What voices are included? Are any excluded? How does Bold Nebraska's Cowboy-Indian Alliance explicitly leverage traditional ecological knowledge and knowledge of Western governance structures?

B. Watch Chapter 3 of *Homeland* (46:00 to 1:05:30) and ask students to take note of the social dynamics. Ask them to consider who has the power. How is power created and/or undermined? What issues arise within the local community? And how can these issues be overcome? If time allows, split the class into two groups and have a town hall forum. Group one will play the Capitans and ENDAUM. Group two will play the community members who want the mining development. Allow time for each group to consider the pros and cons of each argument. Then, hold a town hall forum where two or three students from each group debate to convince the other side of their position.

C. Have students break into teams of four. Using some of the additional resources and outside material, have them prepare a short presentation that explores the status of these fights for environmental justice. Did these communities achieve their goal of protecting their land, sovereignty, and culture? If so, how? If not, what barriers prevented them from doing so? What types of organizations and coalitions formed? Are they facing new or additional environmental threats? If so, by whom? Have students report their findings to the class.

D. If the students have laptops, ask them to explore http://www.regulations.gov/. Choose a recent case study (such as the struggle against the Keystone XL pipeline or the Dakota Access pipeline) and have them comb through public comments to identify key themes for and against the pipeline. Ask what themes are prominent and what arguments are being made. Are they compelling? Why or why not? (If the students are comfortable doing so, have them read some complaints aloud.)

SUPPLEMENTAL MATERIAL

Websites

Homeland: Introduction (*Homeland* official website)

Tribal Information

Cheyenne Nation (tribe's official website) Provides geographic and demographic information about the tribe and serves as a portal for relevant announcements and opportunities

History of Wreckage (Gwich'in Steering Committee) Outlines the history of environmental abuses in Alaska and presents the Gwich'in resolution to protect their land, their culture, and the health of the porcupine caribou

Navajo Nation Government (tribe's official website) Provides information about tribal history, events, opportunities, and announcements

Uranium (Southwest Research and Information Center) A website that outlines the organization's work with Eastern Navajo Diné Against Uranium Mining (ENDAUM) to assess and document the health and environmental effects of past uranium development

The Penobscot Nation (tribe's official website) A portal listing administrative functions, events and announcements, and opportunities for tribal members

Indigenous Organizations, Centers, and Institutions

Honor the Earth An organization run by activist Winona LaDuke (featured in the film) to create awareness of environmental issues affecting native peoples and to develop financial and political resources to support tribal efforts

Indigenous Environmental Network An informational website of events, photos, videos, visuals, and articles relating to the shared mission of protecting nature from contamination and exploitation by adhering to indigenous knowledge and tenets of climate justice

The Cultural Conservancy An international, intergenerational, and intertribal network applying the tenets of traditional ecological knowledge (TEK) to nurture ecocultural health

Amazon Watch An organizational website that describes how empowering indigenous peoples and advancing their rights is impacting corporate responsibility and ultimately preserving the Amazon's ecological systems

Native Movement An organization that "provides support for grassroots-led projects that endeavor to ensure indigenous peoples' rights, the rights of Mother Earth, and the building of healthy and sustainable communities for all"

UNDESA Division for Inclusive Social Development of Indigenous Peoples An institutional website that provides information on the inclusion of indigenous voices and perspectives in U.N. proceedings and agendas

International Indian Treaty Council A global organization working for the rights and recognition of indigenous peoples

SUNY ESF's Center for Native Peoples and the Environment A center focused on blending TEK and scientific ecological knowledge

Videos

Environmental Justice Explained (2016, *Grist*) A short introduction to the principles of environmental justice

Mishkos Kenomagwen: The Teachings of Grass by Robin Wall Kimmerer (Bioneers, 2014). Kimmerer describes the tenets of the honorable harvest and how it exemplifies the Potawatomi's relationship with nature (land as a set of relationships and moral responsibilities) and how it differs from Western understandings of what land means (land as rights, properties, ecosystem services, capital)

Theorizing Environmental Justice: The Expanding Sphere of a Discourse A presentation by scholar David Schlosberg. He explains the need to broaden the conception of environment in environmental justice in a more inclusive way and ask why some communities are devalued and exposed to environmental hazards.

Peer-Reviewed Research and Literature

Braiding Sweetgrass (Kimmerer, Milkweed Editions, 2013)

Defining Environmental Justice: Theories, Movements, and Nature (Schlosberg, Oxford University Press, 2007)

Environmental Justice, American Indians and the Cultural Dilemma: Developing Environmental Management for Tribal Health and Well-Being (Ranco et al., *Environmental Justice*, 2011)

Indigenous environmental values as human values (Gratani et al., *Cogent Environmental Science*, 2016)

The Legacy of Uranium Development on or Near Indian Reservations and Health Implications Rekindling Public Awareness (Moore-Nall, *Geosciences*, 2015)

Traditional Ecological Knowledge in Europe: Status Quo and Insights for the Environmental Policy Agenda (Hernandez-Morcillo et al., *Environment*, 2013)

Written Media

At the edge of the Arctic Circle, oil drilling threatens the indigenous Gwich'in (Johnson, *Grist*, 2018)

"Black Rock" Divides the Northern Cheyenne (*The Daily Yonder*, 2009)

Hopi High dean says cancer was caused by uranium contamination (Bindell, *Navajo-Hopi Observer*, 2018)

Letter to the editor: Mills undercuts workers by fighting tribal rights to protect water quality (Warner-Evans, *Press Herald*, 2018)

Maine, EPA, tribes spar over water quality rules (Whittle, *Press Herald*, 2018)

The Penobscot Nation: a people of the river past, present, future (Crowell, *Bangor Daily News,* 2017)

"Our lives are at stake": Gwich'in fight to protect caribou at biennial gathering (Scott, *CBC*, 2018)

Tax bill opens Alaska to oil production worth billions of dollars, strengthening America (Driessen, *Fox News*, 2017)

Under Trump, Coal Mining Gets New Life on U.S. Lands (Lipton and Meier, *The New York Times*, 2017)

U.S. EPA Awards $429,000 to Diné College for Abandoned Uranium Mine Studies (*Water Online*, 2018)