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The cover features a collage of three images: a blue and white abstract pattern resembling water or a map in the top left; a close-up of a green leaf with prominent veins in the top right; and a close-up of a tree trunk with rough bark and a patch of orange-brown soil or moss in the bottom left.

TRIBAL PROTOCOL MANUAL



TRIBAL PROTOCOL MANUAL

Office of Nuclear Material Safety and Safeguards
Division of Material, Safety, States, Tribal, and Rulemaking Programs
Federal, State, and Tribal Liaison Branch

TABLE OF CONTENTS

Introduction	1
Preface.	2
Chapter 1: Historical Perspective on Federal Government and Tribal Relations	3
Section 1.A: Shaping the Relationship between Tribes and the Federal Government	3
Section 1.B: Executive Orders and Memoranda.	3
Section 1.C: Historic Overview of the Federal and Tribal Relationship	4
Section 1.D: Federal Government’s Trust Responsibility to Tribes	9
Section 1.E: “Government-To-Government”-What Does It Mean?	9
Section 1.F: NRC’s Case-By-Case Approach to Interactions with Native American Tribes	9
Chapter 2: Guidance on Tribal Protocols and Interactions	13
Section 2.A: Potential Cultural Differences	13
Section 2.B: Tribal Consultation	13
Section 2.C: Federal Laws Protecting Tribal Historic and Cultural Resources	14
Section 2.D: Initiating Dialogue with Native American Tribes	16
Section 2.E: Generic Guide to Arranging Meetings with Tribal Representatives.	18
Section 2.F: Meeting Etiquette	20
Section 2.G: Reservation Etiquette	20
Section 2.H: Recommended Behaviors and Other Communication Considerations	21
Chapter 3: NRC’s Tribal Contacts–Reference Tools.	23
Section 3.A: NRC’s Tribal Liaison Point of Contact	23
Section 3.B: NRC’s Individual Program Office Descriptions	23
Section 3.C: NRC’s Technical and Financial Assistance to Tribes.	24
Section 3.D: Federal Agency Tribal Web Site Links	24
Section 3.E: Tribes Located within a 50 Mile Radius of a Nuclear Plant	25
Section 3.F: Native American Media Resources	26
Section 3.G: Tribal Contact Links	26
Section 3.H: Miscellaneous Tribal Information	27

INTRODUCTION



The U.S. Nuclear Regulatory Commission (NRC) recognizes the unique relationship that the Federal government has with Federally recognized Tribes. The NRC is committed to the development and implementation of agency policies and regulatory activities with Tribal implications. The “Tribal Protocol Manual” is intended to facilitate effective consultations and interactions between the NRC and Native American Tribes concerning activities within the scope of the NRC’s jurisdiction.

The Tribal Protocol Manual is a reference tool, produced from multiple sources, including interviews with NRC staff and management and other Federal agencies’ personnel and Tribal representatives experienced in working with Tribes. NRC management and staff can use this guide to develop and maintain government-to-government relationships with Tribal governments. This manual supplements working knowledge for NRC staff with Tribal outreach experience and provides practical guidance to NRC personnel who have had limited interactions with Native American Tribes.

In this manual, various names are used when describing Native American peoples, because there is no specifically established name to use when describing Native American people. As a point of reference, in a speech given November 5, 2009, before roughly 400 Federally recognized Tribes, President Obama addressed his audience using terms such as “Native Americans,” “First Americans,” “Tribal Nations,” and “Alaska Natives.”¹ The terminology “Indian Tribe” and “Tribal officials” were utilized in President Clinton’s November 6, 2000, Executive Order 13175.² The Department of the Interior, Bureau of Indian Affairs, uses the term “American Indian,” while the National Congress of American Indians prefers “Native American.” Accordingly, these terms will be used interchangeably throughout this manual.

Some Native American Tribes have a regulatory relationship with the NRC as licensees. This manual does not imply a regulatory relationship with license holding Native American Tribes different from other NRC licensees.

One important message to take away from this manual is that Tribes are unique governmental entities and are not extensions of State or local governments. Each Federally recognized Tribe is a domestic, dependent sovereign nation with its own customs, culture, concerns, interests and needs. NRC’s Tribal Protocol Manual is intended to assist NRC management and staff to recognize these distinctions and create a more open and productive working relationship with Native American Tribal governments.

1. <http://www.whitehouse.gov/the-press-office/remarks-president-during-opening-Tribal-nations-conference-interactive-discussion-w>

2. <http://www.whitehouse.gov/the-press-office/memorandum-Tribal-consultation-signed-president>

PREFACE

The NRC will uphold its trust relationship with the Tribes and is committed to a government-to-government relationship with the Tribes.

The NRC exercises its trust relationship in the context of its authorizing statutes, including the Atomic Energy Act of 1954 as amended (AEA), and implements its responsibility by assuring that Tribal members receive the same protections under implementing regulations that are available to other persons.



CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

SECTION 1.A

Shaping the Relationship between Tribes and the Federal Government

As described by the United States Supreme Court over 100 years ago, *“the relationship between the United States and Indian Tribes is so unique, that nothing like it exists anywhere else in the world.”*³

The relationship that exists today between the Federal Government and Native American Tribes developed over hundreds of years. It is based on the sovereignty possessed by Tribes that predates the formation of the United States, interactions between Tribes and the Europeans from the 15th and 16th centuries through the American Revolution and the adoption of the U.S. Constitution, Article I, Section 8, Clause 3. The adoption of the U.S. Constitution authorizes Congress to regulate commerce among foreign nations, the States and Indian tribes; and Article II, Section 2, Clause 2 authorizes the President, with consent of the Congress, to make treaties. These two constitutional provisions provided the constitutional basis for the Federal-Tribal relationship that has been shaped by subsequent treaties, laws, regulations, Executive Orders, administrative decisions, and Federal court decisions — all of which comprise Federal Indian law.

Native American Tribes are regarded as sovereign nations; but because some powers are reserved exclusively to the Federal Government, Tribal sovereignty has limits. As a result, Federally recognized Indian Tribes are considered as sovereign “nations within a nation,” or “domestic, dependent nations or governments.” The Federal government recognizes the right of Indian Tribes to self-government and to exercise inherent sovereign powers over their members and territories. Tribal officials expect to be treated as sovereign nation representatives when interacting with the Federal government. A more detailed exploration and in-depth analysis of the “Duty of Protection” and the “Federal-Indian Trust Relationship” can be found in the “Legal Curriculum and Training Program of the Institute for the Development of Indian Law” available in the 1979 book *The Federal-Indian Trust Relationship: Duty of protection: Legal Curriculum*

and Training Program of the Institute for the Development of Indian Law by Gilbert Hall, library copies of which can be found through: <http://www.worldcat.org/title/federal-indian-trust-relationship-duty-of-protection-legal-curriculum-and-training-program-of-the-institute-for-the-development-of-indian-law/oclc/005100430>.

SECTION 1.B

Executive Orders and Memoranda

Executive Orders and Presidential Memoranda, dating back to Richard Nixon’s “Special Message on Indian Affairs” in 1970, have addressed legislation and policies concerning the American Indian community.⁴ President Nixon’s 1970 speech condemned Tribal forced termination, endorsed Tribal self-determination, and changed the direction of Federal Tribal policy. President Nixon’s speech set the stage for the Executive Orders and Presidential Memoranda that would follow in years to come.

Executive Order 13175 In Executive Order 13175, entitled “Consultation and Coordination with Indian Tribal Governments” (Nov. 2000), President Clinton sought “...to establish regular and meaningful consultation and collaboration with Tribal officials in the development of Federal policies that have Tribal implications, to strengthen the United States government-to-government relationships with Indian Tribes, and to reduce the imposition of unfunded mandates upon Indian Tribes.” Executive Order 13175 states “Policies that have Tribal implications” refers to regulations, legislative comments or proposed legislation and other policy statements or actions that have substantial direct effects on one or more Indian Tribes on the relationship between the Federal Government and Indian Tribes, or on the distribution of power and responsibilities between the Federal Government and Indian Tribes.” The NRC uses this definition in deciding when to establish regular and meaningful consultation and collaboration with Tribal officials.

³ *Cherokee Nation v. Georgia*, 30 U.S.1, 16 (1831). Also *Morton v. Mancari*, 417 U.S. 535 (1974).

⁴ <http://www.epa.gov/tpl/pdff/president-nixon70.pdf>. In 1970, President Nixon issued a “Special Message on Indian Affairs.” Subsequently, President Ronald Reagan, George H.W. Bush, William J. Clinton and George W. Bush issued policy statements regarding the Federal government’s relationship with Native American Tribes.

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

Executive Order 13175 established policymaking criteria and consultation provisions for Federal departments and agencies. The Executive Order sets forth the following three fundamental principles to guide agencies when developing and implementing policies with Tribal implications:

- ▶ **"The United States has a unique legal relationship with Indian Tribal governments as set forth in the Constitution of the United States, treaties, statutes, Executive Orders, and court decisions. Since the formation of the Union, the United States has recognized Indian tribes as domestic dependent nations under its protection. The Federal Government has enacted numerous statutes and promulgated numerous regulations that establish and define a Tribal trust relationship with Indian tribes."**
- ▶ **"Our Nation, under the law of the United States, in accordance with treaties, statutes, Executive Orders, and judicial decisions, has recognized the right of Indian tribes to self-government. As domestic dependent nations, Indian tribes exercise inherent sovereign powers over their members and territory. The United States continues to work with Indian tribes on a government-to-government basis to address issues concerning Indian Tribal self-government, Tribal trust resources, and Indian Tribal treaty and other rights."**
- ▶ **"The United States recognizes the right of Indian tribes to self-government and supports Tribal sovereignty and self-determination."**

Because the NRC is an independent regulatory agency, the NRC is not required to implement the policies and procedures required in Executive Order 13175. The NRC, however, has stated that in exercising its regulatory authority, this agency, acts in a manner consistent with the fundamental precepts expressed in the Order.⁵ To that end, the Commission has adopted agency practices that ensure consultation and cooperation with Indian Tribal governments fully consistent with both President Clinton's 1994 guidance and with Executive Order 13175.⁶

⁵ Letter from Karen D. Cyr, General Counsel, U.S. Nuclear Regulatory Commission; to Rosalyn Rettman, Esq., Acting General Counsel, Office of Management and Budget (January 26, 2001).

⁶ Presidential Memorandum for Heads of Executive Departments and Agencies, titled "Government to Government Relations with Native American Tribal Governments," April 29, 1994.

In a memorandum dated November 5, 2009, President Obama renewed the Federal Government's commitment to fulfilling the consultation requirements of Executive Order 13175. In that memorandum, the President directed all Executive Department and Agency heads to submit to the Director of the Office of Management and Budget (OMB), a detailed plan of actions to further implement the policies and directives stated in Executive Order 13175, in coordinated consultation with Indian Tribes and Tribal officials and to annually include a progress report on the status of each action. Each agency's plans and reports were to designate an appropriate official to coordinate and oversee the progress of the documents required by the President's memorandum. All reports were to be reviewed by the Director of OMB and submitted to the President and should include any improvements on the Tribal consultation progress.

In addition, the Obama Administration holds annual Tribal summits at the White House and has created a White House Executive Tribal Council.

SECTION 1.C

Historic Overview of the Federal and Tribal Relationship

The following chronology traces distinct eras — as viewed by some historians — of the relations between the United States and Native American Tribes. This section of the Tribal Protocol Manual is intended to inform the NRC staff and management of history from a Native American perspective.⁷ The eras provide a conceptual framework for understanding the dominant trends and large-scale shifts in the relationship between the Federal Government and the Tribes. These policies were often shaped and defined by the times in which they occurred. However, NRC staff should be aware that each Federally recognized Tribe has its own unique history and experience with the Federal Government. In general, these eras are:

⁷ *Digest of American Indian Law: Cases and Chronology*/H. Barry Holt, Gary Forrester, ISBN 0-08377-0684-x (1990).

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

- ▶ **Treaties (1608-1870)**
- ▶ **Removal (1830-1850)**
- ▶ **Reservations (1850-1871)**
- ▶ **Assimilation (1871-1928)**
- ▶ **Reorganization (1928-1953)**
- ▶ **Termination (1953-1968)**
- ▶ **Self-Determination (1968-present)**

Treaties (1608-1870) A treaty is a formal, written contract that defines the terms of an agreement between two sovereign nations. Treaties were the legal instruments by which the British and colonial governments defined United States-Indian relations. Between 1607 and 1776, Indian Tribes entered into 175 treaties with the British and colonial governments. Article II, Section 2, Clause 2 of the United States Constitution authorizes the President, with the consent of Congress, to enter into treaties with Indian Tribes and thus govern the conduct of the Government in Indian relations. From 1787 to 1868, the U.S. government ratified 371 such treaties with Native American Tribes; no treaties have been ratified since 1868.

The staff should be aware that many of the treaties with Tribes entered into or ratified by the U.S. Government have been abrogated or limited by Acts of Congress and Federal case law. Litigation of the meaning, status and the specific Tribes and rights protected under treaties continues in the Federal courts. Because of the complexity and changing nature of Native American law, the staff should contact the Office of the General Counsel to obtain specific information on treaties or legal analyses of treaties. The staff should also recognize that State laws which pertain to persons and property residing within a State are generally preempted by Federal Indian law, which is derived from the extensive body of treaties, Executive Orders, Federal statutes, and Federal case law.

While provisions in the treaties between the U.S. government and Indian Tribes varied widely, it was common to include a guarantee of peace, a clarification of boundaries and an understanding of any specific lands ceded to the Federal government, a guarantee of Indian

hunting and fishing rights (sometimes on ceded lands), a statement that the Tribe recognized the authority or protection of the U.S. government, and an agreement about trade regulation and travel of non-Indians in Indian territory. Many Tribal populations were required to move from their ancestral lands by the terms in a treaty.

Tribal nations, the United States, the Congress, the Federal courts, and states continue to grapple with questions relating to the nature of Indian property rights, the rights of individual Indians, and the power and jurisdiction of Federal, Tribal and State governments in Indian country. The breadth and complexity of treaties with Native American Tribes is too great to present in this manual, however, the staff is encouraged to consult other resources to obtain additional information. One source of primary documents on laws and treaties affecting Indian Tribes is the University of Oklahoma website on Indian Affairs: Laws and Treaties, compiled and edited by Charles J. Kappler at <http://digital.library.okstate.edu/kappler/> and Indian Affairs: Laws and Treaties, Vol. II (Treaties) at <http://digital.library.okstate.edu/kappler/Vol2/Toc.htm>. See also the website Early Indian Treaties from the University of Nebraska at <http://earlytreaties.unl.edu/index.html>. Additional sources of information on treaties include the Bureau of Indian Affairs and Tribal websites; these are identified in Sections 3.D and 3.E.

One historically significant treaty is discussed here because it predates the U.S. Constitution and is generally considered the first official treaty between the United States and an Indian Tribe:

The Treaty with the Delaware Indians (1778).

The treaty memorialized the parties' agreement to grant forgiveness, perpetuate friendship, acknowledge allegiance by the Delaware Nation during time of war, and provide free passage for United States troops through Delaware lands. The Federal government promised provision of "articles of clothing, utensils and implements of war" and to build a fort in Delaware Nation country "for the better security of the old men, women and children, whilst their warriors are engaged against the common enemy." The treaty recognized the Delaware Nation as a sovereign nation and guaranteed their territorial rights.

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

Removal (1830-1850) Congress passed the Indian Removal Act⁸ which allowed and funded the removal of members of the Chickasaw, Choctaw, Creek, Seminole and Cherokee Nations from their lands. This legislation “was to provide for an exchange of lands with the Indians residing in any of the States or territories, and for their removal west of the river Mississippi.”⁹ President Andrew Jackson, an advocate of Indian Removal policy, oversaw this significant change in United States policy and law concerning the rights of Native Americans to practice their traditional ways of life in their homelands. The Act states, “it shall and may be lawful for the President to exchange any or all of such districts [west of the river Mississippi], so to be laid off and described, with any tribe or nation of Indians now residing within the limits of any of the states or territories, and with which the United States have existing treaties, for the whole or any part or portion of the territory claimed and occupied by such tribe or nation, within the bounds of any one or more of the states or territories, where the land claimed and occupied by the Indians, is owned by the United States, or the United States are bound to the state within which it lies *to extinguish the Indian claim thereto.*”¹⁰

The legislation in effect allowed the removal of Indian Tribes to western territories to allow non-Native American populations to move into the southeastern United States formerly occupied by those Tribes. The Choctaw Nation was the first to be removed in 1831 followed by the removal of the Seminole Nation in 1832, by the Creek Nation in 1834, the Chickasaw Nation in 1837, and finally removal of the Cherokee Nation in 1838. The Cherokee call their journey to Oklahoma the “Trail of Tears;” it has been estimated that approximately 4,000 of the 15,000 relocated Cherokee died en route to Oklahoma. Historians have recognized that many Native Americans suffered from exposure, disease, and starvation while en route to their western destinations.

Reservations (1850-1871) Reservations are parcels of land allocated by the Federal government to the Indian Tribes for their use and management as sovereign entities. Tribal reservations were created when Indian Tribes that were relocated from their traditional homelands were relocated again to a more western territory. The Indian Appropriations Act of 1851 (formally referred to as the Appropriation Bill for Indian Affairs) allocated monies to move Tribes onto newly created reservations. Contemporary legislators and policy makers described reservations as a means to protect the Indian Tribes from encroachment by white settlers moving westward. The very Tribes being protected were often those who had earlier been removed to the western territories in the 1830s. Indian Tribes were strongly opposed to this Federal policy that sought to impose an agrarian, geographically restricted way of life on Indian populations.

Assimilation (1871-1928) With the passage of the Dawes Act of 1887, the Federal government policy dramatically shifted from the allocation of communal (Tribal-owned) reservation lands to the assimilation of Native Americans into “mainstream” American society. This Act granted privately held landholdings to individual Indians, thus replacing the extensive communal Tribal holdings. Reservations were subdivided into smaller parcels to encourage Indians to engage in an agricultural economy (160 acres were allotted to families and 80 acres were allotted to individual persons). Other assimilation policies included educating Native American children in government boarding schools, which involved taking children from their families. The government run schools restricted the use of Native American languages and the practice of traditions, customs and religious ceremonies, and discouraged family visits. Tribes consider the Dawes Act to be one of the most destructive laws enacted by the U.S. government. The Indian Citizenship Act, granted U.S. citizenship to Native Americans in 1924. Although the 1924 Act granted Federal citizenship rights to Native Americans, many did not achieve full citizenship and suffrage rights until 1948. According to a survey by the Department of Interior, seven states still refused to grant Indians voting rights as late as 1938.

⁸ The full text of The Indian Removal Act is available at: <https://www.mtholyoke.edu/acad/intrel/removal.htm>

⁹ The Indian Removal Act of 1830.

¹⁰ Id. (Emphasis added).

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

At the request of the Secretary of the Interior, on June 12, 1926, the Meriam Commission was charged with investigating the affairs of Indians living on reservations in the United States. The Meriam Commission was financed by the Rockefeller Foundation, not by any government agency or agent, in an effort to maintain unbiased standards for the survey.¹¹ The investigation evaluated nearly all reservations and specifically examined the educational, industrial, social, and medical activities of the Bureau of Indian Affairs, as well as Indian property rights and economic conditions.¹² The Meriam Commission identified significant deficiencies in the educational, industrial, social, and medical systems on Indian reservations in 26 States. The Meriam Report of 1928, *The Problem of Indian Administration*, took aim at Indian boarding schools and recommended a shift in focus away from boarding facilities due to the substandard diet, education, and clothing they provided. “The survey staff finds itself obligated to say frankly and unequivocally that the provisions for the care of the Indian children in boarding schools are grossly inadequate.”¹³ Although the general abandonment of boarding schools did not take place until the 1970s, the Meriam Report led to the implementation of new Federal policies affecting Native Americans. The policies of the Assimilation era came under increasing attack with publication of the Meriam Report of 1928. The extensive *Meriam Report: The Problem of Indian Administration* detailing reservation conditions in the 1920s is available at <http://www.narf.org/nill/resources/meriam.htm>.

Reorganization (1928-1953) Congress passed the Indian Reorganization Act of 1934,¹⁴ also known as the Wheeler-Howard Act, in order to implement reforms recommended following the Meriam Report. The Reorganization Act was enacted to decrease the Federal control of Indian affairs and to increase Indian self-government and responsibility. Significant parts

of the law were the curtailment of the allotment of Tribal lands to individual Indians and restrictions on the alienation of allotted and Tribal lands. The Indian Reorganization Act provided economic development of Tribal lands and resources by establishing the rights of Tribes to establish businesses and other organizations, to establish a Tribal credit system, to home rule, and to provide vocational education and training to Tribes. The Indian Reorganization Act is considered by many Tribes and historians to be a cornerstone for independence of and self-determination by Native American Tribes.

Termination (1953-1968) The Termination era marks another major shift in Federal policy concerning Native Americans. House Concurrent Resolution 108¹⁵ stated, “it is the policy of Congress, as rapidly as possible, to make the Indians within the territorial limits of the United States subject to the same laws and entitled to the same privileges and responsibilities as are applicable to other citizens of the United States, to end their status as wards of the United States, and to grant them all of the rights and prerogatives pertaining to American citizenship;”¹⁶ H. Con. Res. 108 states that certain Indian Tribes and individual Indians “should be freed from Federal supervision and control and from all disabilities and limitations specially applicable to Indians: The Flathead Tribe of Montana, the Klamath Tribe of Oregon, the Menominee Tribe of Wisconsin, the Potawatomic Tribe of Kansas and Nebraska, and those members of the Chippewa Tribe who are on the Turtle Mountain Reservation, North Dakota.”¹⁷ This resolution served to “effectively terminate Federal trust protection of American Indian reservation lands.”¹⁸ This resulted in the immediate

11 Parman, Donald L. and Lewis Meriam, “Lewis Meriam’s Letters during the Survey of Indian Affairs 1926-1927 (Part 1).” *Arizona and the West* 24, 3 (Autumn, 1992), 253-280.

12 *Id.*

13 Meriam, Lewis, *The Problem of Indian Administration* at 11.

14 The full text of *The Indian Reorganization Act* is available at http://digital.library.arkstate.edu/kappler/Vol5/html_files/v5p0378.html.

15 U.S. House of Representatives Resolution 108, *Indians*, 83rd Congress, 1953. (U.S. Statutes at Large, 67: B122.) August 1, 1953 | [H. Con. Res. 108].

16 *Id.* at 614.

17 *Id.*

18 Daly, Heather Ponchetti, *Fractured Relations at Home: The 1953 Termination Act’s Effect on Tribal Relations throughout Southern California Indian Country*, *The American Indian Quarterly*, Volume 33, Number 4, Fall 2009 pp. 427-439. See also, *Termination Policy 1953-1968*, Council of Indian Nations (http://www.nrcprograms.org/site/PageServer?pagename=cin_hist_terminationpolicy); *Menominee Termination and Restoration*, Milwaukee Public Museum (<http://www.mpm.edu/wirp/ICW-97.html>); These articles discuss the various affects on and views of the many Tribes subject to termination.

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

withdrawal of all Federal aid, services, and protection, as well as the end of reservations for affected Indian Tribes. Terminated Tribes became subject to State laws, their reservation lands could be sold to non-Indians, and the Act in effect, reversed many of the economic and educational reforms that had been implemented during Reorganization.

The relocation of Tribal people from Alaska Native villages into larger, commercial U.S. cities became a general trend after World War II. Due to Alaska's late arrival to statehood status, Native American issues played out differently there. The discovery of oil in the Kenai Peninsula and Cook Inlet regions in 1957 and along the North Slope in 1968, brought the subject of native land ownership to the head of a conflict over State land selection.

As Alaska did not become a State until 1959, Alaskan Tribes were not considered in the Termination Policy in 1953. The uproar for Termination diminished before Alaskan Natives were considered. In the rush before Statehood became a reality, Alaskan Tribes hurried to file land claims with the Department of the Interior.

In 1966, the Secretary of the Interior, Stewart Udall, issued a moratorium on State land selections. In 1969, he declared 90% of Alaska off limits to any form of Federal land transfer. During this time frame, Alaskan Tribes were represented by the Alaska Federation of Natives, who lobbied tirelessly for a fair land claims settlement act and which resulted in the Alaska Native Claims Settlement Act (ANCSA) http://www.alaskool.org/projects/ancsa/reports/rsjones1981/ancsa_history71.htm. This act was intended to both provide the State with land promised in gaining Statehood and the Natives with a 40 million acre land base. The act was signed into law by President Richard Nixon on December 18, 1971. It revoked previous land claims by many Alaskan natives. Initially, the legislation divided the land into twelve regional corporations (a thirteenth would be added later for natives living outside the State) and 220 local corporations.

Tribal sovereignty was ended with the ANCSA and all Native rights were subject to State law. The Tribal village corporations owned only the surface of the

selected land. Minerals located below the surface belonged to the regional corporations.

Self-Determination (1968-present) President Richard Nixon emphasized the importance of Tribal self-determination after pointing out the failure of the Termination policy in his Special Message on Indian Affairs speech.¹⁹ President Nixon condemned forced termination and recommended that U.S. policies concerning Indians should serve “to strengthen the Indian sense of autonomy without threatening his community.” The trust relationship between Native Americans and the United States government was reaffirmed and financial support for Tribes guaranteed.²⁰ The passage of the Indian Self-Determination and Education Assistance Act²¹ in 1975 was a milestone in U.S.-Indian relations. The Act acknowledged the right of Tribal governments to contract with the U.S. government and to determine how to spend appropriated Federal funds for the benefit of their Tribal members.²²

At the present time, Tribes actively assert their sovereign rights and have achieved greater political and economic independence through Tribal self-determination. Despite heightened Tribal and cultural awareness, Tribal assertiveness, and Federal Executive Orders and judicial rulings supporting these changes, many Tribes are discouraged by particular Federal policies or positions, a lack of adequate appropriations for Indian programs, and the perception of cultural insensitivity on the part of the Federal government.

¹⁹ President Nixon, *Special Message on Indian Affairs*, July 8, 1970 is available at: <http://www.epa.gov/tppdf/president-nixon70.pdf>; see also Newcomb, Steven, *Don't Treat Indian Nations as a Minority Group*, *Indian Country*, dated October 14, 2013 at <http://indiancountrytodaymedianetwork.com/2013/10/14/dont-let-tribes-be-turned-just-another-minority>.

²⁰ *Id.*

²¹ The Indian Self-Determination and Education Assistance Act is available at <http://tm112.community.uaf.edu/files/2010/09/Self-DeterminationAct-19751.pdf>; and its implementing regulations are available at <http://www.bia.gov/cs/groups/mywscpl/documents/collection/idc017334.pdf>.

²² The Native American Constitution and Law Digitization Project is an excellent resource for identifying Tribal constitutions and codes for over 500 Federally recognized tribes. The Project is a cooperative effort among the University of Oklahoma Law Center and the National Indian Law Library (NILL) of the Native American Rights Fund, and Native American tribes who provide access to their Constitutions, Tribal Codes, and other legal documents. The website is <http://thorpe.ou.edu/>.

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

SECTION 1.D

Federal Government's Trust Responsibility to Tribes

The unique status of Tribes was explored in *Seminole Nation v. United States* (1942), where the Supreme Court explained that the Federal government is, “charged with moral obligations of the highest responsibility and trust.”²³ The Federal government has a trust responsibility to Federally recognized Tribes, which applies to all executive departments and Federal agencies that deal with Native Americans, including the NRC. For Federal agencies that hold Tribal assets, the trust responsibility establishes fiduciary obligations to the Tribes, including duties to protect Tribal lands and cultural and natural resources for the benefit of Tribes and individual Tribal members/land owners.²⁴ In comparison, as an independent regulatory agency, the NRC exercises its fiduciary duty in the context of its authorizing statutes, including the Atomic Energy Act (AEA), and implements any fiduciary responsibility by ensuring that Tribal members receive the same protections under implementing regulations that are available to other persons.²⁵

SECTION 1.E

Government-To-Government—What Does It Mean?

The Federal government has a unique legal and political relationship with Native American Tribes that arises from the authority of Congress to regulate interstate commerce under Article I of the Constitution and the power of the President to make treaties with the consent of Congress under Article II. This relationship has been defined and reinforced by treaties, Federal statutes, judicial decisions, and Executive Orders. The U.S. government recognizes Tribes

as domestic sovereign nations, that is, the United States has acknowledged the inherent authority of Native American Tribes to govern themselves. Absent Congressional action, Tribes possess the right to self-government. The NRC exercises its regulatory authority in a manner consistent with the fundamental precepts expressed in Executive Order 13175, and supports meaningful consultation and collaboration with Tribal officials in the development of Federal policies that have Tribal implications. Chapter 4 of this Manual at Section 4.G defines and discusses the term Federally recognized Tribes.

In establishing a government-to-government relationship with Federally recognized Tribal governments, the NRC acknowledges the status of Tribes as domestic dependent sovereign nations²⁶, as being distinct from the status of special interest groups, stakeholders, non-governmental organizations, or members of the general public. Additional guidance on consultation is contained in NRC Management Directive 5.1, “Intergovernmental Consultation” (ADAMS Accession No.: ML041770442). Individual NRC offices also provide guidance²⁷ on Tribal consultation conducted under Section 106 of the National Historic Preservation Act of 1966, as amended.

Chapter 2, Section 2.D describes how the NRC plans and conducts government-to-government meetings, it also describes Federal restrictions and requirements for funding these meetings.

SECTION 1.F

NRC's Case-By-Case Approach to Interactions with Native American Tribes

The NRC's regulatory actions, with the potential to affect to Tribal interests, offer both the NRC and the Tribes an opportunity to initiate outreach and communication with one another. The NRC staff will identify and initiate dialogue with Federally recognized Tribal governments as

²³ *Seminole Nations v. United States* (1942) <http://supreme.justia.com/cases/Federal/us/316/386/case.html>

²⁴ White House Press Release, June 26, 2013, establishing the White House Council on Native American Affairs, at <http://www.whitehouse.gov/the-press-office/2013/06/26/executive-order-establishing-white-house-council-native-american-affairs>. The Executive Order stated it was the policy of the Federal government to protect Tribal lands, environments, and natural resources, and promote respect for Tribal cultures, as a means of promoting and sustaining prosperous and resilient Tribal communities.

²⁵ *Skokomish v. F.E.R.C.*, 121 F.3d 1303 (9th Cir.1997). The Court held that the Federal Regulatory Energy Commission (FERC) did not need to provide a Tribe greater rights beyond what they would otherwise have under the Federal Power Act, when FERC is assigning preliminary power licenses.

²⁶ The phrase “domestic dependent sovereign nations” to characterize Tribes comes from the *Cherokee Nation v. Georgia* case (*Cherokee Nation v. Georgia*, 30 U.S.1, 16 (1831)).

²⁷ See, for example, LIC-203, Revision 3, “Procedural Guidance for Preparing Categorical Exclusions, Environmental Assessments, and Considering Environmental Issues.” (ADAMS Accession No.: ML12234A708)

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

part of NRC licensing activities and when exercising its regulatory authority in uranium recovery activities, reactor operations and license renewal, high-level and low-level radioactive waste storage and disposal concerns, and spent fuel transportation and disposal. The NRC conducts outreach in an effort to encourage Tribes to participate in the NRC regulatory process when agency policies have a substantial direct effect on one or more Indian Tribes. The staff provides Tribes with information detailing the Commission's mission and regulatory authority, and identifies opportunities for Tribal involvement. The NRC staff maintains regular communications with Tribes and Tribal organizations that are interested in NRC activities. Of course, Tribal officials are encouraged to initiate communications with the staff on any NRC-regulated activities. The NRC invites Tribal input throughout its decision-making processes.

The following are a few examples of the NRC's interactions with Tribal governments:

Power Reactor Inspections and License Renewal–Prairie Island Indian Community

The Prairie Island Indian Community (PIIC) reservation is located adjacent to the Prairie Island Nuclear Generating Plant (PINGP), Units 1 and 2, in Welch, Minnesota. In 1997, after the PIIC expressed interest in accompanying NRC inspectors on inspections, the Commission determined that Tribal representatives could observe NRC inspections at the plant. The PIIC observed NRC radiation protection inspections at PINGP later that year, and was the first Tribe authorized to observe NRC inspections.

In 2008, the NRC and the PIIC signed a Memorandum of Understanding (MOU)²⁷ granting the PIIC status as a Cooperating Agency for the purposes of preparing portions of the Supplemental Environmental Impact Statement for the proposed license renewal of the PINGP Units 1 and 2. The PIIC provided special expertise and assistance to the NRC staff in four areas: historic and archaeological resources, socioeconomics, land use, and environmental justice. This was an MOU dealing with the environmental review for a reactor license renewal.

In 2009, the President of the Prairie Island Indian Community Tribal Council participated, as an observer, in the Prairie Island Regional Lead License Renewal Program Inspection.

On October 3, 2012, the NRC signed another MOU²⁸ with the PIIC establishing a cooperating agency relationship between the NRC and the PIIC in preparing an Environmental Assessment for the license renewal of PINGP's independent spent fuel storage installation. The MOU also recognized the PIIC's special expertise and access to information regarding historic and archaeological resources, socioeconomics, land use, and environmental justice. In addition, PIIC continues to observe cask loading, participate in inspections, tours, meetings and other regulatory activities at the site.

Proposed Waste Repository–Timbisha Shoshone Nation

The NRC conducted Tribal outreach on the proposed Yucca Mountain high-level waste repository site in Nevada with the Timbisha Shoshone Nation from 2001 through 2008. The NRC hosted workshops for Native American Tribes with historical and cultural ties to the Yucca Mountain area in 2001 and 2003. During these outreach activities, NRC staff learned that the Timbisha Shoshone Nation had requested "affected status," as permitted by the Nuclear Waste Policy Act (NWPA). The U.S. Department of the Interior (DOI) has the authority to grant affected status to Affected Tribes. Affected status specifically affords Tribes rights to notice, participation, consultation, and financial assistance in proceedings on the proposed waste repository. The NRC provided information on NRC regulations and hearing procedures to DOI representatives and supported a timely decision on the Tribe's request. The NRC staff visited the Timbisha Shoshone reservation in Death Valley, California in 2006. The NRC staff discussed the Tribe's affected status petition with DOI representatives at DOI headquarters in 2007. The Tribe first applied in 2001, and not having received an official determination on its request, the Tribe reapplied in 2006. In 2008 after DOI

²⁸ PIIC Memorandum of Understanding, (ADAMS ML12284A456).

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

granted Timbisha Shoshone petition, NRC staff consulted with Timbisha Shoshone on participating in the NRC licensing and hearing process. The Timbisha Shoshone Tribe was admitted as a party to the Yucca Mountain hearings with eight admitted contentions in 2009.

On March 3, 2010, the U.S. Department of Energy (DOE) filed a motion with the NRC Atomic Safety and Licensing Board (Board) seeking permission to withdraw its application for authorization to construct the repository at Yucca Mountain, <http://pbadupws.nrc.gov/docs/ML1006/ML100621397.pdf>. On September 30, 2011, in response to a Commission order, the Board issued a Memorandum and Order suspending the licensing proceeding. The NRC suspended its Tribal outreach for Yucca Mountain until further notice, <http://pbadupws.nrc.gov/docs/ML1127/ML11273A041.pdf>. In November 2013, the Commission directed the agency staff to complete work on the safety evaluation report on the Department of Energy's construction authorization application for the proposed Yucca Mountain nuclear waste repository. That action was in response to an August, 2013, decision by the U.S. Court of Appeals for the District of Columbia Circuit ordering the agency to continue its review of the Yucca Mountain application at least until existing funds appropriated for the review are expended, <http://pbadupws.nrc.gov/docs/ML1332/ML13322B228.pdf>.

Uranium Recovery and Legacy Waste Associated with Uranium Mining and Milling-Located in New Mexico, Wyoming, Nebraska, and South Dakota

The NRC met with representatives from Navajo Nation, the Hopi Tribe, the Pueblo of Acoma, and the Pueblo of Laguna governments in New Mexico and Arizona in 2007 and 2008 to discuss regulatory issues related to uranium milling operations and environmental restoration.

Beginning in late 2007, the NRC staff, the U.S. Environmental Protection Agency, DOE, the Bureau of Indian Affairs, and the Indian Health Service participated in multiple briefings and roundtable discussions with the Navajo Nation, which resulted in the development of a 5-year plan to address legacy uranium mine and mill

waste in Navajo Country. The plan addressed uranium contamination on Navajo lands and proposed solutions that were the subject of a Congressional committee hearing held by Congressman Henry A. Waxman on October 23, 2007. The NRC Staff also met face-to-face with senior Navajo government officials to discuss legacy concerns. The Navajo Nation Resources Committee, the Navajo Nation EPA, and the Navajo Nation Department of Justice were briefed on NRC responsibilities under the 5-year plan in April 2008.

In February and April of 2009, the NRC staff coordinated separate meetings with representatives of the Navajo Nation, Pueblo of Zuni, All Indian Pueblo Council, Pueblo of Laguna, and Pueblo of Acoma to discuss the licensing of uranium recovery facilities. At these meetings, NRC staff explained the licensing process, addressed related Native American concerns, and identified opportunities for Native American Tribal governments to participate in the licensing process.

The NRC initiated the National Historic Preservation Act (NHPA) Section 106 consultation with Tribes on the proposed Crow Butte License Renewal, Crow Butte North Trend, and Dewey Burdock in-situ uranium recovery projects in 2010. During the following 3 years, the NRC also initiated consultation with Tribes on the Ross, Marsland, and Three Crow projects. The NRC consults with more than 30 Tribes on these 6 uranium recovery licensing actions.

For each of these six projects, the NRC staff held face-to-face meetings to describe the proposed project, listened to Tribal comments and concerns, and facilitated identification of properties of cultural and religious significance to Tribes. Discussions were not limited to historic and cultural issues, but included other topics related to the proposed projects. The NRC staff also communicated with Tribal Historic Preservation Officers via phone, letters, and periodic status teleconferences. During 2012 and 2013,

interested consulting Tribes participated in field surveys to identify properties of cultural and religious significance at the six in-situ uranium recovery projects mentioned above.

CHAPTER 1

Historical Perspective on Federal Government and Tribal Relations

Potential Small Nuclear Power Reactor Proposed for Galena, AK—Alaskan Tribes Represented by the Yukon River Inter-Tribal Watershed Council (YRITWC)

The City of Galena initiated discussions with Toshiba Corporation in 2003 on the possibility of building a nuclear power reactor. In February 2005, NRC staff met with representatives of the Yukon River

Inter-Tribal Watershed Council (YRITWC). This organization represents 53 Federally recognized Tribes in Alaska and 17 First Nations in Canada with Tribal territories located in the Yukon River Watershed. The NRC staff explained how Tribal governments could communicate concerns on the proposed siting of a nuclear reactor in Galena, Alaska. After its first meeting, the NRC established the Tribal Consultative Team to address concerns related to the siting of the facility and maintained regular communications with the YRITWC, as appropriate. The YRITWC held its 2009 Bi-Annual Summit in August 2009, and the NRC staff spoke with the Executive Director of the YRITWC and with individual Tribal leaders about the status of the proposed Galena nuclear power reactor.

CHAPTER 2

Guidance on Tribal Protocols and Interactions

SECTION 2.A

Potential Cultural Differences

Staff should recognize that differences may exist between how NRC and Tribal representatives view issues of regulatory concern to the NRC. These differences reflect the ways different cultures prioritize and interact. The NRC staff should not consider interactions with Tribal government officials only from their own cultural perspective; staff should be sensitive to the cultural perspectives of all persons with whom they interrelate.

Cultural Differences *May* Exist In the Following Areas:

- ▶ Tribal representatives may seem to place less priority than Federal employees do on the time-lines, schedules and agendas established by U.S. government agencies. The NRC staff approach to task management tends to be schedule-driven because of imminent deadlines, which may conflict with the expectations of Tribal representatives. Tribal governments have their own set of priorities and NRC staff needs to recognize important Tribal priorities.
- ▶ Tribes often seek consensus in their decisionmaking and for that reason place importance on face-to-face interactions. Tribal officials may request meetings in their offices so that Tribal members may be part of consensus decisionmaking. In planning where to hold meetings with Tribal representatives, NRC staff should recognize that Tribal governments face the same budgetary constraints as the Federal government and when possible, plan to hold meetings in locations that do not impose significant financial burden on Tribal budgets.
- ▶ Native Americans treat Tribal elders with great respect regardless of whether they hold elected office or official position. Often the opinions of Tribal elders, who are not part of the elected government, will be sought during Tribal consultation with the NRC staff.
- ▶ Since consensus, group harmony, and cohesiveness are important values among Indian Tribes, the NRC staff should seek out group views as well as the opinions of individuals. However, it is also essential for Tribal governments to present official viewpoints to the NRC.
- ▶ As is true of the overall American population, religious and spiritual beliefs vary widely among Native Americans. NRC staff should understand that the beliefs of all persons and groups should be discussed respectfully and protected from discussion in public

forums. Where appropriate, the NRC staff can explain that the confidentiality of information concerning beliefs or the location of religious or cultural properties will be protected from public disclosure to the extent allowed under relevant laws.

- ▶ Native religious and belief systems incorporate what Western religions identify as spiritual aspects, as well as the relationship of humans to the natural environment. Native religious beliefs involve respect for and protection of the Earth and its resources.

Some Native American Tribes believe all living things are interconnected—the spiritual world and natural world are one. Threats to the environment are often viewed as direct threats to Tribal health, culture, and spiritual well-being. In addition to being a food source, plants and animals also convey

spiritual importance for Tribes. Accordingly, sites known for their abundance in gathering food or medicinal plants may often be historically and culturally significant.

Spirituality is also woven into Tribal lifestyles through ancestral teachings and beliefs that are handed down from generation to generation. In some Tribal cultures, celebrations, stories, songs, and dances teach skills as well as entertain. Additionally, some Tribes use subsistence activities, such as hunting, fishing, and foraging, to help teach the children respect for these activities and for the past. Because of cultural differences, NRC employees may misunderstand, or may be misunderstood by Tribal members. By practicing open communication, adaptability, and open mindedness in its interactions, NRC staff can develop positive working relationships with Tribal members.

SECTION 2.B

Tribal Consultation

Consultation in this Manual refers to NRC's goal to begin meaningful interactions with Tribal governments at the earliest stage possible on NRC regulatory actions or proposed projects with Tribal implications. NRC will coordinate with other Federal agencies (e.g. the U.S. Federal Emergency Management Agency (FEMA), U.S. Department of Transportation (DOT), Bureau of Land Management, etc.) when NRC's regulatory action creates

CHAPTER 2

Guidance on Tribal Protocols and Interactions

a situation where those agencies regulatory roles have substantial direct effects on one or more Tribes.

To be meaningful and effective it is essential that consultation efforts begin early in agency consideration of an action or project. Consultation may take many forms and often includes:

1. **establishing mutually agreed protocols for open and timely communication describing proposed agency actions,**
2. **establishing agency points of contact,**
3. **identifying tribal government leadership and staff level points of contact,**
4. **developing mutually agreeable schedules for meetings between Tribal officials and representatives and NRC management and staff,**
5. **providing opportunities for Tribes to raise concerns on the effects NRC licensing or regulatory activities may have on Tribal interests, and**
6. **inviting Tribal participation in the NHPA and NEPA process.**

Designated representatives of the NRC have the authority to speak for the agency in a

government-to-government exchange with designated Tribal leaders, officials, and staff. Through consultation, the NRC obtains Tribal views on proposed NRC actions and policies that have a direct substantial effect on one or more Indian tribes.

Staff should be cognizant that Tribal governments and leadership may take a more restrictive view of government-to-government consultation than the NRC staff. Tribal representatives may use “government-to-government consultation” to refer to interactions between Tribal leadership and NRC management and/or Commissioners. Government-to-government consultation includes interactions between Tribal staff and to NRC staff, as well as interactions between staff and higher-level officials. When representatives of the Federal government and Tribal governments interact on issues within the scope of their authority, the interaction may be considered “government-to-government.” These interactions may include information-sharing meetings, presentations, preliminary discussions, introductory

briefings, information-gathering sessions, teleconferences, written correspondence, and telephone conversations between staff-level employees. All of these interactions are important to the NRC meeting its obligation to consult effectively and meaningfully with Tribal governments. When planning consultation activities with Tribes, staff should ensure that Tribal representatives understand the objectives of the consultation and know whether participants will be at the leadership or staff level.

SECTION 2.C

Federal Laws Protecting Tribal Historic and Cultural Resources

While the National Historic Preservation Act is the principal Federal law dealing with historic preservation, there are numerous other statutes that relate to various aspects of the Federal historic preservation program. These range from the protection of archeological sites on Federal lands, to the recognition of properties of traditional cultural or religious significance to Native Americans.

Many Federal laws require the Federal government to consult with Tribal governments. NRC licensing actions and other agency regulatory undertakings may require compliance with the National Environmental Policy Act, the National Historic Preservation Act, the Nuclear Waste Policy Act, and the Native American Graves Protection and Repatriation Act. The NRC staff should check with their program offices and the Office of General Counsel for specific guidance on complying with these statutory provisions.

National Environmental Policy Act of 1969, As Amended

The National Environmental Policy Act (NEPA) (42 U.S.C. §4321 et seq.) (1969) establishes a broad national framework for protecting our environment. NEPA requires all Federal agencies to 1) consider environmental impacts in their decision making, 2) inform the public of their decisions, and 3) document the process by which each agency made its informed decision. NEPA also established the Council on Environmental Quality (CEQ), which publishes the Council on Environmental

CHAPTER 2

Guidance on Tribal Protocols and Interactions

Quality Regulations for Implementing NEPA (Title 40 CFR Parts 1500 through 1508). NEPA also requires each Federal agency to issue its own individual implementing regulations. The NRC meets its NEPA responsibilities by complying with the NRC regulatory requirements set forth in Title 10 CFR Part 51.

National Historic Preservation Act of 1966, As Amended

In the National Historic Preservation Act of 1966 (NHPA),²⁹ Congress established a comprehensive program to preserve the historical and cultural foundation of the nation as a living part of community life. Section 106 of the NHPA (16 U.S.C. Section 470f) is a crucial part of that program that requires Federal agencies to consider the effects on historic properties of projects they carry out, assist, fund, permit, license, or approve. All Federal agencies under the executive branch of the U.S. government are subject to the requirements of Section 106. Complying with Section 106 is a Federal agency responsibility and, while applicants may be asked to carry out some of the tasks for completing a Section 106 review, the Federal agency remains responsible for all findings and determinations. Only when authorized by Federal statute may non-Federal entities be delegated legal responsibility for Section 106 compliance.

Section 106 requires Federal agencies to consider the effects on historic properties of projects they carry out, assist, permit, license, or approve (undertakings). Federal agencies must also provide the Advisory Council on Historic Preservation (ACHP) a reasonable opportunity to comment on such undertakings before the approval of the expenditure of any Federal funds on the undertaking or before the issuance of any license. Agencies comply with Section 106 through the process described in the implementing regulations, “Protection of Historic Properties” (36 CFR Part 800). The regulations implementing Section 106 can be found on the ACHP’s Web site at <http://www.achp.gov/regs-rev04.pdf>. A fundamental goal of the Section 106 process is to ensure

that Federal agencies consult with interested parties to identify and evaluate historic properties, assess the effects of their undertakings on historic properties, and attempt to negotiate an outcome that will balance project needs and historic preservation values.

Section 106 review encourages, but does not mandate, a preservation outcome and recognizes that sometimes

there is no way for a project to proceed without affecting historic properties. Based on the information gathered through the Section 106 process, a Federal agency may make an informed decision to approve, change, or deny a project. Therefore, the outcome of Section 106 reviews can range from avoidance of historic properties to the acceptance of extensive adverse effects on historic properties. The Section 106 process ensures that a Federal agency assumes responsibility for the consequences of its undertakings on historic properties.

Although the Section 106 regulations do not mandate a timeframe within which a Federal agency must complete its review, the Federal agency should plan for the time needed to consult to resolve adverse effects to historic properties at the beginning of the project planning process. Depending on the circumstances and the consultation process, a Federal agency may conclude its Section 106 review with a finding of “no historic properties affected” or “no adverse effects to historic properties.” Should the proposed undertaking pose a threat of adverse effects on historic properties, the agency must consult to attempt to reach an agreement on how to resolve those adverse effects. Consulting parties participate with the Federal agency in the preparation of an agreement document, typically a Memorandum of Agreement (MOA) or Programmatic Agreement (PA), which establishes the agreed upon measures to resolve the adverse effect and the roles and responsibilities of the agency and the consulting parties. If the signatories cannot come to an agreement, the agency must request and consider ACHP comments. If an agreement is reached, the agency must implement all agreed upon measures set forth in the resulting MOA or PA.

²⁹ <http://www.achp.gov/nhpa.html>. The National Historic Preservation Act was last amended in 2006 and a PDF version is available at the Advisory Council for Historic Preservation website listed above.

CHAPTER 2

Guidance on Tribal Protocols and Interactions

Nuclear Waste Policy Act of 1982, as Amended

The Nuclear Waste Policy Act of 1982, as Amended (NWPAA) (42 U.S.C. 10101 et seq.) provides for a role for affected Indian Tribes in activities related to the geologic disposal of radioactive waste and addresses grants that may be made to affected Indian Tribes. The NWPAA includes rights of participation and consultation for affected Indian Tribes pertaining to repositories for defense waste and the disposal of high-level radioactive waste and spent nuclear fuel. The NRC is among the agencies required to provide affected Indian Tribes timely and complete information regarding determinations or plans made with respect to site characterization, siting, development, design, licensing, construction, operation, regulation, or decommissioning of the repository. The NRC regulations at 10 CFR Parts 60 (“Disposal of High-Level Radioactive Wastes in Geologic Repositories”) and 63 (“Disposal of High-Level Radioactive Wastes in Geologic Repository at Yucca Mountain, Nevada”) each include Subpart C, that addresses the participation — including participation in license reviews — and consultation of affected Indian Tribes. The NWPAA provides for grants to affected Indian Tribes for participating in consultations relating to site characterization and siting decisions and participating in review activities.

The Native American Graves Protection and Repatriation Act (NAGPRA)

The Native American Graves Protection and Repatriation Act (NAGPRA) (Public Law 101-601; 25 U.S.C. 3001 through 3013) is a Federal law passed in 1990. NAGPRA provides a process for museums and Federal agencies to return certain Native American cultural items, human remains, funerary objects, sacred objects, or objects of cultural patrimony to lineal descendants, and culturally affiliated Indian tribes and Native Hawaiian organizations. NAGPRA includes provisions for unclaimed and culturally unidentifiable Native American cultural items, intentional and inadvertent discovery of Native American cultural items on Federal and Tribal lands, and penalties for noncompliance and illegal trafficking. In addition, NAGPRA authorizes Federal grants to Indian tribes, Native Hawaiian organizations,

and museums to assist with the documentation and repatriation of Native American cultural items, establishes the Native American Graves Protection and Repatriation Review Committee to monitor the NAGPRA process and facilitate the resolution of disputes that may arise concerning repatriation under NAGPRA.

All Federal agencies are subject to NAGPRA. Although the NRC’s activities rarely involve public or private museums or Federal or Tribal lands, some agreements developed during the NHPA Section 106 process include provisions regarding the inadvertent discovery of Native American cultural items on private lands. All public and private museums that have received Federal funds, other than the Smithsonian Institution, are subject to NAGPRA. (Repatriation by the Smithsonian Institution is governed by the National Museum of the American Indian Act of 1989, 20 U.S.C. 80q.)

The principal steps of the NAGPRA repatriation process include the following. Federal agencies and museums identifying cultural items in their collections that are subject to NAGPRA and preparing inventories and summaries of the items. Federal agencies and museums consulting with lineal descendants, Indian tribes, and Native Hawaiian organizations regarding the identification and cultural affiliation of the cultural items listed in their NAGPRA inventories and summaries. Federal agencies and museums sending mandatory notices to lineal descendants, Indian tribes, and Native Hawaiian organizations describing cultural items and lineal descendancy or cultural affiliation, and stating that the cultural items may be repatriated. The law requires the Secretary of the Interior to publish these notices in the *Federal Register*.

SECTION 2.D

Initiating Dialogue with Native American Tribes

The NRC’s initial written contact announcing a licensing application and inviting the participation of an Indian Tribe in consultation should be made by an NRC Division Director or Deputy Director. When initiating this written correspondence, the addressee should be the leader of the Tribal government. Copies of correspondence may be sent

CHAPTER 2

Guidance on Tribal Protocols and Interactions

to the Tribal Historic Preservation Officer (THPO), State Historic Preservation Officer (SHPO), Tribal elders, and Tribal government officials, as appropriate. Subsequently, the NRC staff may send regular correspondence with Tribal officials or representatives, with copies sent to the Tribal leader, to keep leadership informed of consultation issues and progress.

Subsequent interactions with Tribal governments can be conducted by the NRC staff that contact and establish relationships with Tribal representatives who hold similar levels of authority. Communications can be through written correspondence, phone calls, or e-mails to the appropriate Tribal contact. The Staff-level personnel may also initiate requests on behalf of NRC management or in preparation for meetings with members of Tribal governments.

National Historic Preservation Act Consultation Responsibilities

As part of their Section 106 responsibilities, Federal agencies must consult with any Indian tribe that attaches religious and cultural significance to historic properties that may be affected by the agency's undertakings. The NRC staff should also check with their program office to see if there is specific guidance for conducting the Section 106 process or evaluating historic and cultural resources through the NEPA environmental reviews.

Tribal Historic Preservation Officers (THPOs)

In 1992, the U.S. Congress adopted amendments to the National Historic Preservation Act (NHPA) which authorized Indian Tribes to take over the functions of SHPOs on Tribal lands and appoint a Tribal Historic Preservation Officer (THPO). The National Historic Preservation Act (P.L. 102-575) allows Federally recognized Indian Tribes to take on more formal responsibility for the preservation of significant historic properties on Tribal lands. Specifically, NHPA Section 101(d)(2) allows Tribes to assume any or all of the functions of a State Historic Preservation Officer (SHPO) with respect to Tribal lands (ACHP 2013), provided that

the Secretary of the Interior determines that the Tribal preservation program and the Tribe's plan that describes how the functions the Tribal preservation official proposes to assume will be carried out satisfy the requirements of Section 102(d)(2) of the NHPA (16 U.S.C. 470a). The decision to participate or not participate in the program rests with the Tribe.

As a formal participant in the National Historic Preservation program, a Tribe may assume official responsibility for a number of functions aimed at the preservation of significant historic properties. Those functions include identifying historic properties, maintaining inventories of culturally significant properties, nominating properties to National and Tribal registers of historic places, conducting NHPA Section 106 reviews of Federal agency projects on Tribal lands, and conducting educational programs on the importance of preserving historic properties.

In cases in which a Tribe has not assumed the responsibilities of the SHPO for purposes of Section 106 compliance on their Tribal lands, the Federal agency will consult with a designated representative of the Tribe, in addition to the SHPO, during review of projects occurring on, or affecting historic properties on, its Tribal lands. The Bureau of Indian Affairs and the National Park Service can provide initial contact information for these Tribes.³⁰

The NHPA regulations at 36 CFR Part 800 ("Protection of Federal Properties"), instruct Federal agencies to also consult with Indian Tribes that attach religious and cultural significance to historic properties that may be affected by an agency undertaking, regardless of the location of the historic property. This consultation is referred to as Section 106 Tribal consultation, (§800.2 (c) 2 ii (C)).

This Web site lists Tribal Historic Preservation Officers that are members of the National Association of Tribal Historic Preservation Officers (NATHPO) and is available at: http://www.nathpo.org/THPO/state_list.htm.

³⁰ The National Park Service maintains a list of Tribes that have not assumed the responsibility of the SHPO for purposes of Section 106 compliance on Tribal lands at http://grants.cr.nps.gov/THPO_Review/index.cfm.

CHAPTER 2

Guidance on Tribal Protocols and Interactions

State Historic Preservation Officers (SHPOs)

State Historic Preservation Officers (SHPOs) administer the national historic preservation program at the State level, review National Register of Historic Places nominations, maintain data on identified historic properties that have not been identified evaluated or nominated for placement on the National Register, and consult with Federal agencies during NHPA Section 106 reviews (ACHP 2013). SHPOs are designated by the governor of their respective State or territory.

Federal agencies seek the views of the appropriate SHPO when identifying historic properties, evaluating the eligibility of historic properties for the National Register, and assessing effects of an undertaking on historic properties. Agencies also consult with SHPOs when developing Memoranda of Agreement concerning Section 106 issues. This website lists State Historic Preservation Officers that are members of the National Association Conference of State Historic Preservation Officers: <http://www.ncshpo.org/shpodirectory.shtml>

SECTION 2.E Generic Guide to Arranging Meetings with Tribal Representatives

Face-to-face meetings are an important part of government-to-government communications between Tribal governments and Federal agencies. Meetings may address issues of mutual concern, resolve issues in dispute, defuse conflict and help avoid litigation. The NRC staff is encouraged to use the following information when planning and developing specific meeting strategies.

Pre-Meeting Planning:

NRC's staff should conduct a pre-meeting before scheduling meetings in order to:

- A. Identify the Tribal participant and their roles and positions within the Tribal community;
- B. Identify the issues and topics for discussion, review, and evaluate the agency information to be presented, and determine whether the meeting is a high-level or staff level;

- C. Identify the desired outcomes for the meeting;
- D. Provide an opportunity for the Tribe to present a proposed meeting agenda in advance when planning meetings with Tribal leaders;
- E. Share the NRC proposed agenda with the Tribe; and
- F. Include suggestions from both the NRC and Tribal agendas in the final agenda.

Identifying and Planning:

- A. Identify whether the meeting will be an informal meeting between specified NRC staff and Tribal technical representatives or a formal meeting between the NRC senior staff and the Tribal head or Tribal Council.
- B. Identify those Tribal officials with whom the staff has established relationships. Consider using various meeting formats, including presentations followed by discussions, listening sessions, small "breakout" groups, and question and answer sessions, or a combination of formats.

Remember NRC meetings are often attended by Tribal representatives, as well as other parties with a vested interest in meeting topic(s), including:

- ▶ State or local government representatives
- ▶ representatives of local public interest groups
- ▶ contractors and/or consultants of Federal agencies
- ▶ other Federal agency employees
- ▶ license applicants and their consultants
- ▶ other consulting Tribes

In advance of a meeting the staff should try to identify the particular concerns and expected outcomes of the many participants that will attend the meeting.

Meeting Logistics:

Selected meeting sites or locations should be accessible to all parties from both a logistic and economic perspective.

Visual Aids:

Visual aids are very useful and greatly appreciated by many audiences. Maps, facility plans, and PowerPoint presentations can assist in illustrating NRC's highly technical data to an audience. Remember that technical

CHAPTER 2

Guidance on Tribal Protocols and Interactions

information properly explained in plain language is understood by non-technical audiences. Avoid the use of jargon and abbreviations for technical terms, government agencies, or NRC divisions. Take time to be sure that the presentation addresses information of relevance and interest to your audience, and is being understood. Reserve time for questions from the audience.

Refreshments:

The NRC recognizes that providing food during gatherings or meetings may be customary in Native cultures, however, under Federal law, food and refreshments are generally considered to be personal expenses that cannot be purchased using Federal funds. The Commission must comply with Federal law pertaining to the provision of food and/or refreshments at meetings. Prior to offering food or refreshment at an NRC hosted meeting, NRC staff should seek guidance from the Office of the General Counsel.

Another point that should be considered is that the Standards of Ethical Conduct for Employees of the Executive Branch Regulations in 5 CFR Part 2635 allow NRC employees to accept modest items of food and refreshments that are not part of a meal. The NRC employees may also accept food and drink offered as part of a meal as long as it does not exceed \$20.00 in value for an occasion and \$50.00 for the entire year from a party. The NRC staff should inform Tribal government representatives of these restrictions when arranging meetings to avoid potentially awkward situations.

Press or Media Involvement:

When the NRC staff anticipates media presence at a meeting, the staff should work with the Office of Public Affairs to issue a press release in advance of the meeting or bring copies of an official press statement to the meeting. Additional media outreach resources are identified in Section 3.F “Tribal Media Contact Resources.”

Meeting Outcomes or Conclusions:

When engaged in conducting meetings with Tribal representatives, the staff should:

- A. Exchange information and ideas with the appropriate Tribal attendees;**
- B. Allow sufficient time for Tribal representatives to caucus among themselves. After the NRC staff and/or a license applicant make presentations, Tribal participants will often request the opportunity to caucus to discuss the presentation and seek consensus on issues involved and on the next steps in the consultation;**
- C. Solicit the views of Tribal attendees on the proposed NRC project or action;**
- D. Reach agreement on processes or procedures for maintaining communication and resolving disputes.**

NRC staff should not assume that commitments or agreements reached during a meeting will be final. Even when the parties have reached consensus, Tribal representatives may need to brief Tribal leaders and obtain their concurrence before decisions are finalized.

When preparing notes or summaries of the meeting, NRC staff should allow Tribal meeting participants the opportunity to review the NRC “draft” summary to ensure an accurate record of the views of all parties. If a meeting is transcribed, participants should be provided copies of the transcript and the opportunity to provide written corrections in the record.

When parties dispute or disagree on the substance of a meeting summary, the NRC staff should seek clarification of the issues and work to resolve the differences. Tribes generally prefer face-to-face meetings, but understand that budgetary and time constraints affect all parties and recognize that telephone conversations, teleconferences, and webinars are also needed. Following telephone calls or webinars, the staff should summarize the topics discussed, and any commitments made, and should identify outstanding issues.

Reminder—The staff should follow the procedures used in general agency correspondence — written correspondence sent to a Tribal representative is followed up with a telephone call to the Tribal contact, if a reply is not received within the expected time period.

CHAPTER 2

Guidance on Tribal Protocols and Interactions

SECTION 2.F

Meeting Etiquette

Clear and respectful communication is paramount in Tribal meetings. When people from different cultural backgrounds meet, misunderstandings can occur. Cultural differences may be and often are manifested in differences in body language, response or lack of response to specific issues, cultural interpretations, and unexpressed expectations.

Potential communication challenges can be avoided by participating in cross-cultural awareness training, looking for possible personal bias and preconceived ideas, establishing professional relationships with Tribal representatives, and by openness to learning about Tribal customs. Tribal members place great value on listening and comments are held until all Tribal members have had an opportunity to speak. The NRC staff should be aware of this practice and provide time for people to speak without interruption. Tribal elders, in particular, are afforded great respect when speaking.

Generally, Tribal officials are comfortable participating in meetings conducted in English. At times, Tribal members, especially Tribal elders, may appreciate option of having an interpreter present at the meetings. The staff should contact NMSS's Federal, State, and Tribal Liaison Branch for assistance in arranging for translators.

NRC staff should follow the same protocols in official meetings with Tribal leaders as they would with other government-leaders. The NRC staff should address Tribal leaders by their official titles and names. Tribal leaders should be introduced before other participants and invited to address the meeting first.

Often a Tribal representative, elder or spiritual leader will open a meeting with a prayer, a song, or an invocation. The NRC staff members may choose, but are not required to participate, in this custom. However, in such, staff should display respect for the Tribes' customs and beliefs in this tradition.

Do not expect to convene a meeting immediately at the appointed time and recognize that the start may be delayed until all participants (or at least highly-

respected participants) are assembled. Understand that working through an agenda may not be important to all participants.

Staff and management should limit any promises and commitments to those within their authority or the agency's statutory authority. Agency views, opinions, materials, and ideas must be presented honestly and openly, and must be clearly distinguished from personal viewpoints to avoid misunderstandings. Staff should limit discussions to subjects that fall within NRC statutory authority.

SECTION 2.G

Reservation Etiquette

Tribes differ significantly in their willingness to allow visitors on parts of the reservation away from official buildings or tourist attractions. It is advisable to inquire in advance about specific Tribal rules, attitudes, and customs before visiting parts of the reservation away from "public" areas. Above all, the reservation is the home of the Tribe and its people and the privacy of the people should be respected.

Some things to know about visiting reservations include:

- ▶ **Do not assume that you are free to wander the reservation or ask Tribal members direct questions about their lives. This may be considered particularly rude behavior.**
- ▶ **Pointing is considered offensive in many cultures; some Tribes attach cultural, religious, and metaphysical significance to pointing that makes it inappropriate.**
- ▶ **NRC staff may find it useful to develop personal working relationships with members of the Tribe who can help with communication and protocol information.**
- ▶ **Photography may be restricted. Ask permission to photograph individuals, ceremonies, or meetings. Do not assume that it is permissible or appropriate to take photographs.**
- ▶ **When visiting cultural or sacred sites, ask the Tribes how you should behave at the site. Be respectful of all artifacts. Refrain from handling or otherwise disturbing these artifacts.**

CHAPTER 2

Guidance on Tribal Protocols and Interactions

SECTION 2.H

Recommended Behaviors and Other Communication Considerations

- ▶ Learn to pronounce the name of a Tribe correctly and always use the proper pronunciation. Be conscious of your conduct and behave conservatively and considerately because judgments about character are based on one's actions, conduct, and responses. Opinions about credibility and integrity are often made during the first 5 minutes of conversation or introduction. Remember that you are a representative of the Federal government and the NRC; your actions should demonstrate the importance the NRC places on government-to-government relationship with Tribal nations.
- ▶ Avoid judgmental attitudes. Be flexible in conducting meetings and accept different views on decision-making.
- ▶ Keep your voice at a moderate or reasonable level. Speaking loudly may be interpreted as arrogant or disrespectful.
- ▶ Elders are highly respected in Tribal communities, whether or not they hold any official position. They are the repository for the continuity of Tribal culture and are often the source of considerable wisdom.
- ▶ Practice patience when speaking with and listening to Tribal elders and other Tribal representatives. Some Tribal members allow for greater pause time between speakers, even in their own language; a pause indicates the other person is considering what you said. Some Indian elders may respond by telling a story or an analogy to illustrate a point. A hurried followup question may disrupt their response to your initial questions. Therefore, if you are in a hurry, you may get no answer at all.
- ▶ NRC staff should give their undivided attention to the person who is speaking. If an issue is important enough to be discussed during consultation, it is important that all parties allot sufficient time to adequately discuss and ultimately resolve the issue. As is the case in all consultative and social situations, looking at your watch, yawning, walking out, raising your hand, or shaking your head while a Tribal elder is talking is considered rude behavior.
- ▶ Prolonged eye contact may be inappropriate, so be aware that making or holding eye contact may not be considered respectful behavior. While in meetings, maintaining direct eye contact for extended amounts

of time with Tribal elders, leaders, and members is considered inappropriate in many Tribal cultures.

- ▶ When beginning an important discussion or when responding to questions by Tribal elders or officials, inappropriate laughter may be considered a lack of respect or seriousness or as belittling the subject matter.
- ▶ The NRC staff should dress respectfully as for any business meeting with elected officials or distinguished representatives of a government. Tribal leaders may expect professional, business attire to be worn by Federal workers at meetings held in the Washington, D.C. area and at NRC headquarters. Casual attire may be appropriate at meetings held at locations outside the metropolitan area, such as those held in states located in the West. Casual attire may also be appropriate for attendees who meet regularly with Tribal officials in informal settings.
- ▶ Tribal representatives may not be familiar with NRC terms, technical vocabulary, acronyms, vernacular, and standard operating procedures. The NRC staff should consider the prior experience, involvement, education, and training of the Tribe as related to the technical or licensing matter at hand. The NRC staff should determine the need to provide explanations for technical and licensing terms. The NRC staff should be respectful and not underestimate the knowledge of Tribal officials.

In summary, strong relationships are built on honesty. As representatives of a government agency, you should:

- ▶ RESPECT...Tribal interests, cultural diversity, customs, and agendas.
- ▶ RESPECT...Tribal Council leaders as officials of another government.
- ▶ LISTEN...carefully; ask questions for clarification.
- ▶ CONSIDER...what you say; do not promise what you may be unable to deliver.
- ▶ COMMUNICATE...because it is the key to successful relationships. Communication established early and often in the process results in more effective communication throughout the process.
- ▶ FAMILIARIZATION YOURSELF...with Tribes' specific information, get smart, understand the Tribal history and current Tribal issues, concerns, and expertise of the Tribe or Tribes you may find yourself working with.

CHAPTER 2

Guidance on Tribal Protocols and Interactions

- ▶ **HOLD FACE-TO-FACE MEETINGS** to get to know the Tribe and its technical resource staff and council representatives. Meetings are the most effective method for achieving this important goal, followed by phone calls. Letters are essential, but can be bureaucratic and inefficient methods of communication.
- ▶ **ESTABLISH FAMILIARITY AND CONTINUITY**...because they are essential elements for establishing and maintaining effective relationships.
- ▶ **KEEP THE FOCUS WHERE IT BELONGS**...because Tribes and their concerns should be highlighted during introductions and at the meeting table.
- ▶ **BE ADAPTABLE**...by exhibiting flexibility, sensitivity and empathy in Tribal relations.
- ▶ **HAVE PATIENCE**...take time to understand, communicate with, and work with the Tribes who have an interest in NRC activities.

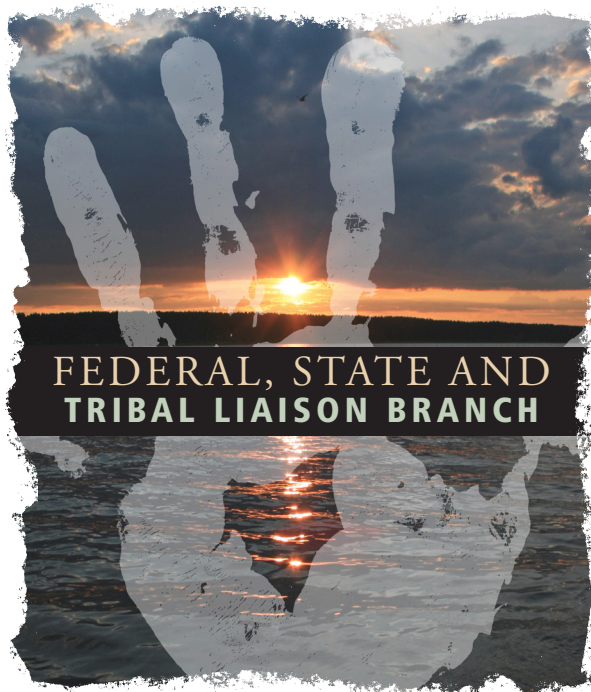
CHAPTER 3

NRC's Tribal Contacts—Reference Tools

SECTION 3.A

NRC's Tribal Liaison Point of Contact

The Deputy Executive Director for Materials, Waste, Research, State, Tribal and Compliance Programs serves as the Agency's designated official point of contact for Tribal governments and designated official for Tribal consultations. The Office of Nuclear Material Safety and Safeguards (NMSS), Division of Materials Safety, States, Tribal and Rulemaking (MSSTR), Federal, State, and Tribal Liaison Branch (FSTLB), maintains the day-to-day experience and knowledge management necessary to perform Tribal liaison efforts. NRC staff and the public are encouraged to contact FSTLB with any questions regarding outreach and communication with Native American Tribal communities and Tribal representatives.



Tribal_outreach.resource@nrc.gov
(301)415-7278

**Division of Materials Safety, States,
Tribal and Rulemaking**

Office of Nuclear Material Safety and Safeguards

SECTION 3.B

NRC's Individual Program Office Descriptions

Office of Nuclear Reactor Regulation (NRR)

NRR conducts a broad range of regulatory activities in the four primary program areas of rulemaking, licensing, oversight, and incident response for commercial nuclear power reactors, and research and test reactors to protect the public health, safety, and the environment. <http://www.nrc.gov/about-nrc/organization/nrrfuncdesc.html>

Office of New Reactors (NRO)

NRO provides safety oversight of the design, siting, licensing and construction of new commercial power reactors. NRO serves the public Interest by enabling the safe, secure, environmentally responsible use of nuclear power in meeting the Nation's future energy needs. <http://www.nrc.gov/about-nrc/organization/nrofuncdesc.html>

Office of Nuclear Regulatory Research (RES)

RES provides independent expertise and information for making timely regulatory judgments, anticipating problems of potential safety significance, and resolving safety issues. It helps develop technical regulations and standards and collects, analyzes, and disseminates information about the operational safety of commercial nuclear power plants and certain nuclear materials activities. <http://www.nrc.gov/about-nrc/organization/resfuncdesc.html>

Office of Nuclear Material Safety and Safeguards (NMSS)

NMSS regulates activities that provide for the safe and secure production of nuclear fuel used in commercial nuclear reactors; the safe storage, transportation, and disposal of high- and low-level radioactive waste and spent nuclear fuel; and the transportation of radioactive materials regulated under the Atomic Energy Act of 1954, as amended. NMSS develops and oversees the regulatory framework for the safe and secure use of nuclear materials; medical, industrial, academic, and commercial applications; uranium recovery activities; low-level radioactive waste sites; and the decommissioning of previously operating

CHAPTER 3

NRC's Tribal Contacts—Reference Tools

nuclear facilities and power plants. It works with Federal agencies, States, and Tribal and local governments on regulatory matters. In addition, NMSS conducts extensive environmental assessments in support of these regulatory functions. <http://www.nrc.gov/about-nrc/organization/nmssfuncdesc.html>

Office of Nuclear Security and Incident Response (NSIR) NSIR oversees agency security policy for nuclear facilities and users of radioactive material. It provides a safeguards and security interface with other Federal agencies and maintains the agency's emergency preparedness and incident response program. <http://www.nrc.gov/about-nrc/organization/nsirfuncdesc.html>

Office of Small Business and Civil Rights (SBCR) SBCR supports the NRC mission in protecting people and the environment by enabling the agency to have a diverse and inclusive workforce, to advance equal employment opportunity for employees and applicants, to provide fair and impartial processing of discrimination complaints, to afford maximum practicable prime and subcontracting opportunities for small businesses, and to allow for meaningful and equal access to agency-conducted and financially-assisted programs and activities including partnerships with Minority Serving Institutions. <http://www.nrc.gov/about-nrc/organization/sbcfuncdesc.html>

Office of the Chief Human Capital Officer (CHCO) OCHCO provides human capital expertise and support to ensure that the NRC continues to attract, develop, and retain a high performing, diverse, and engaged workforce with the skills needed to carry out the NRC's mission now and in the future. <http://www.nrc.gov/about-nrc/organization/ochcofuncdesc.html>

Regional NRC Offices (RI, RII, RIII, and RIV) Regional Offices conduct inspection, enforcement (in conjunction with the Office of Enforcement), investigation, licensing, and emergency response programs for nuclear reactors, fuel facilities, and materials licensees. <http://www.nrc.gov/about-nrc/organization/regionsfuncdesc.html>

SECTION 3.C

NRC's Technical and Financial Assistance to Tribes

The NRC provides financial and technical assistance to Tribes and Tribal members through programs funded primarily by SBCR and the OCHCO. The SBCR conducts outreach and provides technical assistance to Tribes to increase participation in the agency's contracting opportunities. The NRC also has an educational grants program, including a Minority Serving Institutions Program, which provides technical assistance to Tribal colleges and universities to increase participation by these institutions in opportunities funded by the NRC. The NRC public Web site provides access to ADAMS and other document libraries which contain technical information. The NRC Web site also provides information on how to participate in NRC activities and licensing actions (<http://www.nrc.gov/about-nrc/state-tribal/tpm.html>).

SECTION 3.D

Federal Agency Tribal Web Site Links

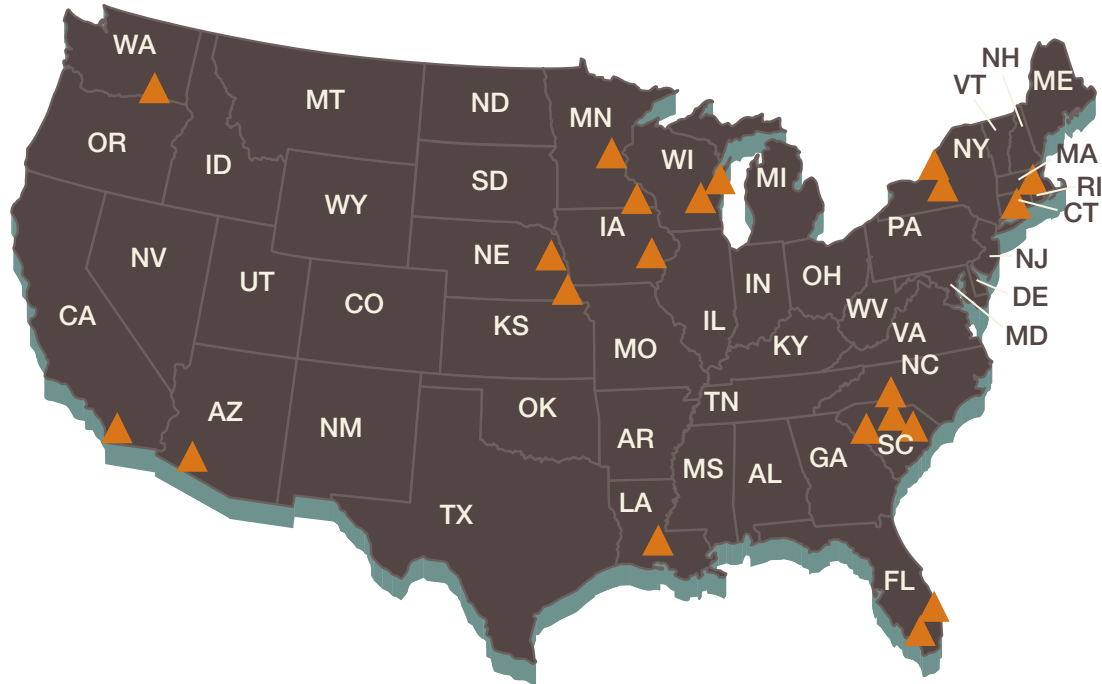
1. U.S. Department of The Interior, Bureau of Indian Affairs <http://www.bia.gov/>
2. U.S. Department of Homeland Security <http://www.dhs.gov/publication/dhs-Tribal-consultation-policy>
3. U.S. Department of Transportation http://www.faa.gov/regulations_policies/orders_notices/index.cfm/go/document.information/documentID/13763
4. U.S. Department of Energy <http://energy.gov/congressional/office-congressional-and-intergovernmental-affairs>
5. U.S. Federal Emergency Management Agency <http://www.fema.gov/tribal>
6. U.S. Department of Health And Human Services <http://www.hhs.gov/iea/tribal/index.html>
7. U.S. Federal Energy Regulatory Commission <http://elibrary.ferc.gov/idmws/common/opennat.asp?fileID=9745152>
8. U.S. Federal Communications Commission www.fcc.gov/indians
9. U.S. Environmental Protection Agency <http://www.epa.gov/Tribal/>

CHAPTER 3

NRC's Tribal Contacts—Reference Tools

SECTION 3.E

Native American Reservations and Trust Land within a 50-Mile Radius of a Nuclear Power Plant



ARIZONA

Palo Verde

Ak-Chin Indian Community
Tohono O'odham
Trust Land
Gila River Reservation
Maricopa Reserve

CALIFORNIA

San Onofre*

Pechanga Reservation
of Luiseño Indians
Pala Reservation
Pauma & Yuima Reserve
Rincon Reservation
San Pasqual Reservation
La Jolla Reservation
Cahuilla Reservation
Soboba Reservation
Santa Ysabel
Mesa Grande Reservation
Barona Reservation

CONNECTICUT

Millstone

Mohegan Reservation
Mashantucket Pequot
Reservation
Narragansett
Reservation

FLORIDA

St. Lucie

Brighton Reservation
(Seminole Tribes
of Florida)
Fort Pierce Reservation

Turkey Point

Miccosukee
Reservation
Hollywood Reservation
(Seminole Tribes
of Florida)

IOWA

Duane Arnold

Sac & Fox Trust Land
Sac & Fox Reserve

LOUISIANA

River Bend

Tunica-Biloxi Reservation

MASSACHUSETTS

Pilgrim

Wampanoag
Tribe of Gay Head
(Aquinnah)
Trust Land

MINNESOTA

Monticello

Shakopee Community
Shakopee Trust Land
Mille Lacs Reservation

Prairie Island

Prairie Island Community[†]
Prairie Island Trust Land[†]
Shakopee Community
Shakopee Trust Land

NEBRASKA

Cooper

Sac & Fox Trust Land
Sac & Fox Reservation
Kickapoo

Fort Calhoun

Winnebago Trust Land
Omaha Reservation
Winnebago Reservation

NEW YORK

FitzPatrick

Onondaga Reservation
Oneida Reservation

Nine Mile Point

Onondaga Reservation
Oneida Reservation

NORTH CAROLINA

McGuire

Catawba Reservation

SOUTH CAROLINA

Catawba

Catawba Reservation

Oconee

Eastern Cherokee
Reservation

Summer

Catawba Reservation

WASHINGTON

Columbia

Yakama Reservation
Yakama Trust

WISCONSIN

Kewaunee*

Oneida Trust Land
Oneida Reservation

Point Beach

Oneida Trust Land
Oneida Reservation

As of August, 2014

Note: This map lists only those reservations and trust lands that fall within a 50-mile radius of a licensed nuclear reactor. The NRC anticipates that additional Tribes may have historical and cultural connections to these lands.) This table uses NRC-abbreviated reactor names and Native American Reservation and Trust land names.

CHAPTER 3

NRC's Tribal Contacts—Reference Tools

SECTION 3.F

Native American Media Resources

Native American Media Outlets that Receive NRC Press Releases from the Office of Public Affairs:

1. Native Voice One (<http://www.nv1.org/>)
2. Native American Times (<http://www.nativetimes.com/>)
3. Navajo Times (<http://www.navajotimes.com/>)
4. Indian Country Today (<http://www.indiancountrytodaymedianetwork.com/>)
5. Reznets News (<http://www.reznetsnews.org/>)
6. Native American Calling (<http://www.nativeamericacalling.com/>)
7. National Native News (<http://www.nativenews.net/>)
8. Native American Public Telecommunications (<http://www.nativetelecom.org/>)
9. Indianz (<http://www.indianz.com/boardx/>)

Media Outlets that Cover Native American News:

1. The Albuquerque Journal (<http://www.abqjournal.com/>)
2. Alaska Dispatch News (<http://www.adn.com/>)
3. Arizona Capitol Times (Tucson) (<http://azcapitoltimes.com>)
4. The Journal Record (Oklahoma City) (<http://journalrecord.com/>)
5. Los Angeles Times (<http://www.latimes.com/>)
6. The New York Times (<http://www.nytimes.com/>)
7. Phoenix New Times (<http://www.phoenixnewtimes.com>)
8. San Antonio Express News (<http://www.mysanantonio.com/>)
9. San Diego Union Tribune (<http://www.utsandiego.com/>)
10. The Tulsa World (<http://www.tulsaworld.com/news/>)

In addition to the above, Native American radio stations, public telecommunication broadcasts and Web sites can be accessed through the following Web pages: <http://www.nativepublicmedia.org/radio>

SECTION 3.G

Tribal Contact Links:

To access the names and contact information of the Federally recognized Tribes, please use the following links:

- ▶ **National Congress of American Indians Tribal Directory** (<http://www.ncai.org/tribal-directory>)
- ▶ **Department of the Interior, Bureau of Indian Affairs, Tribal Leaders Directory** <http://www.bia.gov/cs/groups/public/documents/text/idc002652.pdf>
- ▶ **In addition, the NRC recommends that interested parties visit the Bureau of Indian Affairs or Census Bureau Web sites to locate the most current maps of Tribal reservations and trust lands.**
- ▶ **Another helpful resource tool is the Library of Congress-“American Indian” link:**
- ▶ <http://www.loc.gov/law/help/guide/Federal/indians.php>.

State and Tribal Phonebook - Internal NRC Tool:

The NMSS “State and Tribal Phonebook” is an excellent source of up-to-date intergovernmental information. The State and Tribal Phonebook lists current contact information for State and Tribal government officials, including Governors, Governor-appointed State Liaison Officers, Radiation Control Program Directors, 10 CFR Parts 71 (“Packaging and Transportation of Radioactive Material”) and Part 73 (“Physical Protection of Plants and Materials”) State Transportation contacts, Native American Tribal contacts, and State Emergency Management Directors. The NRC staff can access the State and Tribal Phonebook through the NMSS internal Web site homepage. Under “Quick Links”, click on “State & Tribal Phonebook,” which is identified by a U.S. yellow map icon. Select the map icon to open the application, allowing for the selection of custom report parameters. The State and Tribal Phonebook is intended for internal use only and contains personal information that is prohibited from being disseminated to the public.

NMSS manages the Web site, which is regularly updated and “help-desk” assistance is available for the application. The “State and Tribal Phonebook” is accessible

CHAPTER 3

NRC's Tribal Contacts—Reference Tools

agencywide and allows users to customize information requests. The Phonebook customization allows: 1) distribution of NRC advisories;³¹ 2) maintenance of distribution contacts for NRC mailings; 3) automatic printing of mailing labels (including First Class and Federal Express addresses) to specific individuals; 4) export of e-mail addresses through Microsoft Outlook; and 5) various sorting capabilities (i.e., geographical regions, facility types, and positions).

Contact:

For questions regarding the use of the “State and Tribal Phonebook,” generally or specifically as it pertains to Tribal Contacts, or assistance accessing the “State and Tribal Phonebook,” please contact Patricia McGrady-Finneran by telephone at (301) 415-2326, or by e-mail at Patricia.McGrady-Finneran@nrc.gov.

SECTION 3.H

Miscellaneous Tribal Information

The NRC maintains communication directly with Federally recognized Tribes, as appropriate, of its regulatory and licensing processes. The Department of the Interior’s Bureau of Indian Affairs Web site provides useful information on how Federally recognized Tribes are defined under Federal law and provides lists of Tribes meeting these criteria: <http://www.bia.gov/FAQs/index.htm>.

How Is Federal Recognition Status Conferred?

The majority of Federally recognized Tribes received Federal recognition status through treaties, acts of Congress, presidential Executive Orders or other federal administrative actions, or Federal court decisions.

In 1978, the Department of the Interior issued Part 83 of Title 25 of the Code of Federal Regulations, Procedures for Establishing that an American Indian Group Exists as an Indian Tribe. The Federal Acknowledgment Process

(FAP) is the Department of the Interior’s administrative process by which petitioning Indian groups that meet certain criteria are “acknowledged” as Indian tribes and their members become eligible to receive services provided to members of Federally recognized Indian tribes.

In 1994, Congress enacted Public Law 103-454, the Federally Recognized Indian Tribe List Act (108 Stat. 4791), which established three ways by which Indian groups may become Federally recognized:

- By Act of Congress;
- By the administrative procedures under 25 CFR Part 83 (“Procedures for Establishing That an American Indian Group Exists as an Indian Tribe”); or By decision of a United States Court

A Tribe whose relationship with the United States was expressly terminated by Congress may not use the Federal Acknowledgment Process to gain Federal recognition as an Indian Tribe, because federal recognition of a “terminated” Tribe can only be restored by Congress. The Federally Recognized Indian Tribe List Act requires the Bureau of Indian Affairs within the Department of the Interior to publish a list of the Federally recognized Tribes in the Federal Register on an annual basis. The most current list was published May 6, 2013 (78 FR 26384) at: <http://www.bia.gov/WhoWeAre/BIA/OIS/TribalGovernmentServices/TribalDirectory/index.htm>.

Requirements for a Tribe to Receive Federally Recognized Tribe Status

1. The Petitioner has been identified as an American Indian entity on a substantially continuous basis since 1900;
2. A predominant portion of the petitioning group comprises a distinct community;
3. The petitioner has maintained political influence or authority over its membership;
4. The group has governing documents that include its membership criteria;
5. The petitioner’s membership consists of individuals who descend from a historical Indian Tribe or from historical Indian Tribes, that combined and functioned as a single autonomous political entity;

³¹ NUREG 1748, “Environmental Review Guidance for Licensing Actions Associated with NMSS Programs,” is found at: <http://www.nrc.gov/reading-rm/doc-collections/nuregs/staffsr1748/>.

CHAPTER 3

NRC's Tribal Contacts—Reference Tools

6. The membership of the petitioning group is composed primarily of persons who are not members of any acknowledged North American Indian Tribe;
7. Neither the petitioner nor its members are the subject of congressional legislation that has expressly terminated or forbidden the Federal relationship;

How To Contact Tribes That Are Not Federally Recognized

NRC staff may contact Tribes that are not Federally recognized but are interested in a particular NRC regulatory activity. These Tribes can be contacted in the same manner as any member of the public. These Tribes are not Federally recognized, but may be acknowledged by state law, and sometimes reside on state-recognized reservations. The NRC staff can use the Web sites listed below to assist in identifying Tribes that are not Federally recognized but have an interest in NRC regulatory activities.

- ▶ http://500nations.com/Tribes/Tribes_State-by-State.asp
- ▶ www.accessgenealogy.com/native
- ▶ www.manataka.org

Governors Interstate Indian Council

The Governors Interstate Indian Council (GIIC) is made up of state Indian Affairs Offices and Commissions from across the country and has been in existence since 1949. The mission of GIIC is to promote and enhance government to government relations between the Tribes and states; respect and recognize the individual sovereignty of the Tribes and the states; support the preservation of traditional Indian culture, language and values; and encourage socioeconomic development aimed at Tribal self-sufficiency.

Additional information about the organization's mission is available on the GIIC Web site: <http://w1.paulbunyan.net/~giic/>. The Web site will be useful to NRC staff needing to locate contact information for State Indian Affairs Offices: http://w1.paulbunyan.net/~giic/pages/office_directory.html.

State Indian Affairs Offices may be found on the Web site under "Office Directory". In addition, information on accessing State Government Web sites can be found on the GIIC website.

Major Tribal Culture Areas

A Culture Area is a region loosely defined by geography and climate comprised of Tribes that share cultural elements and environmental adaptations, such as, social and family organization, economic and political organization, religion and ceremonial practices, subsistence practices (hunter-gatherers, horticultural, pastoral, agricultural), language, settlement patterns and house types, material culture, and clothing and ornamentation. Eight major North American Tribal Culture Areas are recognized, although it is important to recognize that shared elements and adaptations are fluid.

1. Arctic and Subarctic
2. Eastern Woodlands
3. Southeast
4. Plains
5. Southwest
6. Plateau and Great Basin
7. Pacific Northwest
8. California

Types of Indian Lands

According to the U.S. Environmental Protection Agency, there are seven categories of Indian lands in the United States:

1. Reservations: Lands set apart for the use of designated Tribes.
2. Trust Lands: Lands held in trust by the U.S. government for Indians, usually a Tribe.
3. Checkerboard Lands: Lands that are a combination of nonmember owned parcels and Tribal parcels, resulting in a checkerboard pattern.

CHAPTER 3

NRC's Tribal Contacts—Reference Tools

4. Fee Lands: Lands owned by non-Indians within the boundaries of a reservation.
5. Dependent Indian Community: Lands set apart for Indian use under the superintendence of the U.S. government.
6. Allotments: Lands held in trust by the U.S. government for individual members of a Tribe.
7. Ceded Territory: Lands within a reservation or aboriginal area to which Tribal members retain specific rights, often the right to hunt, fish, and gather plants, despite ownership having been transferred from the Tribe, by a land sale or having been taken by the U.S. government.

To access specific information on Tribal reservations or Federal trust lands, the NRC staff recommends visiting the Bureau of Indian Affairs (BIA) at:

<http://www.bia.gov/SiteMap/index.htm> or U.S. Census websites at: <http://www.census.gov/geo/maps-data/maps/2010Tribaltract.html>

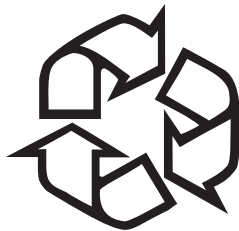
The Most Populous Tribes

Native Americans make up 0.9 percent of the total U.S. population. Tribes with the largest populations are listed below:

Tribe	Population
1. Cherokee	308,013
2. Navajo	285,476
3. Sioux	131,048
4. Chippewa	115,859
5. Choctaw	88,913
6. Apache	64,869
7. Pueblo	59,337
8. Iroquois	48,365
9. Creek	44,085
10. Blackfeet	23,583

Source: U.S. Census Bureau, Census 2010

NRC FORM 335 (12-2010) NRCMD 3.7		U.S. NUCLEAR REGULATORY COMMISSION		1. REPORT NUMBER (Assigned by NRC, Add Vol., Supp., Rev., and Addendum Numbers, if any.) NUREG-2173	
BIBLIOGRAPHIC DATA SHEET <i>(See instructions on the reverse)</i>					
2. TITLE AND SUBTITLE Tribal Protocol Manual				3. DATE REPORT PUBLISHED	
				MONTH December	YEAR 2014
				4. FIN OR GRANT NUMBER	
5. AUTHOR(S) Patricia McGrady-Finneran				6. TYPE OF REPORT Technical	
				7. PERIOD COVERED (Inclusive Dates)	
8. PERFORMING ORGANIZATION - NAME AND ADDRESS (If NRC, provide Division, Office or Region, U. S. Nuclear Regulatory Commission, and mailing address; if contractor, provide name and mailing address.) Division of Material Safety, States, Tribal, and Rulemaking Programs Office of Nuclear Material Safety and Safeguards U.S. Nuclear Regulatory Commission Washington, DC 20555-0001					
9. SPONSORING ORGANIZATION - NAME AND ADDRESS (If NRC, type "Same as above", if contractor, provide NRC Division, Office or Region, U. S. Nuclear Regulatory Commission, and mailing address.) Same as above.					
10. SUPPLEMENTARY NOTES					
11. ABSTRACT (200 words or less) <p>The U.S. Nuclear Regulatory Commission (NRC) recognizes the unique relationship that the Federal government has with Federally recognized Tribes. The NRC is committed to the development and implementation of agency policies and regulatory activities with Tribal implications. The "Tribal Protocol Manual" is intended to facilitate effective consultations and interactions between the NRC and Native American Tribes concerning activities within the scope of the NRC's jurisdiction.</p> <p>The Tribal Protocol Manual is a reference tool, produced from multiple sources, including interviews with NRC staff and management and other Federal agencies' personnel and Tribal representatives experienced in working with Tribes. NRC management and staff can use this guide to develop and maintain government-to-government relationships with Tribal governments. This manual supplements working knowledge for NRC staff with Tribal outreach experience and provides practical guidance to NRC personnel who have had limited interactions with Native American Tribes.</p>					
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