

2020

Alaska national parks and indigenous peoples: Collaboration for a protected future

Siobhan McTiernan
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ALASKA NATIONAL PARKS AND INDIGENOUS PEOPLES:
COLLABORATION FOR A PROTECTED FUTURE

An Abstract of a Thesis
Submitted
in Partial Fulfillment
of the Requirements for the Degree
Master of Arts

Siobhan McTiernan
University of Northern Iowa
May 2020

ABSTRACT

This research examines the relationships between National Parks and Indigenous communities across the state of Alaska. National Parks as a government agency can be perceived in a negative way; but in Alaska, while there are issues and limitations, parks are going beyond policy guidelines to work with communities and help build a resilient future for both the parks and the local people. This work dives into the National Parks policies and practices, projects resulting from engagement of community stakeholders, perceptions of engagement, community capitals, and sustainable development. In particular, the study investigates how these policies, practices, and interactions ultimately contribute to sustainable community development in Alaska. A document review and interviews with employees from the National Park Headquarters, Regional Office, Park locations, and Indigenous People/cultural representatives were completed to gather data based on their expertise and experiences. It is apparent that the National Park staff in Alaska is passionate about working with Indigenous Peoples and communities to the best of their ability and that relationships are constantly growing in some way. Though there has been a difficult past, many interviewees found that while there is always room for improvement, the relationships are growing positively. They made suggestions on how to build trust, capacity, and communication as well as how to adjust policy, engagement, and current practices between parks and Indigenous communities.

Keywords: Arctic, Polar Geography, Arctic, Alaska, Indigenous Peoples, Indigenous communities, National Park, National Parks, National Park Service, NPS, Community, Community Capitals, Communication, Engagement, Sustainable, Resilience

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This Study by: Siobhan McTiernan

Entitled: Alaska National Parks and Indigenous Peoples: Collaboration for a Protected Future

has been approved as meeting the thesis requirement for the Degree of Master of Arts

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Date Dr. Jennifer Waldron, Dean, Graduate College

DEDICATION

Family and friends, you have thought me to persevere for what I love and fight for what I believe in. Thank you for encouraging me on days when being strong took more strength and for always embracing my critical yet open mind. You have lifted me up with your love, kindness, and generosity. I will love and learn from you till the end of my days.

ACKNOWLEDGEMENTS

University of Northern Iowa and the Department of Geography

Arctic, Remote and Cold Territories Interdisciplinary Center (ARCTICenter)

National Park Service

All interview participants who dedicated their time and knowledge to this research.

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ABBREVIATIONS

AAG: American Association of Geographers
ACHP: Advisory Council on Historic Preservation
ANILCA: Alaska National Interest Lands Conservation Act
ANCSA: Alaska Native Claims Settlement Act
ANB: Alaskan Native Brotherhood
ARPA: Archaeological Resource Protection Act
BIA: Bureau of Indian Affairs
BLM: Bureau of Land Management
BOR: Bureau of Reclamation
CPSU: Cooperative Park Studies Unit
DOI: Department of the Interior
EA: Environmental Assessment
EIS: Environmental Impact Statement
EO: Executive Order
FS: Forest Service
FWS: Fish and Wildlife Services
GAO: Government Accountability Office
IASSA: International Arctic Social Sciences Association
ILO: Interior Labor Organization
IRA: Indian Reorganization Act
IUCN: International Union for Conservation of Nature
NAGPRA: Native Graves Protection and Repatriation Act
NEPA: National Environmental Policy Act
NM: National Monument
NP: National Park
NPS: National Park Service
NHO: Native Hawaiian Organizations
NHP: National Historic Park
NHPA: National Historic Preservation Act
Pres: Preserve
SDG: Sustainable Development Goals
SES: Social-Ecological Systems
SHPO: State Historic Preservation Office
SRC: Subsistence Resource Commissions
THPO: Tribal Historic Preservation Office
UAF: University of Alaska, Fairbanks
UN: United Nations
UNDRIP: United Nations Declaration on the Rights of Indigenous People

CHAPTER 1

INTRODUCTION

Indigenous Peoples in Alaska

Indigenous People have lived and used the resources in Alaska for more than 12,500 years and there are hundreds of Indigenous communities that have been living on the land for thousands of years throughout the region (Brabets, 2001; Callicott, 1991; Catton, 1997; Cronon, 1995; Guha, 2010; Harmon, 1987; Klein, 1994; Piaget, 1970). From the Eastern Panhandle through the mountains and tundra all the way to the North Slope, Indigenous presence and traditions are diverse. Each tribe has unique practices adapted specifically so that they could not only survive but thrive in their unique landscape. For each tribe, there is a history linking the culture, identity, and place that are defined by the structure of their geographic regions (Vande Kamp, 2000; Wolfe, 1984). Indigenous Peoples in Alaska recognize that places are also the system on which all key cultural structures are built (Thornton, 2008). While each tribe has its unique traditional practices that are part of built cultural identity due to their space and place, there are some commonalities, such as linguistic similarities or traditional practices, between tribes with intertwining pasts or similar geographic features (Langdon, 1989).

There is a symbiotic relationship between the tribe's livelihoods and the health of the environment which has been in a sustainable equilibrium for generations (Fennell, 2008; Zeppel, 2006). Indigenous People have lived in harmony with the land past, present, and future and they see themselves as being part of the landscape (Colding & Folke, 2000; Coria & Calfucura, 2012). In many cases, especially in the more remote

villages, there is still a heavy dependence on natural resources and landscape for mental and physical health. Subsistence hunting and gathering are critical for their survival. These resources nourish not only the body through a traditional diet but also the soul through traditional collection or hunting practices (Vande Kamp, 2000). These landscapes from which traditions grew from are tied to both the current living culture and are historic territories for cultural practices which are sprinkled with artifacts and sacred sites. Therefore, if separated from these places, there will be a loss of culture (including stories, rituals, and knowledge) and meaning for many will become irrelevant and thus be forgotten forever unless otherwise documented and preserved which is not ideal for cultural resilience since it is not being practiced in the same way or space.

National Parks and Indigenous Communities

Interconnected tribal land and protected areas can prove to be extremely useful for establishing large scale comprehensive coverage and management of the diverse ecosystems (Zeppel, 2006). When protected areas such as National Parks are managed, co-managed, or collaboratively-managed by Indigenous Peoples this helps the National Parks meet their mission of “*conserve the scenery and the natural and historic objects and wildlife therein, and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations*” (National Park Foundation, n.d.). It also establishes a greater conservation movement that has the potential to connect larger regions of land and develop corridors between protected areas and enable cultural resiliency for tribes who have a historical connection to the land (Colchester, 2004; Stevens, 2014; Stevens & De Lacy, 1997; Williss, 1985).

Research Problem and Knowledge Gap

Literature suggests that there are links between biodiversity, conservation, and community resiliency for areas that are focused on eco-tourism or nature based management (Coria & Calfucura, 2012). But there are also claims that establishing protected landscapes without a contribution to Indigenous community capitals such as the economic, human/social, or cultural welfare to the people who live in or near these protected landscapes is controversial since it does not benefit Indigenous communities (Agrawal & Redford, 2006; Barrett et al., 2001; Blaikie, 2006). This claim however, sometimes is considered unwarranted (Schmidt-Soltau & Brockington, 2004). To date, there is little empirical evidence that confirms that National Parks, as a protected landscape are 'bad' for local people (Coria & Calfucura, 2012; Forbes, 2018; Schmidt-Soltau & Brockington, 2004). However, National Parks can be associated with that negative image of a protected landscape since these least developed areas convinced with traditional homelands of Indigenous People particularly in Alaska (Fisher & Christopher, 2007; Goodwin, 1996; Salafsky et al., 2001; Schmidt-Soltau & Brockington, 2004). There have, however, been studies comparing National Parks in Alaska, Northern Canada, and Northern Australia (Gardner & Nelson, 1981). The study in Australia demonstrated long ago the advantage of having Native people directly involved in upper level management in the NPS (Gardner & Nelson, 1981), which this study intends to gain further understanding through research question one and three. Other studies in Russia found that in Bikin they have Udege Indigenous People manage the nature reserve that was crafted on their traditional territories which was a struggle to institute politically but

ultimately has been positively received by Indigenous People (Bocharnikova, 2020; Sulyandziga & Lavin, 2017).

Some literature questions the future of public land management, frequently suggesting that there isn't recognition of the importance of long-term protection of private land for food or local quality of life and that federal lands need to become more adaptive due to government deficits and should therefore partner with locals for greater long-term protection of land through inclusiveness (Daniels & Moscovici, 2019).

Additionally, there is not much literature addressing how NPS is pursuing adaptations for sustainable development or investment in community capitals in of the Alaska National Park Service (Knapp et al., 2017; Machlis & Field, 2000; Norris, 2002, 2007). This research takes aim at this gap by reviewing documents such as research, books, and strategic plans, as well as interviews responses to understand if they have a long term adaptive strategy tied to sustainable development and community resiliency (Daniels & Moscovici, 2019). This research raises questions that haven't been directly asked regarding the policy, projects, stakeholders, engagement practices, perspectives, sustainable development, and community capitals among other questions relating to working relationships, outlooks, opinions, and expectations. Ultimately, this research aims to figure out how it is viewed from both sides in context of sustainable community development.

Goal

The goal of this research is to improve the understanding of the relationship between the National Park Service and Indigenous Peoples in the context of sustainable community development.

Research Questions and Sub-Questions

1. What are the policies and approaches to the engagement of Indigenous Peoples and Indigenous Knowledge exercised by the National Park System at the national, regional, and local level and how are these policies implemented to create specific projects?
 - a. How the perception of the National Park Service, as a federal land managing agency, works with Indigenous Peoples in a collaborative way in Alaska?
 - b. How these policies tie into projects resulting from engagement?
2. How are the practices of engagement understood and evaluated by key Alaskan stakeholders?
 - a. What are the approaches of engagement?
 - b. Who are the main stakeholders in Alaska based on interviewee perspectives and how do they influence NPS and Indigenous Peoples?
3. How do these practices of engagement correspond to the goals of sustainable development and specifically contribute to the local Indigenous community capitals and resilience?
 - a. What are NPS sustainable development efforts?

- b. How is the NPS investing in the Community Capitals of cultural, human/social, and financial?

Methods Overview

To answer these questions the approaches used were document review and interviewing experts. Document review was necessary for the researcher to understand historic significance, relationship dynamics, and policies associated with the national parks operations. This information was used to form semi-structured interview questions and used in the formation of Chapters 1-3. Documents were also reviewed post-interview processes to add more details to areas emphasized in those chapters and add supplemental supporting material to the narrative of Chapters 4 and 5. The fifteen interviews were conducted over a five-month period with National Park employees from the headquarters, Alaska regional office, and park locations as well as with Indigenous People or representatives. All interviewees have had experience or knowledge relating to the research and have worked with topics relating to engaging between Indigenous People or National Parks in some capacity. The interviews took place in person, in Alaska, and via teleconference if there were time or geographic constraints. Interviewees were asked a series of questions regarding policy, projects, stakeholders, engagement practices, perspectives, sustainable development, and community capitals among other questions relating to relationship dynamics, outlooks, opinions, and expectations. To achieve the research goal by answering the research questions the following objectives were implemented:

Research Objectives

The objectives of this study are to:

1. Examine policies currently in place for Alaska National Parks regarding engagement and identify projects (for topics of conservation, recreation, education, and research) created from the engagement with Indigenous communities.
2. Distinguish current key stakeholders as recognized by National Parks and Indigenous Peoples as influential actors in respect to land management and governance and identify the approaches/practices of engagement to understand their perceived influence on National Parks and Indigenous People.
3. Analyze declared park mission statements (or statements of purpose) and/or practices to analyze ties to projects of sustainable development and investment in community capitals for Indigenous cultural, human/social, or financial resilience.

Study Area



Figure 1: This is a map of National Parks & Preserves and Indigenous Peoples central locations as identified by the USGS (USGS, 2018).

The study area is Alaska, primarily Alaska National Parks and associated resident zone Indigenous communities (*Figure 1*). The study is not National Park and Indigenous People location specific within Alaska, but rather a cross section across the state and levels of agency. In other words, the scope of where people are located for interviews is not representative of the area each interviewee is representing. Therefore, employees from multiple levels of National Park agency as well as Indigenous People and cultural preservation representatives were the focus of this research. Communities shown in *Figure 1*.

Study Significance

This research contributes to the literature regarding the perception of the National Park Service, as a federal land managing agency, and how they work with Indigenous Peoples in a collaborative way in Alaska. Government agencies are sometimes perceived as overbearing figures who limit land use, especially in a situation like in Alaska where Indigenous People have subsisted for thousands of years. While the NPS does have limitations, it also has laws unique to the Alaska region that sets them apart by having collaboration with Indigenous Peoples. The National Park Service follows its regulations while also adapting for a protected future for the land but it is not well known how that happens through general laws or specific regional laws or how the implantation of those laws and genuine investments by the Park Service to grow relationships with the Indigenous communities.

There is information published by the Park Service about collaboration projects and there is research about how National Parks have affected Indigenous People throughout history, but there is not much literature about applied policy, collaboration on projects, outside influences on relationship dynamics, or community capital investments to build a protected future for both the land and the people. That is where this research adds clarification through expert's experiences from both the National Park service and Indigenous Peoples/ representatives.

CHAPTER 2

LITERATURE REVIEW

This chapter discusses the background of current large land managers, land cover/biodiversity in the state, as well as major definitions of what is required of protected areas within Alaska. Through document review, this chapter also synthesized key information to understand the brief history of the National Park Service as a whole, Alaska National Park Creation, and Indigenous communities background and connection to the land prior to constructed boundaries as related to this study. These sections help to answer parts of the research question one regarding policy and applicable project types, research question two regarding stakeholders and relationships, and three regarding Alaska's National Park differences. This chapter concludes with an introduction of key elements of sustainable development and community capitals pertaining to research question three. This literature review was used during the pre-interview preparation, triangulation of post-interview key points which also helped refine Chapter 2, and proved useful during the of Chapter 4 results narrative, Chapter 5 discussion and concluding results.

Background

Alaska Land Governance and Biodiversity

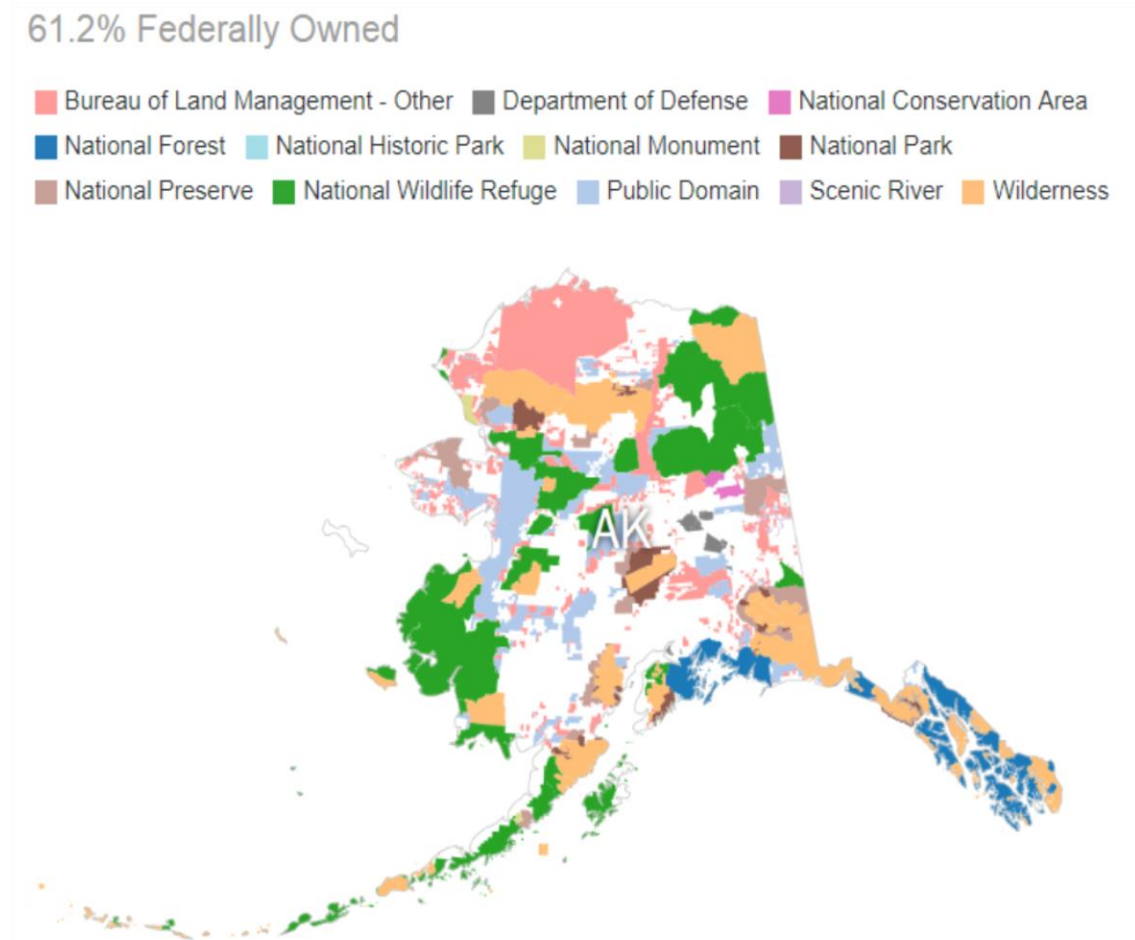


Figure 2: Time Magazine published an article in which Johnson and Rejala (2016) developed maps using USGS census data to see which states have the highest amounts of land owned by the Federal Government.

Alaska is among the top four U.S. states with the highest levels of federally owned land, the others being Nevada, Utah, and Idaho. As illustrated in *Figure 2*, Alaska has 61.6% federally governed lands with a large array of management operators (Johnson

& Rebala, 2016). This patchwork of Federally Owned lands is managed by a variety of land-governing federal agencies and entities: Bureau of Land Management, Department of Defense, National Conservation Area, National Forest, National Historic Park, National Monument, National Park, National Preserve, National Wildlife Refuge, Public Domain, Scenic River, and Wilderness. The reason for the amalgamation of federal ownership throughout Alaska is because of the variability of climate and land use within the state.



Figure 3: Alaska is the largest state in the United States, however, Nevada, Utah, and Idaho (labeled on the left side of the map) have the highest percentage of Federally owned land. This map illustrates that while Alaska proportionally does not have as much Federally Owned land to its state size, it does have the greatest net acreage of federally owned land at more than 222 million acres. Protected areas and biodiversity in Alaska.

Map created by author, adapted from (Jones, 2011).

Idaho, Nevada, and Utah have proportionally higher levels of federally owned territory, however, with Alaska being the largest state, it therefore possesses the most areas of federal territory. *Figure 3*, (adapted from (Jones, 2011)), illustrates the comparison of state sizes where the state of Alaska holds more than 420 million acres. Within the state of Alaska alone, the Federal lands cover a net acreage of more than 60% of the state's total area, the government managed a substantial 222 million acres as of the year 2000. This amount land ownership has grown considerably in the past two decades (*Land Ownership in Alaska Fact Sheet, 2000*).

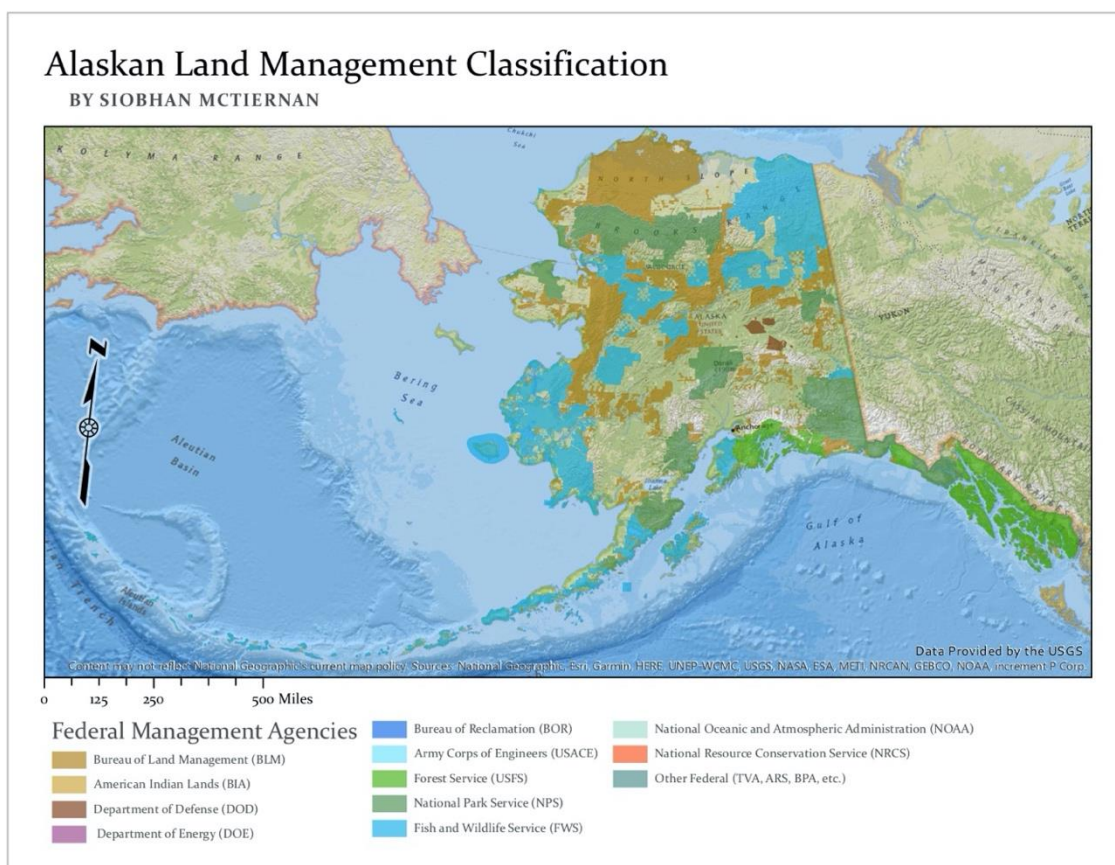


Figure 4: This land cover map displays land of Federal Management Agencies in Alaska.

Figure 4 is a map displaying all the different management types throughout the state which includes Federal, private, and local ownership; moreover, it identifies the assigned overarching management status types based on human use and development of the land. Many of these are under the authority of the U.S. Department of the Interior (DOI) including Bureau of Land Management (BLM), Bureau of Indian Affairs (BIA), Bureau of Reclamation (BOR), National Park Service (NPS), Forest Service (FS), and Fish and Wildlife Services (FWS) along with other federal operations not under the management of the DOI (DeSantis, 2019). These include Bureau of Ocean Energy Management, Bureau of Safety and Environmental Enforcement, Office of Surface Mining and Reclamation and Enforcement, and the U.S. Geological Survey.

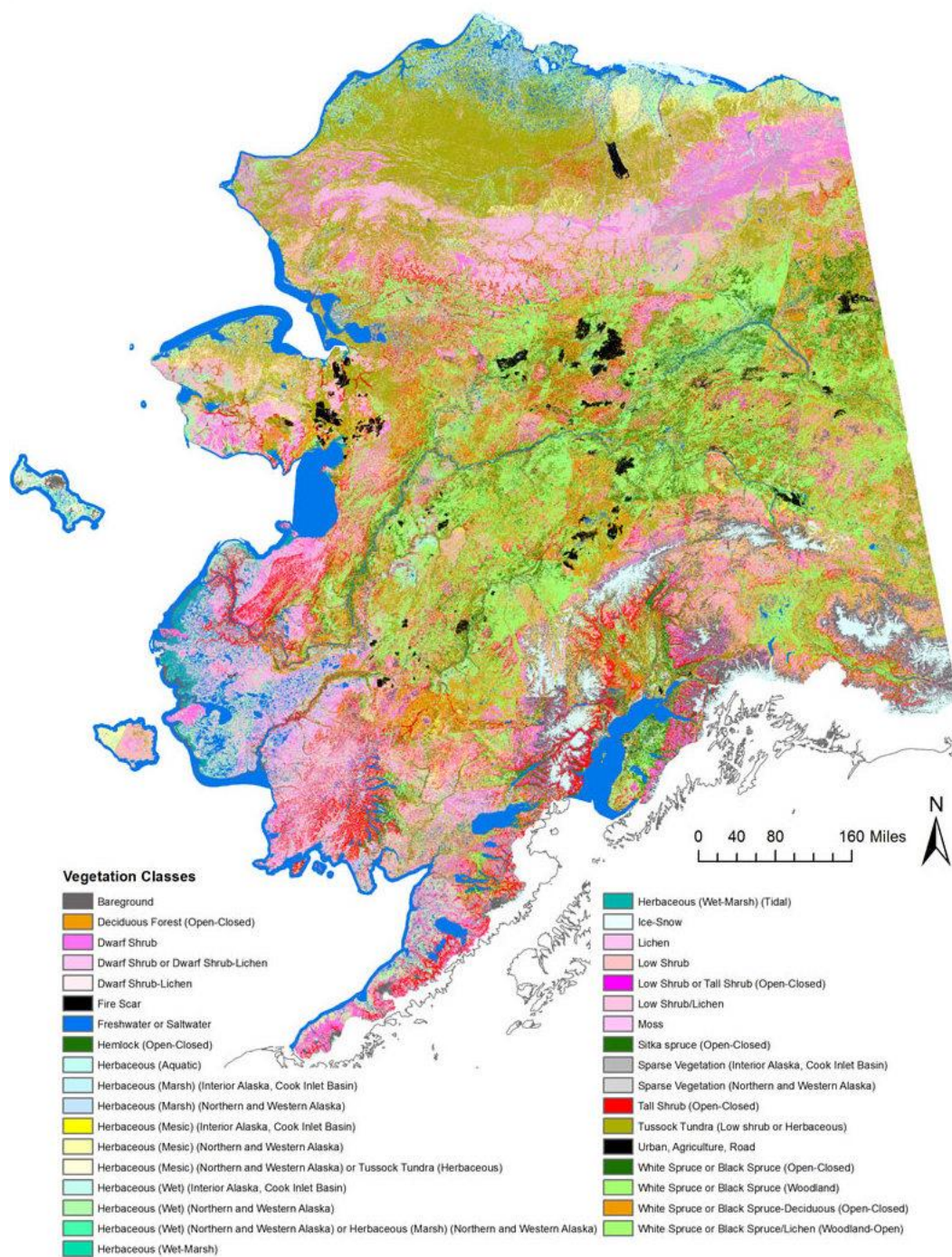


Figure 5: This is a map of the different classifications of vegetation diversity and thus overarching biodiversity in Alaska. This map was compiled using remotely sensed imagery and processed extensively using ERDAS IMAGINE 10 and ArcGIS 10 (Boggs et al., 2012).

Alaska is extremely biodiverse as well. *Figure 5* is vegetation map of Alaska was compiled using data collected over 31 years, which demonstrates the average land cover type for the Northern, Western, and Interior regions (with the exception of the Aleutian Islands and Alaskan Southeast Panhandle which were separately created) (Boggs et al., 2012). More than 746 land cover types were recognized on mainland Alaska, then collapsed into 374 fine-scale classes, and finally put into 32 coarse-scale classes. Each agency has specifications for the type of land they choose to own. In terms of protected areas, high vegetation variability (especially in such large quantity and proximity of each other), enable elevated amounts of biodiversity and corridors for such biodiversity to thrive and thus result in a desirable area which can be legally protected. When comparing the overlap of *Figure 4* and *Figure 5*, it can be readily observed that the managed land overlay the regions highest biodiverse ecoregions. This is further complicated by the many Alaskan rich eco-regions being extensively inhabited by Indigenous Peoples for cultural practices and sustenance. If these eco-rich areas are not legally recognized as tribal lands or managed in some way, there is potential for extraction or exploitation of resources (Department of the Interior, 2019b; Kimmel, 2014; Shankman, 2018; Talberth & Wysham, 2017).

Conservation of Nature

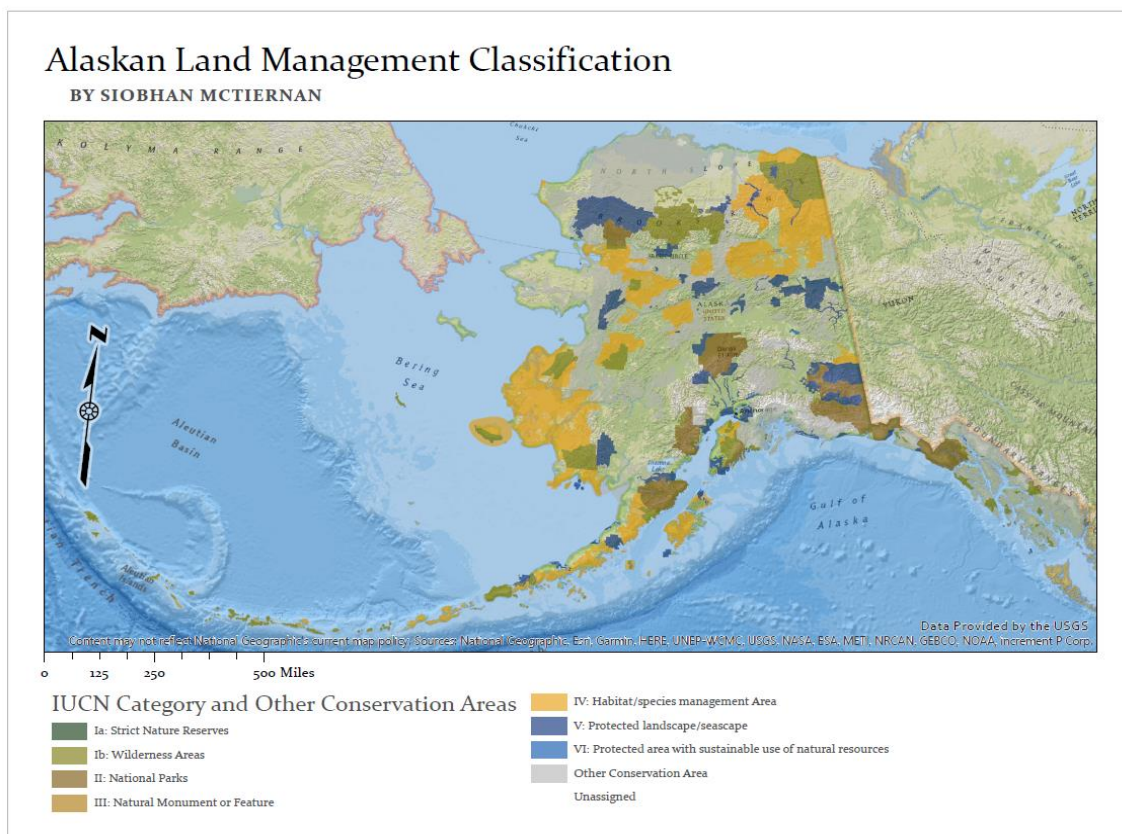


Figure 6: Alaska land management classification map showing the IUCN category and other conservation areas located within Alaska.

Following the earlier discussion, the Federal Government manages 61% of the state of Alaska, which includes many protected areas. When it comes to protected areas, there are multiple reasons why land becomes qualified for and desired by the Federal Government to be owned, managed, and protected. According to the International Union for Conservation of Nature (IUCN), the definitions of protected areas management types, there are six categories for protected areas with are internationally recognized definitions. *Figure 6* illustrates the International Union for Conservation of Nature's (IUCN) different land management classifications and where they are located in Alaska.

Table 1: Table shows IUCN Categories of protected areas' definitions so that they are all internationally recognized with the same criteria. Once land is classified into this categorical system, protected areas are then easier to compare at a global, national, or in this case—regional scale (Borrini-Feyerabend et al., 2013).

Protected Area Category and International Name	Management Objectives
Ia - Strict Nature Reserve	Strictly protected areas set aside to conserve biodiversity and, possibly, geological/geomorphological features, where human visitation, use and impacts are strictly controlled and limited to ensure protection of the conservation values. They serve as indispensable reference areas for scientific research and monitoring.
Ib - Wilderness Area	Large unmodified or slightly modified areas, retaining their natural character and influence, without permanent or significant human habitation, which are protected and managed so as to preserve their natural condition.
II - National Park (ecosystem protection; protection of cultural values)	Large natural or near natural areas set aside to protect large-scale ecological processes, along with the complement of species and ecosystems characteristic of the area, which also provide a foundation for environmentally and culturally compatible spiritual, scientific, educational, recreational and visitor opportunities.
III - Natural Monument	Areas are set aside to protect a specific natural monument, such as a landform, sea mount, a cave or even a living feature such as an ancient grove. They are generally quite small areas and often have high visitor, historical or cultural value.
IV - Habitat/ Species Management	Areas dedicated to the conservation of particular species or habitats. Many Category IV protected areas need regular, active management interventions to meet their objective.
V - Protected Landscape/ Seascape	An area where the interaction of people and nature over time has produced a distinct character and significant ecological, biological, cultural and scenic values, and where safeguarding the integrity of this interaction is vital to conserving nature and sustaining other values.
VI - Protected Area with Sustainable Use of Natural Resources	Protected areas that conserve ecosystems and habitats, together with associated cultural values and traditional natural resource management systems. They are generally large, with most of the area in a natural condition and part under sustainable natural resource management. Low-level non-industrial use of natural resources compatible with nature conservation is seen as one of the main aims of this type of protected areas.

Definitions of each category are listed in *Table 1*; there are notable differences between each categories' objectives. Some categories have more restrictive practices for land utilization as seen in category's I-IV; while others focus on sustainable and/or conservation efforts seen in category's V and VI. There are specific management objectives listed in the table, but they all aim to fulfill such objectives. Management objectives include conserving composition, structure and functionality for evolution potential and biodiversity and contribute to regional conservation strategies (Borrini-Feyerabend et al., 2013; Dudley, 2008), as well as maintaining diversity of habitat, landscape, species and ecosystems and be a sufficient size to ensure integrity and long-

term maintenance for conservation targets or be able to expand to achieve these targets (Dudley, 2008). Moreover, they plan to maintain values as to why it is being protected and function under guidance or management plan and a monitoring or evaluation program supporting adaptive management. And also they must have a clear, equitable and effective governance system (Borrini-Feyerabend et al., 2013; Dudley, 2008).

These protected areas are also managed with the intention to: “*conserve natural and scenic areas of national and international significance for cultural, spiritual and scientific purposes;*” “*deliver sustainable benefits to resident and local communities consistent with the other objectives of management;*” “*facilitate low-impact scientific research;*” as well as provide educational opportunities and use adaptive management strategies to improve effectiveness of governance and management over time (Borrini-Feyerabend et al., 2013).

With this as context, the managerial responsibilities esteem to achieve conservation. According to the World Conservation Strategy meeting of IUCN and other international environmental protection agencies: “*conservation is the management of human use of the biosphere so that it may yield the greatest sustainable benefit to present generations while maintaining its potential to meet the needs and aspirations of future generations. Thus conservation is positive, embracing preservation, maintenance, sustainable utilization, restoration, and enhancement of the natural environment*” (International Union for Conservation of Nature and Natural Resources et al., 1980). In other words, this concept of conservation or preservation calls to consciously protect i.e.

mitigate or eliminate damage to nature in order to improve native species, habitats or resilience are these protected areas ultimate driving factors.

This is very similar to the definition for sustainable development as noted in the 1987 Brundtland Commission which is: “*Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs*” (World Commission on Environment and Development, 1987, p. 16). With that said, it is very important to note that sustainable development, while part of conservation, often omits the aspect of the IUCN definition of conservation where human wellbeing is improved because of the mindfulness of managing natural resources (Sustainable Development Commission, 2019; World Bank, 1978; World Commission on Environment and Development, 1987). While the Brundtland Commission sustainable development definition is universally used, leaving out that aspect makes it less adaptable for areas practicing conservation as well (such as parts of Alaska like National Parks). The definition of conservation by the IUCN is more inclusive and therefore is more connected to activities taking place in many parts of Alaska such as National Parks or any of the other IUCN categories of protected areas mentioned in *Table 1*.

National Parks and Indigenous Peoples History

National Park Service

Congress established Yellowstone National Park in 1872 which sparked a worldwide national park movement (Kieley, 1940; National Park Service, 2018). Today, there are more than 100 Nations and nearly 1,200 parks or preserves with equivalent intentions. The United States authorized the establishment of additional national parks

and monuments some of the largest were carved out of federal lands in the West and administered by the DOI (National Park Service, 2018). In 1916, President Woodrow Wilson signed an act to create the National Park Service. This was a new DOI bureau was responsible for protecting the 35 established National Parks (at that time) under the Organic Act stating that *"the Service thus established shall promote and regulate the use of the Federal areas known as national parks, monuments and reservations...by such means and measures as conform to the fundamental purpose of the said parks, monuments and reservations, which purpose is"* ... the national park mission ... *"to conserve the scenery and the natural and historic objects and the wild life therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations. (U.S.C., title 16, sec. 1.)"* (Dilsaver & Jarvis, 2016; Kieley, 1940).

The NPS later absorbed 56 national monuments from the Forest Service and the War Department under the Executive Order (EO) in 1933. That EO as well as the General Authorities Act of 1970, enabled parks to include area of historical, superlative natural, recreation, and scientific importance (National Park Service, 2018). These were large movements in the development of what is recognized today park services. The NPS released its latest volume of Management Policies in 2006 (Department of the Interior & National Park Service, 2006). This volume opens stating how the NPS administrators serve beyond the spectrum of National Parks themselves; they serve a range of conservation and recreation needs for the nation. Some of the services they administer to include: National Register of Historic Places, National Historic Landmarks Program,

National Natural Landmarks Program, National Maritime Heritage Grants Program, Rivers, Trails and Conservation Assistance Program, Tribal Heritage Preservation Grants Program, and National Heritage Areas Program (Department of the Interior & National Park Service, 2006).

The NPS now comprises more than 400 areas covering more than 84 million acres recognizing these areas for protection under various acts of Congress. Areas added to the NPS are generally made under acts of Congress but the Antiquities Act of 1906 also gives the President authority on federally managed lands (National Park Service, 2018). Additionally, the Secretary of the DOI often provides recommendations supplied by the NPS Advisory Board to Congress regarding areas that could be considered for addition to the NPS (Kieley, 1940; National Park Service, 2018). The NPS still strives to meet its original goals while today also partaking in many other responsibilities. Some of which include “*guardian of our diverse cultural and recreational resources; environmental advocate; partner in community revitalization, world leader in the parks and preservation community; and pioneer in the drive to protect America's open space*” (National Park Service, 2018).

Alaska National Parks

Some of the first national parks and monuments in Alaska were created before the establishment of the park service in 1916 (Norris, 2017). Sitka National Monument was established in 1910 and Old Kasaan National Monument established in 1916 were later joined by the growing parks. Stemming into the 1920s, there were two other national monuments (Katmai in 1918 and Glacier Bay in 1925) and a national park (Mount

McKinley in 1917) established in Alaska (Antonson & Hanable, 1987; National Park Service, 2019b; Norris, 2000, 2017). As previously mentioned, 56 national monuments were absorbed into the National Parks Service under an EO in 1933, so just because something isn't called a 'park' does not mean it is not managed by the NPS (National Park Service, 2018). There were no new National Parks established within the 40 years between the establishment of Glacier Bay National Monument and the passage of the Alaska Native Claims Settlement Act of 1971; instead, there was removal of Old Kasaan National Monument (1955) and growth in their other three established units (National Park Service, 2018).

During that time, there were many studies performed for potential boundary expansion and also resource management by researchers and park staff (Norris, 1996, 2017; Rawson, 2001). The research also played a large role in understanding habitats and migration and resulted in the expansion of monument or park acreage (Catton, 1997; Norris, 1996). Many monuments, parks, and preserves were established in order preserve areas of historic significance or in the name of science (Antonson & Hanable, 1987; Norris, 2000, 2017); however, while areas managed by the NPS still hold those values the amount of land cover and management complexity has grown significantly.

A new era of NPS emerged when President Richard Nixon signed the Alaska Native Claims Settlement Act (ANCSA) in 1971. This act gave the authority to the Secretary of the DOI to claim up to 80 million acres for addition or creation of national parks or other conservation areas within a seven-year period (Williss, 1985). The NPS—being unprepared to evaluate such quantity of land—looked to studies by the University

of Alaska done in 1967 and 1968, which reported on potential National Natural Landmarks and dispatched personnel into the field in 1972 and 1973 to conduct environmental Impact statements (EIS) for proposed parklands (Norris, 2017; Williss, 1985). Many proposals such as that for Bering Land Bridge National Park, Cape Krusenstern National Park, and Wrangell- St. Elias were primarily suggested for protecting an area for scientific research studies and analysis (Norris, 2017).

After the completion of the environmental assessments and proposed areas, both the NPS and Congress knew that more information was needed to determine the proposed areas viability. The DOI sought insight from the Cooperative Park Studies Unit (CPSU) at the University of Alaska, Fairbanks (UAF) (Williss, 1985). This program had two primary programs of biology and resource management (Williss, 1985). CPSU's natural resource component was handling contracts that related to visitation, biologic diversity, biological surveys at proposed park sites such as Gates of the Arctic, Chukchi-Imuruk, and Glacier Bay National Monument by the end of 1973 (Williss, 1985). This program also analyzed the cultural resource components such as traditional livelihoods of Eskimo in Kobuk Valley National Park and subsistence studies of the Aniakchak, Yukon-Charley Rivers, and Gates of the Arctic; and by the 1980s there had been similar studies done for the remaining new or expanded parklands (Norris, 2017; Williss, 1985). Each under the DOI and keeping the NPS mission, but also have created missions or statements of purpose unique to each parks' goals.

Table 2: This table was created by the Department of the Interior which oversees federal land management territories including those in Alaska. The table below is of the National Parks and Preserves in Alaska (Department of the Interior, 2019, p. 11).

NPS Park Units by Region				
Alaska				
1. Alagnak Wild River	7. Denali NPres	13. Katmai NPres	19. Noatak NPres	
2. Aniakchak NM	8. Gates of the Arctic NP	14. Kenai Fjords NP	20. Sitka NHP	
3. Aniakchak NPres	9. Gates of the Arctic NPres	15. Klondike Gold Rush NHP	21. Wrangell-Saint Elias NP	
4. Bering Land Bridge NPres	10. Glacier Bay NP	16. Kobuk Valley NP	22. Wrangell-Saint Elias NPres	
5. Cape Krusenstern NM	11. Glacier Bay NPres	17. Lake Clark NP	23. Yukon-Charley Rivers NPres	
6. Denali NP	12. Katmai NP	18. Lake Clark NPres		

As mentioned earlier, today, federal land covers nearly 60 percent of Alaska, approximately 222 million acres (*Land Ownership in Alaska Fact Sheet, 2000*; Norris, 2007). Of that, 57.5 million acres are designated wilderness and 16.5 million acres of proposed wilderness areas (Norris, 2007). These designated wilderness areas in Alaska are approximately 54 percent of the nation's wilderness, but only 26 percent of public lands in Alaska (Norris, 2007). The National Park service in Alaska oversees the 23 National Parks and Preserves throughout the state seen in *Table 2* (Department of the Interior, 2019a, p. 11). The expansion of parklands is also largely attributed to the signing of the Alaska National Interest Lands Conservation Act (ANILCA) by President Jimmy Carter which created or expanded lands of thirteen parks.

Alaska National Interest Lands Conservation Act

Alaska National Interest Lands Conservation Act (ANILCA) was created in signed by congress in 1980 (Department of Natural Resources, 1980). This piece of legislation in Title II, allocated 104 million acres of Alaskan land and the resources it contains for long lasting protection (Department of Natural Resources, 1980). This includes many of the National Parks such as Lake Clark National Park and Preserve and parts of Denali

National Park and Preserve; however, some parks like Klondike Gold Rush National Historic Park which predates the signing of ANILCA is not a park that practices the ANILCA legislation (although it does practice many the laws that ANILCA parks follow – this will be expanded on in Chapter 4).

The ANILCA legislation recognized the significance of traditional subsistence as a cultural value practiced on many of the park lands in Alaska by Natives and non-Natives and thus important to American heritage (National Park Service, 2019e). It also recognized the importance of preserving ecosystems unimpaired, with natural and healthy fish and wildlife populations to have continued use for future generations of subsistence users both local and rural (National Park Service, 2019e). ANILCA mandates that the NPS must have close working relationships between park managers and subsistence users to maintain the balance of meeting the goal of the law by creating a balance between the physical, social, and cultural needs for subsistence users. And that *“subsistence is a fundamental value and day-to-day use of the parks, monuments and preserves created by ANILCA”* (Lake Clark National Park and Preserve, 2017a).

Title VIII of the ANILCA legislation outlines subsistence management and the uses approved on federal public land (including land managed by the NPS). Title VIII section 803 of ANILCA states that under federal law, subsistence uses means *“the customary and traditional uses by rural Alaska residents of wild renewable resources for direct personal or family consumption as food, shelter, fuel, clothing, tools, or transportation; for the making and selling of handicraft articles out of nonedible byproducts of fish and wildlife resources taken for personal or family consumption, for*

barter, or sharing for personal or family consumption; and for customary trade”

(Department of Natural Resources, 1980).

Title VIII, section 804, of ANILCA also includes a rural preference. This is noted in ANILCA stating that, “*except as otherwise provided in this Act and other Federal laws, the taking on public lands of fish and wildlife for no wasteful subsistence uses shall be accorded priority over the taking on such lands of fish and wildlife for other purposes”* (Department of Natural Resources, 1980). This rural priority is intended to assure that in times of scarcity, subsistence users will be given priority over other users to hunt and fish on federal public lands. This is done with the oversight of the Federal Subsistence Management Program to ensure that rural Alaskans will be able to continue sustainable subsistence practices for generations to come.

Indigenous Peoples Land Title and Historical Homelands

While some areas may be legally recognized as Indigenous reserves under treaty rights by Indigenous Peoples claiming their territory (internationally recognized under the provisions of United Nations Declaration on the Rights of Indigenous People (UNDRIP) and Interior Labor Organization (ILO) 169 and recognized by the state of Alaska by Indian Reorganization Act (IRA)) other collective lands are subject to title claim (Metcalf, 2010). For example, in 1929, the Alaska Native Brotherhood (ANB) sued the United States government for developing Glacier Bay National Park and the Tongass National Forest on the land claims of the Indigenous Peoples of Southeast Alaska. The lawsuit was filed into the Federal Court of Claims who responded stating that the ANB

was not a “*federally recognized tribe*” and therefore ANB’s suit over aboriginal land claims was dismissed (Metcalf, 2010).

In 1935, a petition from ANB was sent to the U.S. Congress who later approved their petition, recognizing the Tlingit and Haida people as a singular tribe. This allowed the claim for land to be made in 1936 to be recognized by the Federal Government. Once Alaska became a state in 1959, the Federal Registrar was later amended in 1993 by the Assistant Secretary for Indian Affairs to recognize all Alaskan tribes. In 1994, the Assistant Secretary for Indian Affairs also re-recognized the Tlingit and Haida and instated an Act that required the DOI to consult with Congress before removing any tribes from the list (Central Council Tlingit & Haida Indian Tribes of Alaska, n.d.).

The 1971 Alaska Native Claims Settlement Act (ANCSA) was established with the intent to resolve these longstanding issues of land title claims by returning 44 million acres of land and \$963 million to be divided between Tribal Corporations. This, however, only included legally recognized leadership (Dayo & Kofinas, 2009; Hume, n.d.). The land allocated to the Indigenous Peoples through ANCSA does not overlap with any of the National Park lands; therefore, their traditional practices are managed within the boundaries of the national parks but are allowed on ANCSA lands.

Additionally, the Central Council of the Tlingit and Haida Indian Tribes in Alaska explains how in 1975, the Indian Self-determination Act (PL 93-368) was passed that required federal agencies, and particularly the Bureau of Indian Affairs (BIA) to contract with Natives for programs that were designed to benefit Natives (Central Council Tlingit & Haida Indian Tribes of Alaska, n.d.). The BIA in Alaska works with the Assistant

Secretary for Indian Affairs in the Department of the Interior to work with federally recognized tribes as well as ANCSA village and regional corporations (Central Council Tlingit & Haida Indian Tribes of Alaska, n.d.)

Constructed Boundaries

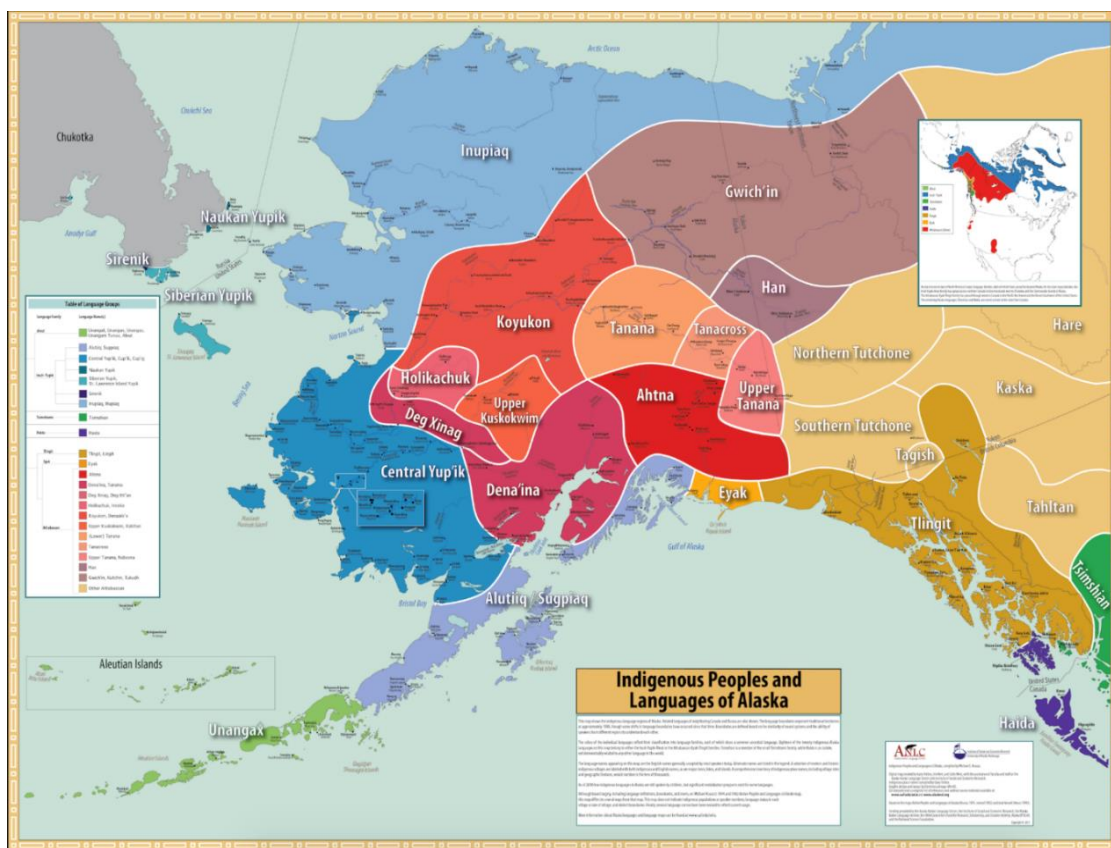


Figure 7: This map, based on the maps developed by Michael Krauss in 1974 (revised in 1982) and later updated (2011) at the Alaska Native Language Center, illustrates the Indigenous Peoples Languages of Alaska. It features 20 Native Indigenous languages and features more than 270 Native place names for villages and bodies of water (Krauss et al., 2011).

The map shown in *Figure 7*, illustrates the Indigenous Peoples Languages of Alaska. It shows where the approximate boundaries for each of the main Indigenous

languages spreads with exclusion of dialect variation (Krauss et al., 2011). Based on language usage, this map presents the general extent to which each language historically spread and where many of these unique traditional practices were developed and are continually evolving. This historical distributions do not conform to defined rectangular borders in which western society utilizes, but naturally follows the landscape and is being defined by mountains, rivers, kin differentiation, or careful analysis of individual speech patterns (Krauss et al., 2011). These diverse languages represent the major Indigenous Peoples' populations depicting 20 Indigenous languages and more than 270 Native place names for villages and bodies of water (Krauss et al., 2011).

Nature Conservation, Parks, and Indigenous Peoples

From a political viewpoint, Parks in Alaska have different policies, laws, and regulations they must follow in order to meet the park mission; however, those sometimes limit traditional practices on parklands. While this land is not entirely occupied by Indigenous Peoples, it is the foundation from cultural ties and traditional practices originate and the collaboration between Indigenous communities and National Parks is important so that they can sustain their living culture and be more resilient in an uncertain future (Forbes, 2018). Some National Parks, particularly those without an enabling legislation for subsistence, have limitations on what those parklands can be used for. For example, Skagway National Park does not have an enabling legislation that allows for subsistence or Glacier Bay National Park which does have an enabling legislation for subsistence but enforces limitations (such prohibiting acts of hunting, limits the amount of fishing, and prohibits gathering some invertebrate and plant

resources) (Thornton, 2008). So, while there is a fundamental connection between conservation and well-being of Indigenous Peoples, the activities of Indigenous People are not always permitted on parklands based on the enabling legislation regulations even if activities have been proven to be sustainable over thousands of years (Forbes, 2018). There of course is rationale behind the creation of these laws, regulations, acts, and policies (which will be identified and defined in Chapter 4) in that they are meaningful and guiding yet generic enough to span the entirety of the United States. This research dives into background on policy that is both applicable to all National Parks throughout the United States as well as those that are Alaska specific. In this process of understanding policy, this research also asks questions regarding the efficiency of the current policies for both the NPS and the Indigenous communities. Some of these questions asked to NPS and Indigenous community representatives include do the current policies fit the needs of National Parks in Alaska? Do the current policies fit the needs of surrounding Indigenous communities in Alaska? What, if anything, can be changed, added, or removed? They were asked in order to gain an inclusive understand of how the policies are influencing operations of the parks and the people both within and surrounding parklands.

With that said, there has been a complicated past between National Parks and Indigenous communities— their dynamic is multifaceted and policy does in-fact influence on the ground activities. For example, John Muir, a celebrated conservationist who advocated for the creation of National Parks and the well-being of all things natural was not seen in the same light to those who inhabited the land prior who did not take to

losing their land favorably. Taking a deeper look at the situation from an indigenous perspective, *“if the Tlingit experience were explained by hours in a day, there would be 23.5 hours of steady cultural stability and prosperity followed abruptly by 30 minutes of upheaval, loss of balance, and fatality... [and if] it was nature [in the form of advancing glaciers] that first pushed the Tlingit out of Glacier Bay, then it was nature’s greatest western advocate, John Muir, who did it the second time”* (Forbes, 2018, p. 19). Muir wanting land pure, or without people, wrote in great detail the beauty and necessity of land needing protection inspired a dominant conservation movement of protecting land while simultaneously removing those who already resided there (Dowie, 2009; Forbes, 2018; Philippon, 2004; Stevens & De Lacy, 1997). His efforts swayed a large public and political audience which influenced the ways of life in Alaska.

By evicting people and/or changing, hindering, or abolishing practices, one can say that *“when conservationists first arrived, they literally took food off our plates. It’s happened over and over again”* (Dowie, 2009; Forbes, 2018, p. 20; Stevens & De Lacy, 1997). For many Alaskan Natives, cultural survival is linked to conservation issues such as maintaining healthy salmon habitats and forests so that subsistence and cultural practices can thrive, but survival and culture can also be linked to basic human rights of being themselves acting on their own land; in this manner embracing conservation means confronting the painful memory of the loss of sovereignty (Dear & Myers, 2005; Forbes, 2018).

The homeland landscapes of the Indigenous Peoples are intertwined with National Parks. They share the same recourses and both are concerned about the

longevity of the landscape for future generations (Dear & Myers, 2005). However, there are many divides rooted in capitalism, conservation, and clashing cultural values, which somehow need to be reconciled to begin healing the wounds of the past (if it even can). Some of the greatest concerns for Indigenous People is the future of subsistence resources which is foundationally overlapped with the mission of National Parks of preserving land unimpaired for future generations (Gates of the Arctic National Park and Preserve, 2019). Other at large concerns are trust, culture loss (including language, self-sufficiency, and practices), and substance abuse (Dear & Myers, 2005; Forbes, 2018; Harmon, 1987; Stevens & De Lacy, 1997). While this research is not looking at every concern, it was conducted to bring insight to some of the major concerns with the aspiration of gathering and analyzing a cross-section of expertise and perspectives regarding the collaboration between National Parks and Indigenous communities which will be shared to inform the public of applied NPS policy, collaboration, and resilience efforts being made in Alaska.

Community Resiliency

As previously mentioned in the Conservation of Nature section within this chapter, the sustainable development definition by the Brundtland Report of 1987 and the IUCN definition of conservation are very similar. While sustainable development definition can include aspects of conservation in practice, it is not explicitly mentioned. However, the broadness of the IUCN conservation includes a similar sustainability definition but also has more aspects relating to mindfully managing resources. Since people are tied to their place and space; having mindfulness of these conservation and

sustainability for both the environment and/or built environment is a great benefit for human wellbeing and longevity— especially in places practicing both such as Alaska with its many preserved areas. With that said, overall, the Brundtland Report definition of sustainable development and IUCN definition of conservation, while different are still in some ways intertwined by embedding sustainable thinking, which is important for human and environmental wellbeing. This section covers the foundation to sustainable development and community capitals and how through investing in community capitals, sustainable development goals can be met by promoting sustainable benefits to human wellbeing (in reference to research question three).

Sustainable Development

Sustainable development has been described in many ways but the most frequently quoted definition is from *Our Common Future*, also known as the Brundtland Report: “*Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs*” (World Commission on Environment and Development, 1987, p. 16). At its core, sustainable development can be interpreted as an approach to development that through the awareness of environmental, social, and economic limitations attempts to balance needs (Sustainable Development Commission, 2019). Development is often driven by needs and sometimes proceed without the full consideration of impacts and potential unintended consequences, such as that of irresponsible banking causing a financial crisis or fossil fuel based energy contributing to global climate change (Sustainable Development Commission, 2019). Unsustainable development can result in severe

consequences over time which does not “[meet] the basic needs of all and extending to all the opportunity to fulfil their aspirations for a better life” (World Commission on Environment and Development, 1987, p. 16).

In general, sustainable development faces its own challenges; it is in no way a ‘one shoe fits all’ approach. Unique places with limited resources or other obstacles must, to the best of their ability, find a way to adapt techniques to their circumstances or find alternative means. In Arctic, sustainable development looks far different than the techniques used in California; and California’s techniques can look far different than that of Iowa, New York, or Florida because each place, and each area in each place, has different needs, resources, and methods to fit those needs. Historically, the concept and actions of operating sustainably in the Arctic had reflected that of other regions since environmental consciousness became more frequent as societies developed and economies grew (Petrov et al., 2017). Arctic sustainability researchers often focus on social-ecological systems (SES) for analysis purposes of measuring concepts of resilience, adaptation, robustness, and ability to thrive (Arctic Council, 2016; Graybill & Petrov, 2020). SES is the combination of the natural and social phenomena and processes intertwined by mutual dependencies and various exchanges often thought of through the lens of ecosystem services which explicitly mediate the two systems (Arctic Council, 2016; Graybill & Petrov, 2020).

As previously mentioned, Alaska has vast biodiversity with various climactic differences across the entirety of the 420 million acres—these areas have different natural and social subsystems. Therefore, this research also acknowledges a specific Arctic-

focused definition of sustainability proposed by Arctic-FROST research coordination network, which was developed over half a decade with scholars and Arctic community members (Petrov, 2014). The proposed Arctic-FROST definition understands sustainable Arctic development as the “*development that improves the health, well-being and security of Arctic communities and residents while conserving ecosystem structures, functions, and resources*” (Graybill & Petrov, 2020, p. 3). As a definition specific to Arctic regions it calls attention to ecology, socioenvironmental justice, and equity while living within the local limitations and resources (Agyeman et al., 2003). Additionally, it allows for an action-oriented approach by acknowledging that sustainability is a process and an outcome which builds off of long-term perspective for multigenerational success (Petrov et al., 2017). This research will be focusing on how sustainable development is intergraded in National Parks throughout Alaska and identify projects that are noted by park staff who are working on off location which can but is not limited to contributing to local Indigenous communities for sustainable community development.



Figure 8: Sustainable Development Goals adopted by the UN General Assembly in 2015. These 17 goals and their 169 targets are a global development agenda until 2030 (Diem, 2017; United Nations, 2015) Image (BP, 2019).

The 1992 conference on Environment and Development, or the Earth Summit, and the United Nations' Rio+20 conferences, *The Future We Want*, reports helped build upon the Brundtland Commission and outline a “*framework for action*” (Diem, 2017). The United Nations (UN) 2030 Agenda for Sustainable Development building Sustainable Development Goals (SDGs) off of the Rio+20 action framework (United Nations, 2015a). These SDGs list 196 global development targets under 17 defined goals shown in *Figure 8* (illustrated by (BP, 2019)).

While SDGs are not legally binding, nations are expected to take ownership and establish frameworks to achieve these goals (United Nations, 2015a). And these values of sustainable development are in many ways intertwined with the mission of the NPS being that they are promoting the sustainability of earth's resources for future generations. Such as the maintenance of earth's atmosphere, land, and biodiversity and conserving both renewable and non-renewable resources. Alaska National Parks have an environmental commitment and that is often accomplished through sustainable actions. While their resources published by the Parks themselves about their Green Initiatives (such as recycling, water filling stations, minimizing light pollution, or making green purchases and contracts) (Denali National Park and Preserve, 2018), sustainable actions (conservation, efficiency, and alternative sources) (Denali National Park and Preserve, 2018), or research (Glacier Bay National Park and Preserve, 2019; Lake Clark National Park and Preserve, 2017b), there is not much literature about the specific actions Alaska National Parks are taking regarding sustainable development. This research aims to identify specific projects or actions of the NPS regarding sustainable development and

also understand how that ties into the resilience of surrounding Indigenous communities for sustainable community development.






Community Capitals

“Capital is any type of resource capable of producing additional resources (Flora et al., 2003, p. 165)...When those resources or assets are invested to create new resources, they become capital” (Flora et al., 2003, p. 9). Moreover, when these resources are reinvested to create new resources, they are referred to as “capital,” which is both an end and a means to an end since it is through the balance of capitals and capital reinvestment that sustainable strategies emerge to address future impacts to a community making communities resilient to these changes (Beaulieu, 2014; Emery et al., 2006, p. 5; Flora et al., 2003; Wichtner-Zoia, 2013).

Every community has supply and demand for goods and services, many of which results require in person interactions and a flow of resources. For example, someone may need supplies to patch a roof, they purchase supplies from the hardware store which employs a community member, that community member pays a babysitter and so on. The community capitals approach is built on the idea that communities have assets and that these assets can be reinvested to create more assets; when community assets are not invested in, the balance and health of a community will likely begin to decline (Emery et al., 2006). All communities have unique characteristics and resources that intertwine and work together allowing communities to grow. Identifying a community’ unique characteristics can be challenging but it is essential for these unique characteristics to be recognized in order for a community to flourish since it targets key areas for reinvestment

(Wichtner-Zoia, 2013). This research also identifies several community capitals and projects (since they are directly related to or were established from consultation with Indigenous communities) which are key for Alaska National Parks investment or reinvestment that can contribute to sustainable community development.

Table 3: Overview and examples of the seven community capitals (Beaulieu, 2014).

	<i>DEFINITION</i>	<i>EXAMPLES</i>
 Natural	The quality and quantity of natural and environmental resources existing in a community.	Parks; lakes; rivers; wildlife; forestland; farm land; mountains; other natural resource features.
 Cultural	The values, norms, beliefs and traditions that people inherit from the family, school and community. Also includes material goods produced at a specific time and place (such as paintings, books) that have historical or cultural significance.	Cultural events/festivals; musical heritage, libraries; museums; multi-lingual populations; historical associations.
 Human	Attributes of individuals that provide them with the ability to earn a living, strengthen community, and otherwise contribute to community organizations, to their families, and to self-improvement (Flora et al. 2004). It includes access to education and knowledge development, training and skill building activities and efforts to build and expand local leadership.	Formal and informal educational institutions; workforce training programs; adult and youth leadership programs; lifelong learning activities.
 Social	Connections existing among people and organizations that help make things happen in the community. Includes close ties that build community cohesion (bonding) as well as weaker ties with local and outside people and organizations that help promote broad-based action on key matters (bridging).	Activities that build trust among people and groups of different races and ethnic backgrounds; citizen involvement in community discussions and events; community celebrations or parades; involvement in civic and service groups; organizations that link diversity of people and organizations together.
 Political	The ability to influence and enforce rules, regulations, and standards. Access to individuals and groups with the power to influence decisions. Participating in civic discourse on difficult public issues.	Elected and appointed government officials; citizen participation in issue forums; Congressional representatives and staffers; political organization leaders; voting rates in local, state and national elections.
 Financial	The variety of financial resources available to invest in local projects or economic development initiatives. Efforts to build wealth to support community development activities.	Community foundations; grants; micro-loan programs; revolving loan funds; community development financial institutions; banks.
 Built	Represents the infrastructure of the community – the basic set of facilities, services and physical structures needed by a community.	Broadband and other information technologies; utilities; water/sewer systems; roads/bridges; business parks/incubator facilities; hospitals/health care buildings; main street buildings; housing stock.

The community capitals framework was developed to map strategies and impacts of a community's well-being (Beaulieu, 2014). When communities are able to leverage all of their capitals, a more thriving and sustainable community emerges (Flora et al.,

2003; Wichtner-Zoia, 2013). The seven types of capital (*Table 3*) are natural cultural, human, social, political, financial, and built. The ones focused on specifically in this research is cultural capital, financial capital, and a combination of human and social capital. These were selected because the research is focusing on the investments made on behalf of the NPS who's main focus is natural capital, who does not prioritize infrastructure or development (built capital), and in this relationship, does not take part in politics or political capital. Whereas this research focuses on aspects which the NPS has some ability to allocate resources as investment in Indigenous communities cultural, financial, and human/social capitals and thus invest a sustainable and resilient future by investing in those aspects.

For example, ANILCA preserving subsistence rights is a feature that promotes resiliency by maintaining the health of the community by serving cultural, human/social, and economic capital in its practice. Subsistence in Alaska takes on several aspects such as the activities of planning, harvesting, preparation, and potential sale of resources for consumption as well as cultural meaning and knowledge transfer associated with the activities (Vande Kamp, 2000). In rural Alaskan communities there is a “*mixed subsistence market economy*” where there is a subsistence sector within the economic and social circles and promotes resiliency because these circles support each other through the practice of subsistence (Wolfe, 1984, pp. 252–253). Ultimately, subsistence ties to those capitals and contributes to community resiliency since the action is legally protected. This study aims to get further understanding on specific investments are done by the NPS for Indigenous communities to also promote resiliency.

Summary

All the subjects discussed in Chapter 2 were done so to improve the understanding of the relationship between the National Park Service and Indigenous Peoples in the context of sustainable community development. And in doing so, the background for the following sub-questions created to answer the research questions (covered in Chapter 1) are as follows:

These sections addressed in Chapter 2 also helped in the refining research problems and knowledge gaps of NPS historic relationships, land ownerships, and Indigenous Presence in Alaska and how NPS in Alaska is different through ANILCA. Which resulted to the development of the research questions and objectives in Chapter 1. Currently there is little empirical evidence that National Parks are beneficial for local communities and in fact can cause harm to community development and longevity particularly for Natives. This research aims to contribute to the literature regarding how Alaska National Parks specifically are taking actions to move toward sustainable community development through working with Indigenous communities, investing in community capitals, and practicing sustainable development.

CHAPTER 3

METHODOLOGY

Overview

To answer the research questions proposed in this qualitative study the application of document review and semi-structured interviews were used to create a narrative regarding National Parks and Indigenous Peoples relationships through understanding of applied policies, stakeholder influence and sustainable efforts. The document review includes literature (such as books, journals, publications, etc.), supplemental material provided by interviewees, as well as public information that is non-academic or officially peer reviewed (such as park stewardship strategies, online public articles, government policy manuals etc.). Interviewed participants consisted of representatives from (1) NPS DC Headquarters, (4) Alaska NPS Regional Office, (6) Alaska National Parks, and (4) Indigenous Peoples/Representatives. These confidential interviews were transcribed and coded for categorization based on which research question they are aimed to answer and are also included in the research conclusion/discussion. Information discovered through interviews was then supported by documents pre-and post-interviews to triangulate the most applicable information that is used in the Chapter 4 results narrative. Through this combination of pre-interview document review, interviews, post-interview document review the research questions were answered using multiple sources of expertise and perspectives to answer the questions as completely and comprehensive as possible.

Document Review

Document review is often used in qualitative research in combination with other methods, such as interviews, participant or non-participant observation, or artifacts, as a means of triangulation to reduce potential bias and enable conclusive and credible results (Bowen, 2009; Eisner et al., 2017; Yin, 1994). Triangulation is essentially the “*combination of methodologies in the study of the same phenomenon*” (Bowen, 2009; Denzin, 2017, p. 291). For this study, documents that were analyzed were: (1) National Park Service online and printed public documents; (2) peer reviewed research (i.e. books, journals, and articles) containing information regarding relationship and historical dynamics between the NPS and Indigenous People; (3) federal and state policies when applicable.

Methodology

through the use of documents and interviews

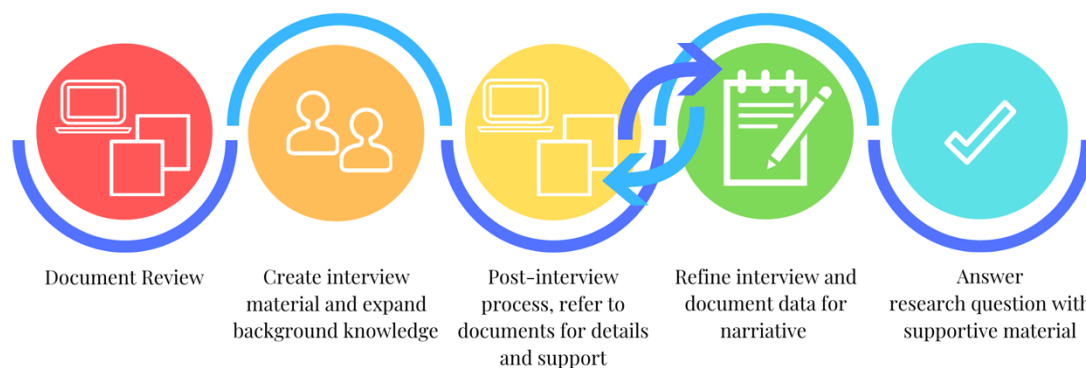


Figure 9: This methodology diagram illustrates the use of document review for informing the researcher and validating responses in the process of answering the research questions post-interview and document review.

Figure 9 displays how document review was utilized throughout the entirety of this research to answer questions. For example, processes would include actions such as: prior to the formation of interview questions and interviews themselves, the researcher had to first review documents, to find background information as to not enter the study with no prior knowledge on the topics. The documents that were reviewed were on the topics of policy, projects, land management, and community capitals as well as the history of the National Park Service, National Parks in Alaska, and Indigenous Peoples history, and Indigenous Peoples relationships (past and present) with the NPS. The rationality of having document review on these topics was so that with the background information the researcher could have constructive interviews with some insight on the topics; this would enable the researcher to construct IRB approved questions and any impromptu follow up on questions to experts on the topics. The documents that were selected were then referenced again, when applicable, post-interview as supplemental supporting material in Chapter 4.

Moreover, the documents were used to provide context and background for the literature review, developing questions for interviews, examining policies, validating projects of applied engagement, as well as derive comprehensive understanding regarding stakeholder dynamics, sustainable development and investments in community capitals. Applicable information gathered through document review is intertwined throughout the literature review, results, and discussion, for example the literature review Chapter 2 has a section on NPS policy, the question regarding policy was asked during the interview itself, when an interviewee would state a policy it was then listed in *Table 6*, documents

were then readdressed to get a more in-depth understanding of that policy *Table 7*, and further described in the Chapter 4 narrative. This method of document review, interviews, and then post-interview document review helped with triangulating what information was most pertinent to answering questions and add clarification on topics.

Interviews

This section describes the methods behind how interviewee qualified to be considered for participation, contacting potential candidates, and different recruitment techniques used. It also covers interviewee protection, informed consent, and semi-structured questions design and use. The interview practices and data use were approved by the University of Northern Iowa Institutional Review Board (research number 19-0138).

Interviewee Recruitment

Initial interview candidates for the National Park Service were first selected based on job title through the public database provided by the National Park Service. This “recruiter database” method provided a primary interviewee baseline requirement of working with Indigenous People in some capacity (i.e. past or present policy or project implementation). After compiling a synthesized list of potential candidates within each NPS sector of governance of the National Park Service, interviewees were called or emailed to determine interest or availability in participating in the study (Market Research Society, 2014). The second recruitment method for NPS employees was “snowballing” which consists of recommendations by contacted potential candidates. This method allowed for the participation of other employees who also fit what the study

is looking for or have experience that may be useful in a different division within the agency. Snowball recruitment was used upon initial contact (email or phone call) to contacts from the resettlement database (who may or may not have agreed to participate). It was later used with interview participants (at the beginning or end of the conversation) if they knew of any other potential contacts who may also be interested in participating. This method was much more successful than the continuous cold calling of contacts from the recruitment database, especially since those who were originally contacted have the connections and understand the dynamics of the agency, employee responsibility, and potential availability far more extensively than researcher contacting through the synthesized list.

Similarly, Indigenous Peoples representatives were identified primarily through the “snowballing” method, although some expressed interest upon primary contact from the recruitment database method. Potential interviewees were recommended through contacts made at the American Association of Geographers (AAG) meeting, through contacting via public information of various Indigenous Corporations and Tribal Leadership online, or through recommendations by NPS employees. These original contacts recommended potential interviewees that could provide insight or experience regarding the research topic. From the recommendations, interviewees were contacted and were selected based on interest, self-determination of experience of working past or present with NPS, and availability.

Email and phone call recruitment informed interviewees about: who the researcher was, how their personal contact information was gathered, the purpose of the

research, and their confidential contribution to the study (Appendix A and Appendix B). These recruitment methods also asked for participation and availability. If the candidate was interested but unavailable or did not feel qualified the researcher requested if they might have contacts that may be interested in participating in the study. If the researcher did not receive response, the researcher reached out one additional time before moving on to other potential interviewees.

Interviewee Consent

Prior to each interview taking place, the researcher provided interviewees with an informed consent form (Appendix C). The informed consent form outlined what the study consists of: what is being asked of participants, participant rights, and contact information of the researcher, and faculty advisor. This informed consent form was given to participants for their records and was either signed and returned to researcher or was approved via verbal consent.

Semi- Structured Interviews and Questions

Semi-structured interview questions (Appendix D) were made specific to each interviewee specialty, for four total semi-structured interview protocols: 1) NPS D.C. Headquarters, 2) Alaska NPS Regional Office, 3) Alaska National Parks, and 3) Indigenous Peoples/Representatives. To promote transparency and accuracy for questions that required specific details, each participant was provided the interview questions and research objectives in advance. Each interviewee sector was asked similar set of roughly twelve questions as well as some follow up questions and sub-questions. Each set of

questions however, had variations in question design to reference specific perspective, experience, or expertise from which the interviewee is representing.

For example, all participants were asked, *“Can you tell me about your background with Indigenous Peoples in Alaska?”* but specifically NPS were asked, *“Have you worked with topics relating to Indigenous Peoples of Alaska?”* While Indigenous People/representatives were asked, *“Have you worked with topics relating to National Park(s)?”* All question lists are available in Appendix D. Additionally, since these were semi-structured interviews, some interviewees were asked for more clarification or explored related topics (not on the official question list) to gain more insight on the relationship dynamics.



Figure 10: This figure illustrates level of perceived direct relational contact and how many interviews were conducted per each sector of expertise: (1) NPS DC Headquarters, (4) Alaska NPS Regional Office, (6) Alaska National Parks, and (4) Indigenous Peoples/Representatives.

Figure 10 was designed to illustrate how many interviews were conducted with each group of stakeholders and is not intended to imply larger numbers of interviews or more/less significance of sectors based on size; but rather, the perceived level of direct contact or influence. For instance, Washington D.C. Headquarters can be directly influential but more likely to influence other levels of NPS via policy development and analysis. The Alaska NPS Regional Office, while located in Alaska, is systematically more related to D.C. Headquarters and implements policy and helps National Parks directly, therefore there are relational ties to both Parks and D.C. (but not necessarily direct contact with the Indigenous Peoples). Individual Parks across Alaska are building relationships on the ground with the Indigenous Peoples; this is represented in the direct overlap of the mountain peak and sky in *Figure 10*. And moreover, Indigenous Peoples on the ground (represented with the mountain and trees) are also experiencing direct relationships (overlap) with parks and also are experiencing indirect impact from all NPS agency levels.

Interviews and Narrative

Interview Process and Analysis

There were fifteen total interviews for this work. Five of the interviews took place in person in a public area or office of the participants' choice and ten of the interviews took place via teleconference due to geographic accessibility or time constraints. All interviews were between approximately thirty minutes to just over an hour and consisted of twelve primary questions with occasional sub-questions to dive deeper into the primary question. There were also occasional follow-up or impromptu clarification

questions asked if needed. With participant consent and approval from IRB, the interviews were audio-recorded and transcribed. They will be stored for five years in a private and locked file.

For analysis purposes, interviews were compiled and coded in order to illustrate a synthesis of ideas of thematic categories and relationships (Galletta & Cross, 2013). By following the steps outlined by Galletta & Cross (2013), semi-structured interviews were transcribed and then repeatedly read in close detail to categorize and code responses based on their ability to answer the research questions (Galletta & Cross, 2013). In this case, primary colors of yellow, blue, and red were used as a symbol of each research question one, two, and three (Appendix E). These thematic codes segmented the data to be compiled into connected responses from the participants.

For example: for research question two, *“How are the practices of engagement understood and evaluated by key Alaska stakeholders?”* any question contributing to the second objective *“Distinguish current key stakeholders as recognized by National Parks and Indigenous People as influential components of land management and governance and identify the approaches/practices of engagement to understand their perceived influence on National Parks and Indigenous People.”* was coded in blue and out in to distinct sub-categories. The sub-categories to answer the objective were specifically: (1) any question about who are stakeholders and who do they work with and what rules do they also have to work with? (2) how do stakeholders influence the park? (3) How do they influence IP? (4) How do NP influence the Indigenous Peoples

(Positive/negative/both)? The interview protocol questions that were asked during the interview that fit into these sub-categories and were coded were:

1. Who are the key stakeholders in Alaska based on your understanding?
2. Do these different stakeholders influence land management and governance?
3. Do you know if this has an effect on Indigenous Peoples?
4. Do you know if this has an effect on National Parks?
5. Do the National Parks effect (positively or negatively or both) Indigenous Peoples cultural practices?
6. Can you give some examples?

All responses were useful in gathering a broad view of the relationships in Alaska but to synthesize for a non-repetitive and holistic narrative all responses were then analyzed for common patterns. Some of these common patterns include policies that were mentioned. For example, the majority policies mentioned are included in *Table 6* and the Chapter 4 narrative; then through document review the main policies (ones mentioned that answer research question one) were explained in *Table 7*. This process is again shown in *Figure 9*, where the researcher selected the policy mentioned in the interviews, explained the policy using supplemental documents, and then tied through the narrative the dynamic of policies to ultimately answer question one.

Table 4: Identification Codes for Interviewees.

Identification Codes			
NPS Headquarters Washington D.C.	NPS Regional Office (Anchorage)	National Parks in Alaska	Indigenous Persons or Indigenous Representatives
1DC	2R	6P	12IP
	3R	7P	13IP
	4R	8P	14IP
	5R	9P	15IP
		10P	
		11P	

Additionally, as part of the confidentiality agreement, interviewees names, positions, or other private information is omitted in finalized transcripts and thesis. Interviewees were assigned a code letter based on which sector they are representing seen in *Table 4*. Code letters were dependent on which agency or NPS category the interviewee was representing. Numbers were assigned at random to represent interviewees. These measures were taken to protect confidentiality and determine which pool of semi-structured interviews were asked to each interviewee. Since there are 15 interviewees, there was one representing NPS DC Headquarters, coded as 1DC; four from Alaska NPS Regional Office coded as 2R, 3R, 4R, 5R; then the six from individual Alaska National Parks were coded as 6P, 7P, 8P, 9P, 10P, 11P; and four Indigenous Peoples/representatives that were coded as 12IP, 13IP, 14IP, and 15IP. This coding was used to confidentially represent who is quoted in Chapter 4 as well as provide context for which expertise and perspective each person spoke from.

Narrative Format

The narrative approach has been used in many disciplines for qualitative research to allow the expertise of the interviewee to become the raw data used in answering the research question (Bleakley, 2005). This approach has been used to learn more about the culture, historical significance, and relationships of the interviewees (Butina, 2015; Hoshmand, 2005). Each of the research questions is answered by introducing what the section is aiming to answer. Each question then has a table or diagram displaying key details mentioned that aid in answering the questions created from the coded interviews and document review. These graphics are followed by a categorized narration of themes consisting of supportive evidence presented as quotations from interviewees, or summaries from supporting documents, as to provide a highly descriptive and detailed result of each theme (Merriam & Tisdell, 2015).

Some repetitive information, (such as policy explained through two different interviews or in two different overarching policies) were compiled and selected based on their clarity or impactful explanatory capacity in contributing to the conceptual framework of each question (Galletta & Cross, 2013). Additionally, some responses that were able to fit into two categories (such as responses serving as insights to both objectives one and two) were added to each category (separately) and were utilized in the narrative when applicable. Results do not always follow the exact format of the sub-questions and when appropriate, sub-questions were combined to construct a logical flow and explanation during narration. Nuances and irregularities, such as questions that were asked that were not on the interview protocol or dialogue unrelated to the question, were

additionally analyzed for significance and used when applicable. This flexible interview response was expected and why a semi-structured protocol, and not a structured protocol was used. Once the categories were synthesized, connections offered explanatory power which would later be created into an analytical narrative to answer each individual research question (Galletta & Cross, 2013).

Summary

Through document review the researcher was able to gain insights on the National Parks and Indigenous Peoples policy, history, and projects and therefore could create questions and enter into interviews with background. The interviews themselves were useful for synthesizing important aspects of the document review that helped refine Chapter 2 and outline the necessary information for answering research questions in Chapter 4. By interviewing a variety of participants from different agency levels of the NPS and Indigenous Peoples/representatives the research proposes a cross-section of generalized but expert viewpoints of people who are living in relationship with each other. Through this combination of pre-interview document review, interviews, post-interview document review the study's research questions were answered using multiple sources of expertise and perspectives as completely and comprehensive as possible with the goal of eliminating assumptions and personal researcher bias. Ultimately, these research methods were utilized to clearly outline the results in order to better understand relationship between National Parks and the Indigenous Peoples in the context of sustainable community development.

CHAPTER 4

RESULTS

“The way that I look at it, that these lands are their lands, that it is the job of the National Park Service to protect these public lands for the public-at-large, but also protect it for the Indigenous communities that have been these areas for thousands of years, and that there is much that we can learn from these Indigenous today about the resources and how we protect those resources. They understand what is going on, on the landscape much better than we do because of their long historical ties to the land. So, I think that our job as the park service is to protect the land, but protect the land and strong consultation with the Indigenous People who grounds are the park and who use the resources of the park.” - 9P

This chapter is designed in a narrative format using direct quotes from interviewees to accurately highlight different angles and perspectives to answer each of the three research questions covered in Chapter 2 through the processes described in Chapter 3. While each research question is rather different, the format of this chapter will be consistent having each research question within Chapter 4 start with either a table or graphic illustrating key information mentioned during interviews that was aimed in answering each question. Documents were used as supplemental supporting material to answer questions laid out in tables as well additional material from documents incorporated within the narrative (when applicable). Each question also has sub-sections that are categorized themes derived from each objective which were developed to create a narration of supporting quotations. Through answering each objective by breaking them down into themes, the coded quotations were also categorized and then implemented in the described flowing narration to ultimately answer each research question in a holistic manner.

Research Question 1: policies and approaches to the engagement of Indigenous Peoples

What are the policies and approaches to the engagement of Indigenous Peoples and Indigenous Knowledge exercised by the National Park System at the national, regional, and local level and how are these policies are implemented to create specific projects?

The first objective was designed to answer question one by “[*examining*] policies currently in place for Alaska National Parks regarding engagement and identify projects (for topics of conservation, recreation, education, and research) created from the engagement with Indigenous communities.” The objective was then organized into two themes of Policy and Specific Projects and Collaborative Activities which are the sub-sections within the narrative of answering research question one. The result is organized with a table created from document review, a table created by interview results, and quotations as direct sources of supporting descriptive material from interviewees of the policies, projects, and activities. Moreover, question one results were organized in the following format: introduction to national policy, Alaska-specific policy, examples of applied policy, gathered information through engagement, applied engagement examples.

Policy

Table 5: Definitions of the responsibilities established by the Director of the National Park Service and Secretary of the Interior. All of the information within this table is directly quoted from the NPS Laws, Policies and Regulations

Policies
<p>Policies are designed to improve the internal management of the NPS. They are not enforceable legal tools.</p> <p>An example of NPS policy is section 7.3.2.1 of Management Policies (2006), pertaining to the content and design of park brochures. (National Park Service, 2019c).</p>
Regulations
<p>Regulations are mechanisms for implementing laws and for enforcing established policies. Regulations have the force and effect of law, and violations of the same are punishable by fines, imprisonment, or both. NPS regulations published ... are basically detailed statements of how policies will be applied to the public. Once published in this form, they apply to everyone, and their violation may invoke a fine and/or imprisonment. The NPS also publishes regulations to tell the public how we will administer various program (National Park Service, 2019c).</p> <p>An example of NPS regulations include those subsistence management regulations for public lands in Alaska (50 CFR 100 (A-D)) (U.S. Government, 2019a).</p>
Executive Orders
<p>Executive Orders are issued by the President and provide direction to Federal agencies on a variety of issues (National Park Service, 2019c).</p> <p>An example of Executive Orders is Consultation and Coordination with Indian Tribal Governments (E.O. no. 13:175) (U.S. President, 2000).</p>
Laws
<p>Laws are enacted by Congress with (and in some circumstances without) the approval of the President. The Office of Legislative and Congressional Affairs serves to facilitate the appearance of NPS witnesses at congressional hearings, articulate NPS positions on legislation proposed by Congress, and coordinate NPS responses to congressional committee oversight requests and other inquiries from the Hill (National Park Service, 2019c).</p> <p>Examples of laws include the authorizing laws listed in the 73rd-114th Congressional Supplements such as Energy Efficiency Improvement Act of 2015, NPS Centennial Act, American Antiquities Act of 1909, as well as any Presidential Proclamations Executive Orders, Secretarial Orders, and Presidential Memoranda (National Park Service, 2017, 2019d).</p>

The National Park Service (NPS) as a whole (i.e. not limited to Alaska National Parks) is designed to carry out the responsibilities in parks and programs under Federal law, regulations, and Executive Orders (EO) and are under the authority of policies made

by the Director of the National Park Service and Secretary of the Interior (National Park Service, 2012a, 2019c). *Table 5* defines the terms as listed within the design statement as defined by the Director of the National Park Service and Secretary of the Interior.

Throughout the interview process, there were several clarifications to be acknowledged regarding this question; in reference to the methods, clarifications were often asked as non-scripted questions during interviews to further understand policy and how it relates to each level of NPS agency. First, there are overarching or umbrella responsibilities that all National Parks throughout the United States must follow. These policies, regulations, and laws are standard for all parks throughout the lower 48, Alaska, and Hawaii that include, but are not exclusive to, the collaboration with tribal communities in any location. And second, Alaska has certain uniquely designed policies, regulations, and laws that they utilize, many of which were created in a way to protect land and rural residents, which may include Alaskan Natives.

Table 6: Categorizations of Policies, Accountability (park/tribe specific missions and accountability measures/changes), and Others (programs, guidelines, and regulations) mentioned by study participants. Interviewees who mentioned a topic are represented with an (X) and if they did not mention something it was left blank.

Policy	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
ANILCA Alaska National Interest Lands Conservation Act	X			X	X			X			X			X	
ANCSA Alaska Native Claims Settlement Act		X		X	X	X									
NPS Management Policies 2006			X												
Federal Historic Preservation laws 2006 mentions everything NPS follows includes:			X			X	X								
Antiquities Act			X												
ARPA Archaeological Resource Protection Act			X												
Executive Orders (such as 13:175 to consult with tribal nations and ANCSA Corps)				X		X			X	X					X
Historic Sites Act			X												
NAGPRA Native Graves Protection and Repatriation Act	X	X	X											X	
NEPA National Environmental Policy Act			X	X							X	X			
NHPA National Historic Preservation Act (NHPA section 106, 110, 112)	X		X						X		X	X			
Organic Act			X												
Accountability:	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
NPS Mission and individual Park Mission	X	X	X								X				
GAO Government Accountability Office			X	X											
Policy Update Processes				X							X				
THPO Tribal Historic Preservation Office (or Tribal Historic Preservation Program)	X														
SHPO State Historic Preservation Office	X														
Subsistence Resource Commission/ Fed Sub Program		X			X		X	X							

Table continues...

Other:	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Indigenous community's' mission statement													X		
Indigenous communities' tribal constitution													X		
Other enabling laws / Specific park laws		X					X	X			X				X
Engagement guidelines by IASSA		X													
Ethical research guidelines by American Anthropological Association		X													

In answering question one, in order to examine policies currently in place for Alaska National Parks regarding engagement and identify projects (for topics of conservation, recreation, education, and research) created from the engagement with Indigenous communities, policies, laws, and regulations were separated into sub-sections. These sub-sections in *Table 6* are Policies (including laws and policies), Accountability (park/tribe specific missions and accountability measures/changes), and Other (programs, guidelines, and regulations). And they were developed to synthesize the coded interviews and clearly visualize what was mentioned.

Table 6 only lists what was mentioned during interviews with the combined national and Alaska specific responsibilities. In other words, it includes only items deemed important by the study participants. This does not mean that different sectors of the NPS are not following other policies, laws, and regulations. It also does not mean that Indigenous People aren't working within the limits of these laws as well, but rather these were mentioned in support of answering research question one and will be the ones we focused in this research. The table indicates which interviewees mentioned a certain

category *specifically* represented with an (X), others which did not mention a category *specifically* are represented with a blank space. The emphasis on “specifically” is because many interviewees have mentioned programs, projects, or responsibilities associated with categories, but not specific names of policies or programs; the examples of applied policy and/or practices as well as documents with supporting detail will be addressed in following sections.

Some policies that were individually mentioned are related to other policies, for example the National Historic Preservation Act (NHPA) is also mentioned within the Federal Historic Preservation Laws 2006. It also is an Act that is nationally recognized but has some Alaskan specific implementation sections for example NHPA Section 106 “*requires Federal agencies to take into account the effects of their undertakings on historic properties and to provide the Advisory Council on Historic Preservation (ACHP) with a reasonable opportunity to comment. In addition, Federal agencies are required to consult on the Section 106 process with State Historic Preservation Offices (SHPO), Tribal Historic Preservation Offices (THPO), Indian Tribes (to include Alaska Natives) [Tribes], and Native Hawaiian Organizations (NHO)*” (National Park Service, 2012b, p. 1). But specifically, the Alaska NPS Regional Office and Parks have Subsistence Resource Commissions and other consultation policies in place that can be adapted to park specific needs. Everything listed in *Table 6* is tied to question one’s engagement specific policies since that was a key focus during the interview process (Appendix D). This research will touch on some of the National policies, regulations and laws, but more specifically focus on those more specific to Alaska.

National policy, laws, or regulations that were noted by National Park employees with experience of either writing or working with these are mostly included within the Federal Historic Preservation Laws 2006 was mentioned in an interview, but an updated version was recently published in 2018. This is the fifth version of the Federal Historic Preservation Laws contains 28 federal laws and sections of laws that are related to preserving cultural heritage in an *“intuitive format so that that groups and individuals may continue to draw upon it as a tool to preserve what makes their communities special”* (National Park Service & Department of the Interior, 2018). Some of the laws listed in this research include those analyzed during document review, those mentioned by NPS employees during interviews and then corroborated by referencing documents. Some of the main acts include the Antiquities Act, National Park Service Organic Act, Historic Sites Act, National Historic Preservation Act (NHPA), National Environmental Policy Act (NEPA), Archeological Resource Protection Act (ARPA), Native Graves Protection and Repatriation Act (NAGPRA). *Table 7* identifies these specific laws in chronological order, the laws key elements and specific sections which may apply to enabling the engagement process with Indigenous Alaskans.

Table 7: Identifies specific laws mentioned in the interviews relevant to answering research question one. The laws are listed in chronological order with, key elements, and specific sections which may apply to enabling the engagement process with Indigenous Alaskans.

Antiquities Act 1906 (National Park Service & Department of the Interior, 2018, pp. 7–8)	
<ul style="list-style-type: none"> • Penalties for violations of the Antiquities Act • Violation of regulations court costs • Penalties for damage, destruction, etc. of antiquities • Proclamation of national monuments, reservation of lands, etc. • Permits • Rules and regulations made by the Secretaries of the Interior, Agriculture, and Army make uniform rules 	<p>Section 1: 18 U.S.C. 1866 (b) persecution for appropriation of, injury to, or destruction of historic or prehistoric ruin or monument or object of antiquity.</p> <p>Section 2: (a) presidential declaration of land for historic or scientific interest to be controlled or owned by the Federal Government to be National Monuments. (b) reservation land parcels can be part of national monuments of limited size that so that objects can be protected.</p> <p>Section 3: 54 U.S.C. 320302 (b) purpose of examination, excavation, or gathering for increasing knowledge of such objects and preservation in museum.</p>
National Park Service Organic Act 1916 (updated 2014) Selections: NPS Mission and Reports on Threatened Landmarks (National Park Service & Department of the Interior, 2018, pp. 9–14)	
<ul style="list-style-type: none"> • National Park Service created • Employees and employee roles • Studying threatened landmarks and monitoring land • Reports and recommendations for threatened landmarks • Authorization information • Reports on areas for potential addition and inclusion to the NPS • Compliance with NEPA 	<p>Section 1: 54 U.S.C. 100301 there is in the Department of the Interior a service called the National Park Service.</p> <p>Section 8: (a) list of areas that exhibit danger or threats to the integrity of their resources. (c) study of areas for potential inclusion. (c.4) compliance with NEPA of 1969 with consideration to treats to recourse values...</p>

Table continues...

Historic Sites Act 1935 (updated 2014) (National Park Service & Department of the Interior, 2018, pp. 15–22)	
<ul style="list-style-type: none"> • Declaration of national policy • Powers and Duties of the Secretary • Preservation of data • National Park System Advisory Board establishment, purpose, duties, and powers • Membership on board or council • Applicability of Federal Law • Cooperation of Federal agencies • National Park Service Advisory Council (added in 2014) • Cooperation with governmental and private agencies (added in 2014) 	<p>Section 1: 54 U.S.C. 320101 declared national policy to preserve for public use...includes National Heritage Areas.</p> <p>Section 2: 54 U.S.C. 320102 (b) survey of historic sand archeologic sites... for the purpose of determining which possess exceptional value for commemorating or illustrating history of the U.S. (c) investigation and research by Secretary for accurate historical/archeological facts. (d) acquisition of property through purchase, gift, or otherwise... (e) contracts and cooperative agreements, secretary may enter in agreement with States, corporations, or individuals who serve a bond... to protect and preserve building, site, object, property... (f) protection of sites, buildings, objects, and property. (g) tablets to mark or commemorate places and events of historical or archeological significance. (h) operation for public benefit. (j) educational program and service, develop a program and service for purpose of making them available to public pertaining to historic and archeological sites.</p>
National Historic Preservation Act of 1966 (National Conference of State Historic Preservation Officers, n.d.; National Park Service & Department of the Interior, 2018, pp. 41–123)	
<p>Designed systems and standards for “<i>coordinating historic preservation efforts between the federal government and state, local, and tribal governments. It remains the most expansive legislation about historic preservation in the United States.</i>” (National Park Service & Department of the Interior, 2018, p. 41)</p> <p>Key elements include:</p> <ul style="list-style-type: none"> • Creating federal policy to preserve heritage • Establish Federal/state and Federal/tribal collaboration • Creating National Registrar of Historic Places and National Historic Landmark programs • Requires qualified State Historic Preservation Officers (SHPO’s) • Established the Advisory council of Historic Preservation • Federal Agency’s (ex NPS) are responsible for stewardship 	<p>Section 2: 54 U.S.C. 300101 identifies the federal policy for historic preservation.</p> <p>Section 106: 54 U.S.C. 306108 Federal agencies must take into account effects of its actions on historic properties by identifying historic properties, addressing potential effects and resolving them. The federal agency will initiate the process and must include comments and input from stakeholders at State and local levels, as well as from the Advisory Council on Historic Preservation.</p> <p>Section 108: 54 U.S.C. 303101 permits Historic Preservation Fund funds are appropriated by Congress per each fiscal year.</p> <p>Section 110: 54 U.S.C. 306101 (a) federal agencies must create historic preservation programs for historic properties owned or controlled by the agency, designate a historic preservation officer. Essentially the federal agency's responsibility to identify, evaluate, and nominate historic properties’.</p> <p>Section 112: 54 U.S.C. 306131 (a) each Federal agency that is responsible for the protection of historic property, (including archaeological property) pursuant to this division or any other law shall ensure that professional standards are met including consultation with the Council, other affected agencies, and the appropriate professional societies of archaeology, conservation, history, landscape, etc.</p>

Table continues...

National Environmental Policy Act (NEPA) (National Park Service & Department of the Interior, 2018, pp. 131–134)	
<p>NEPA establishes a policy that is government wide that protects the human environment and treat it respectfully. With 40CFR 1500-1508 (Protection of the Environment), NEPA requires that all Federal agencies must consider the environmental impact of all actions. It has:</p> <ul style="list-style-type: none"> • Congress declaration of purpose and policy • Cooperation of agencies, environmental impact statements, international and national coordination of efforts 	<p>Section 2: 42 U.S.C. 4321 statement of purpose to declare a national policy which will encourage productive and enjoyable harmony between man and his environment.</p> <p>Section 101: 42 U.S.C. 4331(a)</p> <p>(a) Congress, recognizing the profound impact of man’s activity on the interrelations of all components of the natural environment... restoring and maintaining environmental quality to the overall welfare and development of man, declares that it is the continuing policy of the Federal Government, in cooperation with State and local governments, and other concerned public and private organizations, to use all practicable means and measures, including financial and technical assistance, in a manner calculated to foster and promote the general welfare, to create and maintain conditions under which man and nature can exist in productive harmony, and fulfill the social, economic, and other requirements of present and future generations of Americans.</p>
Archeological Resource Protection Act (AHPA) (National Park Service & Department of the Interior, 2018, pp. 177–190)	
<p>AHPA requires that Federal agencies recover any archeological, historical, and scientific data that might be threatened by development projects or other related actions. It also requires that there be pre-project surveys to identify this data prior to the start of the project. This law does not provide specifics for consultation. Some key elements include:</p> <ul style="list-style-type: none"> • Evaluation and removal • Permits • Excavation or removal • Compliance with other laws and rights of artifacts • Prohibited acts and criminal penalties • Confidentiality of information concerning nature and location of archaeological resources • Rules and regulations, intergovernmental coordination • Annual report to congress • Surveying of lands, reporting of violations 	<p>Section 2: 16 U.S.C. 470aa (a) Congress finds that— (1) archaeological resources on public lands and Indian lands are an accessible and irreplaceable part of the Nation’s heritage; (2) these resources are increasingly endangered because of their commercial attractiveness; (3) existing Federal laws do not provide adequate protection to prevent the loss and destruction of these archaeological resources and sites resulting from uncontrolled excavations and pillage; and (4) there is a wealth of archaeological information which has been legally obtained by private individuals for noncommercial purposes and which could voluntarily be made available to professional archaeologists and institutions. (b) the purpose of this chapter [of Title 16] [Act] is to secure, for the present and future benefit of the American people, the protection of archaeological resources and sites which are on public lands and Indian lands, and to foster increased cooperation and exchange of information between governmental authorities, the professional archaeological community, and private individuals having collections of archaeological resources and data which were obtained.</p>

Table continues...

Native Graves Protection and Repatriation Act (NAGPRA)
(National Park Service & Department of the Interior, 2018, pp. 214–231)

NAGPRA requires Federal agencies as well as institutions that are receiving Federal funding to identify cultural items (such as human remains, funerary objects, cultural patrimony objects, or sacred objects) under their control. It also provides lineal descendants processes to request cultural items be repatriated. This act also requires that work stop and various forms of documentation and coordination when items are unearthed on Federal or tribal lands.

43 CFR 10 is the Native American Graves Protection and Repatriation Act Regulations. This governs the implementation of NAGPRA.

Key elements include:

- Ownership and Relinquishment of discovered remains and cultural items
- Illegal trafficking in Native American human remains and cultural items
- Federal agency inventory for human remains and associated funerary objects
- Repatriation of Native American human remains and objects possessed or controlled by Federal agencies and museums
- Penalties, grants to tribes and museums, regulations and enforcements

Section 3: 25 U.S.C. 3002 (a) the ownership or control of Native American cultural items which are excavated or discovered on Federal or tribal lands after November 16, 1990, shall be (1) in the case of Native American human remains and associated funerary objects, in the lineal descendants of the Native American; or (2) in any case in which such lineal descendants cannot be ascertained, and in the case of unassociated funerary objects, sacred objects, and objects of cultural patrimony.

Section 5: 25 U.S.C. 3003 (a) each Federal agency and each museum which has possession or control over holdings or collections of Native American human remains and associated funerary objects shall compile an inventory of such items and, to the extent possible based on information possessed by such museum or Federal agency, identify the geographical and cultural affiliation of such item.

Section 10: 25 U.S.C. 3008 (a) Secretary is authorized to make grants to Indian tribes and Native Hawaiian organizations for the purpose of assisting such tribes and organizations in the repatriation of Native American cultural items.

So, while there are many different laws that enable environmental protection and management, as noted in *Table 7* they also must consider stakeholders such as tribes, explains 3R, “*these different federal laws that we work under. So, The Antiquities Act, which has a lot to do with artifacts essentially, then there are Organic Act, the Historic Sites Act... National Historic Preservation Act...NEPA (National Environmental Policy Act), and so this is an overarching federal law.*” These laws are often seen during times of environmental assessments (EA) and environmental impact statement (EIS). “*And in*

these EA's and EIS's, the parks have to talk about, 'are there any concerns for the tribes?' and 'have you consulted with the tribes?'" These kinds of questions are asked because National Parks must follow the processes of NEPA which not only includes environmental concerns but also cultural resources too *"for threatened and endangered species, wetlands, it's all these other types of resources are folded under [NEPA]. Then there's ...ARPA, ... NAGPRA of course. So then, under all of these it talks about consulting with Tribes...a lot of things we do in terms of consultation is under National Historic Preservation Act (NHPA). And this is the one that, when federal agencies do a project that is either funded by the federal government or permitted by the federal government, then we have to take into account the effect of that project on historic properties or culture resources."* One of the ways that was frequently noted by National Park Employees is that one way that they can take into account perspectives on projects would though consultation.

Section 106 is the good example of what a lot of parks practice, explains 3R, *"which is to make sure every project they have regardless of what type of project, that they go through the process and think about 'is this in any way going to impact the cultural resources or cultural property, and who would be most interested in that project?'"* An example of implementing NHPA Section 106 would be, if the park service were to want to build a new campground, they would first preform an archaeological survey to make sure that campground facilities aren't going to impact varied sites, and at the same time make sure that this site is not overlapping with a known fishing or hunting camp during historic times or make sure there is no historic trail or trade route nearby.

“But for whatever reason they would say ‘oh’ that would trigger my need to go consult with a tribe [asking] ‘what do you know about this property? We were thinking about doing this Campground here.’ So that is the section 106,” explains 3R. Then there is section 110, explaining how the inventory work for historic properties is a responsibility of the NPS. *“It’s the federal agency’s responsibility to identify, evaluate, and nominate historic properties”* and so 3R explains that it is often because of section 110 that tribes are also consulted *“because the Park needs to conduct an inventory to know what was located on those lands and then how to take care of it. And so, under Section 110, you would consult with a Tribe too. So, say, a park wants to go out and do an archaeological survey in area... well they’re going to go ask a tribe [questions about that area].”*

Alaska National Parks also work with the national policies listed above, but there are additional policies that they follow that are specific to the State of Alaska. These laws include Alaska Native Claims Settlement Act (ANCSA), and the Alaska Native Interest Land Conservation Act (ANILCA), Executive Order (EO) 13:175, and Subsistence Resource Commissions (SRC) or Federal Subsistence Programs. Chapter 2 explains ANILCA and ANCSA in greater detail but in brief, ANCSA was the reclamation of land claims for Indigenous Peoples where the land was divided based on established tribal or tribal corporation recognition. The NPS also follows *“the executive order that was issued under President Obama for tribal consultation,”* states 9P. *“Executive Order 13:175 requires consultation with Tribal Nations and ANCSA Corporation’s,”* 4R elaborates, *“and so that’s unique to Alaska because the in the lower 48 the federal agencies don’t consult with corporations. There is a difference we have, within the policy, there are*

mechanisms built in that should there be varying viewpoints between a corporation and a tribe we can, again, balance or elevate the tribal perspective above the corporation; because we don't have that government-to-government relationship with the corporations—we have government corporation relationship.”

ANILCA, noted by 4R, *“specifically calls out the protection of, in my viewpoint through reading, the intact Indigenous way of life as being a resource that the park service is charged with preserving and protecting. Not just the things like artifacts or cultural resources that, you know, we think of... but the actual lifestyle is something that needs to be protected. I feel like...most of the Parklands [established in] 1980 through ANILCA in Alaska, that Congress recognized [what] those ways of life were and wanted to do something to make sure they were perpetuated over time; having seen many of the cultures in the in the lower 48, the Indigenous cultures either be significantly challenged or wiped out through a lot of policies I think that they wanted to see things done differently in Alaska.”* Many of the Park Service Employees have similar testaments to ANILCA and what it aims to accomplish. It is a law that is unique to Alaska and fosters a collaborative relationship between National Parks and Indigenous communities. ANILCA enables the Subsistence Resource Commission where parks create where *“strategic plan for subsistence,”* which also *“[makes] sure that you do tribal consultation,”* says 8P. That being said there are some parks in Alaska that are not ANILCA parks, 11P clarifies, *“the enabling legislation for Klondike was signed in 1976, and ANILCA which is a law, was signed in 1980, so Klondike predated ANILCA.”* The enabling legislation for ANILCA parks *“specify why Gates [of the Arctic] is a National*

Park... why parts of Denali (there is an old Denali and there is a new Denali), why parts of Denali are a National Park... whether it is or is not an ANILCA park. For those parks, they are; they were created by the ANILCA Law that was passed in 1980, therefore are charged with carrying out all of the specifics within ANILCA at those parks since they were created as part of that law.”

Procedures that help National Parks hold themselves accountable are things such as the Government Accountability Office (GAO) which investigates activity of federal agencies to ensure transparency to prevent misconduct. *“GAO’s reports and testimonies give Congress, federal agencies, and the public timely, fact-based, non-partisan information that can improve government operations and save taxpayers billions of dollars”* (U.S. Government, 2019b). When GAO is utilized they do a full-scale investigation and before the findings are released *“whatever issues we had to do is before this report was published, they had to write a response back to GAO about what they were going to do to correct that deficiency,”* explains 3R. Another accountability measure is having different stakeholders such as Tribal Corporations, Tribal Corporations, locals, etc. requiring consultation and offices that the NPS works with such as the State Historic Preservation Office (SHPO) or Tribal Historic Preservation Office (THPO) asking if consultation has been done under NHPA laws.

That being said, when it comes to consultation, there are differences in who is a ‘required consultation’ based on the parks enabling legislation (such as tribes with affiliation to the parklands) and requirements to consult with stakeholders of NPS (such as Tribal Corporations, locals, businesses, public, etc.). To further understand

consultation, 4R explains how NPS is “*not required to consult with Tribal Corporations [or other stakeholders] unless it affects their assets*” like money or land and “*it would be good practice to consult on everything as a good business practice.*” 7P elaborates on how there are separate policies for different stakeholders as well. 7P explains how “*the Department of the Interior,*” which encompasses National Park Service, “*has policies on government-to-government relationships a federally recognized Indian tribes, and there is also a policy that relates to consultation with Alaska Tribal Corporations.*”

Consultation is necessary for any stakeholder but it is important to be aware of prioritizing perspectives from consultation with a tribal corporation or other stakeholders since they have the potential to “*diminish the tribal status and tribes [who] don't have the same sort of resources or infrastructure [making it] so they don't have the same ability to advocate for themselves,*” says 4R. “*Some tribes are really sophisticated but a lot don't have attorneys, or [a] NEPA specialist, or cultural resource specialists. So, you can have really loud voices from the corporations that are very Western in verbal and then the tribes maybe more, sitting back and not saying as much.*” A good business practice to get the most out of consultation 4R in a respectful and effective way, “*I advise people to have those consultations separate and to remember that should there [are] very different viewpoints.*”

Therefore, in addressing part of objective one, “*examine policies currently in place for Alaska National Parks regarding engagement,*” it is the combination of the national and Alaska specific policies, regulations, and laws are the foundations of collaboration between National Parks and Indigenous Peoples. Under the Federal Historic

Preservation Laws (of 2006 and updated in 2018), the laws are: Antiquities Act, National Park Service Organic Act, Historic Sites Act, NHPA, NEPA, ARPA, NAGPRA with specific sections of importance including section 106 and 110. There are an additional 21 laws in the Federal Historic Preservation Law, but they were not mentioned in interviews and therefore were not of focus for key tools requiring engagement. Additional laws are ANILCA and EO 13:175. Accountability measures include the GAO, THPO, SHPO, SRCs and stakeholders.

Specific Projects and Collaborative Activities

To address the second part of section one, *“identify projects of synthesized Indigenous knowledge for topics of conservation, recreation, education, and research,”* parks’ projects vary according to viability and needs discovered through consultation. *“We are trying to approach the community from their perspective, what their needs are I’m sort of where they are at socially, culturally, and then basically bring that information back to them,”* says 8P. Section 106 of NEPA, requires formal consultation, *“so we take all of the information from any member of the public or, in this case, another governing body through consultation, into direct consideration for any action... that everybody involved knows that it is taken seriously,”* explains 11P. But this consultation can also be turned into project building.

Many parks partake in informal consultation as well to gain insight on needs along with the required formal consultation. 8P explains how they *“just did a bunch of interviews last year, and we are doing a video, and then we’re going to go back this year but there was just too much going on. So, we are going to go back next year... we are*

working with elders and youth, just asking things like ‘what part of your culture do you want to see preserved’ and ‘what parts of your cultures would you like to see die?’” and to try and get an understanding of *“how do they see themselves moving forward?”* so that NPS can help facilitate some of that. In fact, 8P found that the gathered information from formal and informal consultation provide significant insight and they took on a project of using consultation in *“coming up with a booklet for people in the Park Service, how can they better approach communities with projects and studies?”* Through formal and informal consultation Parks can gather a holistic understanding of needs to be considered for future directions.

Additionally, 11P noted a main purpose of the consultation and engagement policies (for both ANILCA and Non-ANILCA parks) are to understand the *“impact on the tribe, on their cultural resources or heritage. So, we are required to do that, and you ask what might have an impact on the tribe? The answer to that is that is not for us to say, that is not for us to assume and we need to ask.”* So, a best practice method mentioned by 11P who received the recommendation, is that at the beginning of the year, they will *“sit down with the tribes... [provide a project list] as best we know it, for the entire fiscal year. And instead of every time we are going to do something, we send a letter and ask if they are interested in consulting, we are going to sit down with an entire project list for the year and say which of these projects are you interested in consulting on?”* That method of a project consultation is expected to be implemented in 2020 in that park and could be a next direction of applied policy in a more effective way since it is not fair to assume which projects will or will not have influence on cultural resources or

heritage. That does not mean that there are assumptions happening within the park system, but it helps endure transparency.

Several interviewees have mentioned that in the past there has been a lack of transparency when it comes to gathered information; however, it is through acknowledging that fault that several parks are taking measures to communicate how gathered information is either being used or is not being used. And those efforts are being recognized, parks *“will request to have a meeting before they can start any major project. And they actually want to hear how they can restore and conserve/conservation practices,”* says 13IP. *“They actually ask the locals here, the residents here, for any ideas or suggestions before they start on the projects. And everything is documented and they usually come out with it on their website or they send the council a copy of it, and share it with the community as well.”* 11P says that when it comes to either formal or informal consultation, parks try to have *“a full consideration of the input. And in every case where we can implement it and meets the mission of the Park Service, and the operational needs of the park, we absolutely will do so. And sometimes we won't be able to do that, and we will share that back too.”* One of the main goals of consultation is to understand the needs of the tribes and try to implement things that are viable and meet the park mission.

For example, one of the most notable projects of collaboration using traditional local knowledge is the gull egg harvesting within Glacier Bay National Park. Originally, gull egg harvest wasn't allowed in Glacier Bay but through NPS and Indigenous community collaboration it was studied and later permitted (National Park Service,

2019f). While it does have its own limitations, it is a perfect example of how collaboration can achieve substantial results. The use of consultation and gathered local knowledge were recognized and the traditional harvesting practice was reinstated while also meeting the National Park mission.

Another example of how the NPS can gather information to have collaborative projects of applied local knowledge would be the Hoonah House. One of the interviewees explained *“really the largest successful project was that in 1995 we were looking at how to manage out developed area in the park... looking at ‘what did we need to improve in that developed area?’ And we consulted with the tribe and they said that ‘what we think you need to do is just have some evidence that this is traditional homelands for Native people.’ Over the course of many years, we designed a traditional clan house with the community of Hoonah. Finally came funding... That building, The Hoonah Tribal House, was opened and dedicated in 2016.”* The building of the tribal house through understanding the needs of the community as a result of consultation was no easy task but the collaboration and the end result was very impactful. And these kinds of collaborative projects help strengthen the relationships between parks and Indigenous communities. *“This last year, we erected what was called a ‘Healing Totem Pole.’ And it’s a pole that commemorates the healing of the relationship between the National Park Service at Glacier Bay and the people of Hoonah. It is a really stunningly beautiful pole that tells the story of the long struggle and miscommunications and the painful past. And then at the top of the pole, on one side is a park ranger and on the other side is a traditional person and they are holding up the tribal house with their hands together. So, that tribal*

house now, it is open to visitors during visitors use season. It's co-operatively managed by the park service and the tribal government. It is staffed by tribal employees as well as park employees. I oversee the tribal house but I have two tribal people who work with me on it and several park people who work with me on it...it actually has been internationally recognized, again, as [a] model for woven partnerships with Indigenous Peoples." Many parks take on projects that are created through consultation that have significant impact which can be used as a model for other parks to explore.

Other examples mentioned of how parks have utilized consultation to create projects of collaboration between NPS and the Indigenous Peoples mentioned in the interviews include: Culture Camp activities, mapping Native place names, mapping/aerials, education programs in schools, resource accessibility for subsistence, interpreting projects/people, identifying cultural sites, traditional trail studies, traditional use study, tribal affiliation studies, or creating language books with CD's and DVD's. Some of these projects require not only collaboration with tribes, but also with other agencies. For example, 6P collaborated with a couple Indigenous communities and the Alaska Department of Fish and Game *"to collect information about traditional place names for homeland. And so, we collected hundreds of traditional place names. We recorded elders talking about those places, we developed a paper map that depicts the traditional place names and the translation of those names. And then we also in the process were developing what we call a 'talking map,' like an electronic story map of those place names with elders' voices speaking the place name and then telling stories*

and depicting photographs associated with that place. So, we have collected hundreds of files of stories related to these special places.”

Other projects that have taken place can be found in the National Park Service Resource Stewardship Strategy Summaries. These annual publications are produced by individual Alaskan parks and list park specific projects with sections on Indigenous collaboration projects past and present. Some of larger projects include: *“protecting a tapestry of cultural places woven from 10,000 years of human occupancy,” “maintain subsistence resources and provide opportunities for local residence to engage in activities necessary to support a subsistence way of life,”* and *“preserve a collection of artifacts, archives, specimens, oral histories, movies, and images that document the natural and cultural history of the area”* (Lake Clark National Park and Preserve, 2017b, pp. 11–27). These projects represent the kinds of activities throughout various parks where NPS and Indigenous People collaborated to have projects by applying traditional knowledge gathered through consultation.

Many of these projects encompass all four defined elements listed in objective one (conservation, recreation, education, and research). In fact, most projects have an overlap in all four categories. For example, the Native place names map has elements of research by gathering information and publishing it for public use thus educating the public who will use the maps for recreation. 8P said that people forget that even though *“it's all wilderness...when you start looking at these maps, and these place names, and the stories that are associated that we are translating, you realize that this might be our wilderness but because they have been there for so long and they know this terrain...”*

while it looks like wilderness to us... they have been living in sync, basically a sustainable lifestyle. And so, I am trying to get that recognized, to tell about human story, we have been so good about talking about the ecosystem and the animals, but that is where we really need to get to develop that story for visitors. And it is out of respect for the local people too. To tell their story.” And it also is contributing to conservation of cultural protection or recognizing areas of significance for conservation. Some of the projects have more direct overlap with one of the categories, such as education programs in schools being tied to the “education” category, but for the most part many of the projects could closely identify with at least two of the categories.

Research Question 2: Stakeholder Perspectives

How are the practices of engagement understood and evaluated by key Alaskan stakeholders?

The second objective was designed to answer question two by “[*distinguishing*] current key stakeholders as recognized by National Parks and Indigenous Peoples as influential components of land management and governance and identify the approaches/practices of engagement to understand their perceived influence on National Parks and Indigenous People.” The objective was then organized into four major themes of Stakeholders, Engagement Practices, Perceived Stakeholder Influence on Parks (including sub-themes of working relationships, considering views and adaptations), and Perceived Stakeholder Influence on Indigenous People (including sub-themes of

stakeholder engagement and influence). These are the also the noted sub-sections within the narrative to answer research question two. The result is organized with a table created by interviewee perspective of stakeholders and quotations as direct sources of supporting descriptive material from interviewees regarding stakeholders, engagement practices, relationships, and influence.

Stakeholders

It is first important to note that there is a variety of people or groups that could be considered stakeholders depending on perspective. If a perspective is from parks, land management agencies, tribal corporation—all of these have different perspectives of what a stakeholder is. For example, IDC outlined how *“there is a distinction between what is a stakeholder and a traditionally associated group and their values. So, a Stakeholder, could be any member of the public, it could be the member of Off Road Bicyclist Association, it could be a member of a climate community, it could be a boating association, it could be just a member of the public that is adjacent to the park, it could be a business owner, it could be the state or the local government. So, there are lots of different people that could be a stakeholder. But when we’re talking about traditionally associated it is a different relationship. And so, our sort of long-term vision and value is we have to understand that distinction. And we have to take into consideration all of those perspectives as a federal agency, that the stakeholders perspectives, the public perspectives, the recreational user perspective, and those people for whom this is a deeply rooted place.”* The importance of the distinct definition of what is a stakeholder versus a traditionally associated group is because as a land managing agency it is

important to be talking to the right people and know the right policies. *“So, it can be that what we’re talking about, is consulting with a tribe that is associated with the lands that we now manage. So, a National Park is not necessarily considered tribal land, but it is homeland or ancestral land. And that is where we get back to why understanding the traditional association with a group of people to the land we now manage, understanding that is so important, because you have to be taking to the right people,”* says IDC. For the purpose of this research, stakeholders in general are defined as *“those who affect decisions and those who are affected by decisions”* as recognized by the NPS employees and Indigenous Peoples and representatives that were interviewed to understand a cross-section of what a stakeholder is perceived (Brown et al., 2016, p. 78).

Table 8: This table illustrates a synthesized list of direct responses of who stakeholders are in Alaska based on interviewee perceptions.

Native Affiliation	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Alaska Natives		X					X	X	X		X			X	X
Tribes			X		X	X				X	X	X			X
ANCSA Corporations / Tribal or Tribal Corporations			X		X	X			X	X	X		X	X	
Native American Rights Fund									X						
Alaska Federation of Natives									X						
Subsistence users in general (this could overlap with other categories)						X				X					
Public Affiliation	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Community Members (urban or rural)					X		X	X		X					
Local Businesses, Schools, etc.						X									
Outdoor Groups, Clubs, and Associations	X	X				X			X						
Conservation Groups (like Wildlife Federation some exist outside AK)				X											
American Public				X	X	X			X						
Tourism industry							X		X						
Resource Use Affiliation	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Industry: Mine or Oil								X	X			X	X		
Development in general									X						
Commercial Fishing and Hunting		X				X		X							X
Historic Fishing and Hunting		X													
Government Affiliation	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Federal Government							X			X		X		X	X
Subsistence Resource Advisory Councils (NPS, BLM, FS, FW, BIA)	X					X	X	X	X	X			X	X	X
Subsistence Resource Commissions					X					X					
State Government							X	X	X	X		X	X	X	
State Historic Preservation Office (SHPO) under NHPA			X							X					

The ones mentioned throughout the interviews are shown on *Table 8*. Other examples of who stakeholders are may have been throughout the interview process, but this is a synthesized list of responses when interviewees were asked questions such as: “*who are the key stakeholders based on your understanding?*” Some of the stakeholders

mentioned were given individual categories specifically when responses were broad enough to create their own category, otherwise responses were put into their closest category within an affiliation.

This synthesized list thus distinguishes current key stakeholders as recognized by National Parks and Indigenous Peoples/representatives as influential components of land management and governance. Many of these stakeholders such as Alaska residents, businesses, and land owners also recognized in other studies regarding land management and governance (Knapp & Trainor, 2015). Also, many of the larger land ownership stakeholders are shown in *Figure 6*, which was developed using USGS data (U.S. Geological Survey, 2018).

Engagement Practices

These stakeholders are engaged through different approaches but ultimately are done in ways that are efficient and effective on individual park basis'. In a broad way, NPS overall recognizes that consultation, for any stakeholder or agency, is usually more effective and substantial when there is a relationship (Thomas et al., 2016). *"The best consultation is done when there's a relationship between the agency and the community and there is an understanding and trust that has been built up over years,"* says 1DC, *"the protocols of how that consultation should occur and when, are known and respected and followed."* Consultation is required 3R explains, *"Consultation under NHPA requires that the decision maker consider that opinion."*

Yet while consultation is required, there are no official ways that it must be accomplished. 10P explains how parks *"have guidelines, so when you do official*

government-to-government consultation, you must email them in advance and they must respond, and you must give 30 days' notice, and you must do this, and these people must be present and this must happen. And it is all very official. So, there are guidelines and when we do official government-to-government consultation, we do follow those guidelines, but about 95% of it is about what we call 'small fee consultation.' I show up, they call me and they say 'we are having a meeting in [a designated location] can you just show up at 6?' And I say 'Yes. I will be on the afternoon flight somebody should pick me up from the airport.' They pick me up we have a meeting, I give them an update about what is happening, they asked a bunch of questions and I tell them exactly what is going to happen and how it is going to affect or how it is not going to affect them or whatever the case may be, and then we are done." There are requirements that Parks must follow for formal consultation as noted by 10P, but that is not the majority of meetings that take place in their park for successful working relationships. This kind of small fee consultation is much more and personal and helps build relationships as confirmed by 12IP, where "there's always the day-to-day interactions between community members who are using the park and also people who work for the park... so often you just have the 'everyone's out there trying to live off the same resources and the land' and so you have that interaction, more personable." And it is through this kind of in formal consultation that relationships and trust are built since there is more frequent collaboration. 6P says "I am in almost daily contact with tribal employees—we meet almost every morning as I'm driving into work, I'll stop by the tribal office, I'll walk in and catch up on any projects or any issues that have come up. We call each other or we

email each other or we text each other pretty frequently...My experience over 25 years has been, when you hold a formal meeting and you haven't seen somebody for an entire year, they are not likely to express their true feelings." While this method of daily in person contact might not work for all parks, because of geographic constraints, this small fee or informal consultation does seem to be practiced among many parks.

Another example of how the formality of engagement is situationally specific is noted by 7P, who says, *"it depends on whether it is a formal project or does it happen in the context of a meeting, that say about a regulatory proposal, or about how the park manages, you know, I mean if we are doing a project and the goal is to produce a report, and the report gets written and then that information gets written down and can be used as we find a need to do that. In our Subsistence Resource Commission meetings, there is an opportunity for the public to testify and for the commission members to share their information, and then the commission makes recommendations and whether they are to the park or whether they are to the federal subsistence program. Sometimes, if there is a specific question outside of say a specific project, we might call somebody up and say "what can you tell me about fields in the park?"* Because there are so many unique circumstances when it comes to consultation *"there are any number of ways that consultation happens and engagement happens from Alaska all the way through everywhere,"* explains 1DC. *"It can be individual, it can be with groups, it can be with multiple groups of people, and in Alaska there is subsistence council's, there's formal bodies of people, and informal consultation with people."*

Additionally, there are guidelines about proper conduct for research as noted by 2R. *“We have informed consent in all cases”* through the International Arctic Social Sciences Association (IASSA). *“We are well aware of intellectual property rights and want to make sure that we follow all the rules in gathering knowledge like that.”* There are also fundamental principles for engagement. 4R notes how *“there aren't mandatory ways of [consulting] that they have to follow, or rules, [but] there are suggestions...how to be courteous, how to be genuine... to break away or to understand what your own biases are to break away from those biases you know I encourage people to talk about who they are as people.”* While these are not official standard engagement methods, this type of training and fundamental principles for NPS employees are applicable for approaching formal or informal consultation as a way to protect stakeholder intellectual property. Ultimately, there are different approaches to achieve engagement and consultation but since there is a working relationship and informal outreach is a commonly used method for meetings.

Perceived Stakeholder Influence on Parks

Parks Working Relationships

Perspective is a large determining factor of how a relationship is perceived (Thomas et al., 2016). For example, the working relationship with other state agencies seem to be very solution oriented. 10P says that *“our park has a really good relationship with the Alaska Department of Fish and Game, that is not the case in a lot of places. And it is unfortunate because we work really, really, well with them. I met with ...a field officer [of a unit] ...and we talked about ‘you know, this is what it's going to happen and*

let's figure out what works best for both of us' ...we really are good at coming to a compromise and working together, to get it out to the people who are voting on it why we think that this compromise works.” This kind of working with other stakeholders and getting a healthy compromise appears to work better than an all or nothing approach. “A lot of times it's like one way or nothing, and that is never going to work; where there is always a winner and always a loser in that, and the loser is always going to be upset about it. And so, if we can have 50/50 and a winner/winner, it works much better for everybody involved,” says 10P.

From the information gathered in research question one, for the most part, each agency level of the NPS understands the laws, policies, and regulations they must follow. There are policies that must be followed so the overarching agency stakeholders have a large influence on how NPS operates. 7P confirms that *“there is just a lot of different sets of rules about the harvest of rules in different Parks because of our enabling legislation,”* particularly from the Subsistence Resource Commission and other regulations on a park by park basis. *“You know, we all work under the same general Department of the Interior policy about tribal consultation...plant gathering [and other subsistence practices] that we do up in Alaska because we already have allowances for it,”* says 7P.

These overarching policies and stakeholders influence land management and has real impacts, 4R finds, *“it's very political, you know, based upon the administration and their efforts hunting has really changed in the last 3 years some of our regulations focusing more on recreational activities, sport hunting, and so I think the subsistence use [both Indigenous and non-Indigenous], if we continue down this path, will be really*

impacted and have to make major decisions in their own life, as to whether or not they'll be able to continue that lifestyle in that area because if there's a lot of competition for that limited resource... and people have a lot of money to come up equipment to go fly and guns and snow machine [who are also stakeholders]... it's going to it's going to really impact that way of life." And these impacts, especially those based on subsistence use, are things that the NPS is constantly working with to try and find a balance and meet the long-term vision of the Park Service.

Parks are required to work with a variety of different stakeholders. In situations where parks are on the road system or cruise ship destination, they receive higher levels of public visitation and have more perceived influence in those parks from stakeholders than in parks that are not as frequently visited. 7P says *"we have a fair amount of visitation, we are on the road system which is different than some of the other Parks. We don't have much then say, Denali or some of the parts that have cruise ships going into them... Klondike National Park...a little tiny Park but because there are cruise ships going into the communities, it has a huge amount of visitation ... but we have more visitations in the Parks up north that are off the road system."* The public as a stakeholder in this case has a much more tangible presence and influence on parks. Parks with more frequent visitation have to balance of enforcing policy, more frequent maintenance from more frequent wear and tear, hiring more employees as well as considering the needs of the public and other stakeholders and trying to facilitate programs and projects mentioned in question one.

Working with stakeholders in any capacity and managing large quantities of land requires understanding and balance. 10P states, “[my responsibility] is basically managing [of] public land, land for the benefit of the people of the United States of America, in the best interest of those people. While also following the enabling legislation of the parks which specifically calls out the protection of cultural and natural resources, and part of these cultural resources is the actual culture of the people that have lived here for ten thousand years.” It can also mean that parks collaborate and learn from other parks to help meet the parks’ mission. 6P states “I am constantly learning from other parks and listening to see ‘hey, how did you get that project done?’ ‘What was your approach to doing that archaeological survey and engaging Indigenous People in it?’” Having this kind of growth mindset helps enable employees to make informed decisions for achievable projects through the understanding of stakeholder needs and collaborating with other stakeholders to make them happen.

Considering Views of Stakeholders

There are many perspectives from different kinds of stakeholders but all of them must be considered in decision making. While “consultation under NHPA requires that the decision maker consider that opinion,” say 3R, “it doesn’t mean that they have to follow that opinion. Because there might be conflicting information...” Whatever opinions are voiced, if it doesn’t meet the park mission or align with policy it doesn’t have to be implemented but it does have to be considered. 6P confirms, “we have to use reason. We have to use professional judgment and they have to fit in with the general management direction for the park and preserve. And the action has to be legal and

appropriate.” Additionally, 2R presents a situation of considering opinions by having to “*listen to the voices of conservation or of industry...for example, whether to open up the Arctic National Wildlife Refuge to oil development... I think it is conservation versus industry and versus the rights of Indigenous People. And I think that the conservation may not be the same as the point of view of the Indigenous People.*” But it is still important that all perspectives are taken into consideration before making a decision.

10P adds some clarification on distinct viewpoints that must be considered since stakeholders’ impact land management. 10P says “*100% the different stakeholders influence the land management, it depends on what side you're on. There are people who are on the for-profit side of hunting, where they're guides and conservationists... well, they call themselves conservationists, they are not really conservationists.... there is a clear line of about three different kinds of people. They kind of all influence differently they all influence the state depending on who is in the office, they all influence the federal government depending on who is in the office, and they all influence the local Land Management depending on who is in that situation or who is in that position. And those three separate groups of people are Indigenous People who want their subsistence rights and want subsistence food, which is a food security issue, that is one group of people. And that's not just Indigenous local[s]... And that is one group of people and it has to do with food security, traditions, and culture. And then there is another group of people who are basically all for profit, they want more people to come hunt here because ‘it cost \$25,000, and the state gets a cut in the pay, and I make 15 grand [and so on]’ so they are not necessarily worried about anything but profit. And then there are people who want no*

hunting, land unimpaired, no Indigenous People.... they are like extremists... But really there are three really, really, distinct groups of people and those are really what they are. And then there [are] people who fall in the middle who are just like 'whatever I'm going to do whatever.'"

While these positions of stakeholders vary, it has been made clear that communication by the NPS is very important in the land management process as well. 11P says that, *"our primary responsibility is to... federally recognized tribes when it comes to consultation. And then also the Alaskan Native Corporation. Those two bodies. Ultimately the answer is the people, the community members, as far as I understand it is government-to-government consultation which puts a priority on the tribes and tribal organizations themselves and secondarily, although not far behind, the Alaska Tribal Corporations."* And with that in mind 10P adds that, it is also important to consider that just because there are requirements to communicate does not mean that people want to communicate.

There are a variety of factors including trust from an unestablished relationship, burned from empty promises in the past, and lack of communication on feedback. 10P says that there has been relationship building progress with stakeholders seen at their park, namely Indigenous communities, because of over communication. *"I think that the staff here understands because they live here what goes on here and they hear the concerns, but maybe, And I am just speculating here, maybe the concerns were not being shared with the people who are decision makers, and now the decision maker who hears those concerns and makes sure that even if the answer is no or we are still answering*

people or listening to what people have to say,” says 10P as a sort of best practice method for communication with any stakeholder, but particularly those who are relationship building is of the utmost importance.

Lastly, when it comes to relationship building trust is a foundation that was broken in the past. And that is why the more communication with stakeholders the better, otherwise it is more difficult to get the real opinions or know what to truly consider when it comes to decision making. In several park’s opinions, official/formal consultation *“meets the minimum requirements of building relationship with Indigenous People,”* says 6P. *“You will not attract traditional Knowledge from people if all you do is meet with them once a year. So, you have to build a trusting relationship and that does not come from meeting once a year.... There is a great fear and both Native communities that westerners just want their knowledge to use it for their own gain. ...[that] Elders came over and said ‘why in the world would we share our knowledge with you? We are not just going to give you freely this knowledge that to us is our very lifeblood’ ... ‘what you need, is for you to show us that you are going to do something with this knowledge...’”* concludes 6P. And that is why trust building is so important; it allows true opinions will be shared because the stakeholder (in this case Indigenous community representative) knows their views are being respected and considered.

NPS Adaptations for Building Working Relationships with Stakeholders

Since NPS address policies daily, they also understand how to work with it to develop collaborative relationships within the boundaries of policy. For example, some of the largest influence comes from the political climate of the nation. 10P says, *“if you*

have conservative people in power then are policies and directives from up top are going to be conservative, and if you have liberal people in power then your policies are going to be more liberal, it just depends.” And in that way parks have to adapt to that. “You basically have to take what they tell you and make it fit into your park. I say, ‘this is what their direction is and we are going to figure out how it works for us’ and that’s what we do,” 10P says.

Additionally, parks have to work within the policy to find a consultation method that works for them. Every park finds adaptation methods such trying to hire or live locally, creating an annual projects list to not assume what needs consulting, and many of the other consultation methods previously mentioned. An example of working with Indigenous stakeholders within the guiding principles of policy is noted by 10P, who states how requirements of policy are met but adaptations are made to help facilitate a more efficient working relationship for their parks’ unique needs. *“When the official government-to-government letter comes because we do have to send them that, they send a response saying that ‘we are good.’ And so that is not what has been happening in the rest of the world. They really do follow that really strict government-to-government consultation and some places consult about everything and other places consult about nothing. And I think that the small consultations or small fee consultations where you are information sharing, they got the information already and you do not have to use that official government-to-government consultation is better— just because they are informed and they don’t have any questions. And we don’t have to do that 30 day [in*

advance notification] and grovel again, and all of these things just for them to say 'yep, we understand what you are doing.'"

This is a system that works for 10P and the Indigenous stakeholders that have required consultation as well as stakeholders who are just kept informed through this small fee consultation and it really works for them. *"You know we can't do everything, but we do try... My philosophy is that more communication is better, you can't give them too much information,"* says 10P. *"And so now, we are trying to move toward the policy of giving them too much information and they can do with it what they please, they can give it to their tribal members... we have gotten lots of really good feedback in the past couple of years about giving them this information about projects that are taking place. And then a couple of really positive interactions have been when tribal members or tribal administrators or presidents outright thanked us as the Park Service for giving them information on projects that they didn't have any idea about and why it is important to them and how it affects them."* An adaptation for constructive engagement, like that of 10P, might not work for every park but it does work for this park.

Other parks engage and adapt in different ways that work for the unique needs of their park while also working within the of policy and other ethical engagement principals. As previously explained in answering question two, there are no defined method for engagement, but there are guidelines to and different adaptations on a park by park basis, that were designed and constantly being adapted to try and build a better relationship with stakeholders. In this sense, each park and the NPS overall works within its constrains to try influence stakeholders in adaptive and productive ways to build

healthy relationships with all variations of stakeholders and thus leave a positive perception of the NPS.

Perceived Stakeholder Influence on Indigenous People

NPS Stakeholder Engagement Influence on Indigenous Peoples

Interviews took place with those who have worked with the NPS in some capacity whether it be through politics, Subsistence Resource Commissions, cultural preservation projects, etc. This is because it is more likely that Indigenous People or representatives that are more involved in the consultation process would have a better understanding of the methods behind engagement and thus have a different perspective of influence than those who are not involved. Therefore, from an experienced perspective, 15IP states that *“generally, once a year... at least once a year, which generally ends up being 3 times a year or so, we meet with the National Parks. [And so, our representatives] and the parks get together and we talk about certain projects that the parks have, sometimes they want us weigh in on one thing or another. And potential future projects that we might be able to do together or if we want to be a part of whatever projects they have going on.”* That is generally how most official consultation meetings go. More often however, most constellation is that kind of small fee consultation which was previously mentioned by 10P, since unofficial consultation or casual engagement it preferred over official and formal methods.

This process does not just apply to the NPS as a stakeholder, these official engagement processes are under the Federal Historic Preservation Laws (outlined in the results of question one); therefore, are required for any government agency requiring

official consultation with tribes (National Park Service & Department of the Interior, 2018). The official consultation policy is seemingly more difficult and time consuming than unofficial meetings because of the process of the pre-work and post-processing work and thus are not a preferred process by Indigenous People in general. 15IP who has experience in this official engagement process with federal stakeholders explains: *“if I sent an official letter asking for a government to government consultation then they have to go through a big process and such and so there's that. We generally just make it a meeting instead of making it an official government to government. But there is that policy. So generally, if there is a meeting that we want to do, like I said normally we just do a regular meeting. If we want an official consultation...[we] would have to request an official consultation and then a letterhead and go from there. But we usually don't do that, it's just more paperwork and a hassle.”* Again, this is a general perception of the difficulty of the official engagement process on Indigenous People and that having unofficial meetings appears to be an appreciated adaptation on parties.

Indigenous Stakeholder Influence on Indigenous People

Indigenous communities as stakeholders are influencing the Indigenous Peoples in both positive and negative ways. Depending on perspective, some Indigenous People feel as though they can only trust and rely on themselves to benefit their own future and others have conflicting perspectives of what the future should hold for Indigenous communities. For example: 14IP states that *“the only thing that is being done is being done by us. Nobody out there is coming to us and saying ‘we think that this is in your best interest, so do it this way.’ And even if they did we would not listen to them. I think for us*

it is to educate our own. Grow our own leadership, educate our leadership to compete with anybody in the Western World.” But not everyone always has the same point of view when it comes to envisioning the future for Indigenous communities. *“Indigenous People are divided on the question of oil development,”* says 2R. *“For example, some of them may have benefited from their lands being used and then others may oppose it...I think that different stakeholders on land management have a direct effect on Indigenous People.”*

There are also other tribal stakeholders working with inter-tribal resource commissions that try and work with these conflicts. 7P elaborates saying how *“there is also some kind of broader organization... that like on subsistence issues, they work with these inter-tribal resources commissions. And each tribe has a representative to the board of the commission. Then there might be something that could be of interest to only a couple of tribes.”* Additionally, 9P adds that there is also *“the Alaska Federation of Natives are advocacy and legal representation for protection of the Indigenous way of life.”* These kinds of tribal organizations facilitate conversation and protection of what the future holds.

With that said, engagement from any stakeholder mentioned on *Table 8* has influenced Indigenous communities, not just in land management or project consultation but in the lack of consideration for tribal capacity and other pressures. *“How an agency, not just the parks but any federal/state agency, addresses or engages a community when there is a project going on and how it affects that community,”* is one factor says 12IP. *“But often the engagement itself can affect the community. If you look at a community...*

on the North Slope, there are meetings there seemingly every week on some project, and the community has meeting fatigue...like they are burnt out. And that happens in other communities where there are always projects going on, something going on like folks that are trying to get out and subsist off the land and get their stuff put away for the winter...and there are all these meetings... there are these deadlines...and that wears on the tribes.” In some ways, the capacity limitations can also hinder collaboration and project completion as well. 5R states that *“capacity maybe a common issue that our agency has as well as the tribes; ...the Tribal Corporations try to have a little more capacity, but the tribes, they don't really engage as much as we would like in consultations. And of course, I don't blame them for that, they are stretched very thin, and they have few staff, they just don't have the resources to engage [as much].”*

And in some ways, larger stakeholders with the obligations to collaborate with Indigenous communities, are perceived by some Indigenous Peoples often making processes more difficult for them. For example, *“just the kind of education that is required for us to be leaders ...in even the Park Service or the Forest Service to have our own people manage those parks,”* is difficult for many Indigenous People to attain says 14IP; but if they do meet the qualifications there is potential for impactful change. *“When you have your own person at the top, they understand the Native community, they understand the Native culture, they understand the Native languages, they understand the direction where we have been for the last 10,000 years,”* says 14IP. *“But if you have somebody in the [agency] who knows [they are] going to be transferred in five years, [they don't] care. And if [they try] to make simple meaningful changes there, the next*

person in can start over; [the new person] doesn't have to listen to what was left behind.”

This high turnover rate is also acknowledged by the Park Service, who are making strides in trying to mend those limitations, mentioned by 14IP, by hiring locally. “*ANILCA is very explicit on local priority, local preference,*” says 10P. And also, trying work with capacity limitations as previously mentioned by 10P and other parks by adapting to unique circumstances.

Lastly, sharing resources with other stakeholders who have rights to subsistence is also a large concern for many Indigenous communities. 4R illustrates how location and access can influence Indigenous subsistence; how some parks are “*on the road system and so anyone can get to that area to hunt and although there's areas in [some parks] that are protected and only hunting is allowed for federal subsistence users, those animals are moving back and forth there are no boundaries and so the size of the herd [is impacted] significantly.*” And subsistence issues are a large concern that influences Indigenous Peoples access between different parks. “*We are hearing from tribes and ANCSA Corporations all of the time that they are struggling to obtain the subsistence resources that they need to survive,*” said 5R. The subsistence’s resources are “*not just about the nutritional value,*” stated 5R. “*The courts have upheld ANILCA's definitions that include spiritual, cultural, and economic values of the various species that are harvested. And so, a meaningful subsistence experience is sometimes difficult to have if you have a multitude of urban users flying planes in front of caribou herds, landing and diverting the herds, or even just causing noise disturbance that ruins the subsistence*

experience.” Therefore, the dilution and sharing of resources between different stakeholders has impacts on Indigenous communities.

Research Question 3: Sustainable Development and Community Capitals

How do these practices of engagement correspond to the goals of sustainable development and specifically contribute to the local Indigenous community capitals and resilience?

The third objective was designed to answer question three by “[*analyzing*] declared park mission statements (or statements of purpose) and/or practices to analyze ties to projects of sustainable development and investment in community capitals for Indigenous cultural, human/social, or financial resilience.” The objective was then organized into three major themes of National Park Missions, sustainable development, and investment in Indigenous community capitals (specifically the overlap of cultural, social/human, and financial capital investments/projects). These are the also the noted sub-sections within the narrative to answer research question three objectives. The result is organized with a table created from document review, a Venn Diagram created by interview results (noted in Appendix F), and quotations as direct sources of supporting descriptive material from interviewees regarding NPS missions, sustainable development, and investment in community capitals.

“Well, part of that cultural resources is a language, the traditions, and the actual culture of the Indigenous People... to make sure that we are preserving and protecting those cultural resources.... we have a living

culture that is just as important as the culture that is from the past.”
-10P

National Park Missions

The whole National Park System has the same mission, as noted in Chapter 2, that
*“preserves unimpaired the natural and cultural resources and values of the National
Park System for the enjoyment, education, and inspiration of this and future generations.
The Park Service cooperates with partners to extend the benefits of natural and cultural
resource conservation and outdoor recreation throughout this country and the world”*
(National Park Service, 2017, 2019a).

Table 9: Alaska National Park independent park statements of purpose and/or mission statements.

Location	Statement of Purpose and/or Mission Statement
Denali NP & Pres	We protect intact, the globally significant Denali ecosystems, including their cultural, aesthetic, and wilderness values, and ensure opportunities for inspiration, education, research, recreation and subsistence for this and future generations. (Denali National Park and Preserve, 2018)
Glacier Bay NP & Pres	The purpose of Glacier Bay National Park and Preserve is to protect a dynamic tidewater glacial landscape and associated natural successional processes for science and accessible discovery in a wilderness setting. Our mission is to preserve unimpaired the natural and cultural resources of the park for the enjoyment, education, and inspiration of this and future generations. (Glacier Bay National Park and Preserve, 2018)
Klondike Gold Rush NHP	The purpose of Klondike Gold Rush National Historical Park is to preserve in public ownership for the benefit and inspiration of the people of the United States, the historic structures, trails, artifacts and landscapes and stories associated with the Klondike Gold Rush of 1898. (Klondike National Historic Park, 2009)
Lake Clark NP & Pres	To ensure the continuation of the opportunity for rural residents to engage in the subsistence uses of resources in Lake Clark National Park and Preserve, the National Park Service (NPS) has adopted the following mission statement to guide its activities. Subsistence will be managed as a legislated use consistent with the provisions of ANILCA (Section 202(3)), the Organic Act of 1916, and enabling legislation to: <ul style="list-style-type: none"> • Protect the opportunity for qualified local rural residents to continue traditional subsistence activities; • Recognize that subsistence ways of life differ from region to region and are continuing to evolve, and where appropriate, park management practices may reflect regional diversity and evolution; • Promote local involvement and participation in processes associated with subsistence management; • Ensure that management practices involving the utilization of public lands adequately consider the potential for restriction of subsistence uses and impacts upon subsistence resources; • Ensure that management of park resources is consistent with the conservation of unimpaired ecosystems and natural and healthy populations of fish and wildlife, incorporating scientific data and principles with traditional knowledge and cultural values; and • Promote effective communication and mutual understanding of subsistence uses and related cultural and social values, and park purposes and protection, between NPS, subsistence users, the State of Alaska and the public (Lake Clark National Park and Preserve, 2017a)

Table continues...

<p>Western Arctic National Parklands- <i>Bering Land Bridge Pres, Noatak Pres, Cape Krusenstern NM, Kobuk Valley NP</i></p>	<p>For Kobuk Valley since it is the only Park listed is Cooperative Stewardship for the Conservation and Understanding of Natural and Cultural Resources in Northwest Alaska. With the purposes of:</p> <ul style="list-style-type: none"> • Maintain the environmental integrity of the natural features of the Kobuk River Valley, including the Kobuk, Salmon, and other rivers, the boreal forest, and Great Kobuk Sand Dunes, in an undeveloped state • Protect and interpret, in cooperation with Native Alaskans, archeological sites associated with Native cultures • Protect migration routes for the arctic caribou herd • Protect habitat for, and populations of, fish and wildlife including but not limited to caribou, moose, black and grizzly bears, wolves, and waterfowl • Protect the viability of subsistence resources <p>(Kobuk Valley National Park, 2018)</p>
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But each National Park in Alaska has their own park mission statement which was created by their park for each parks' unique goals. *Table 9*, lists some of the parks mentioned during the interviews and therefore were the ones selected to illustrate the variety of different park mission statements and/or statement of purpose. Some of these statements outlined in *Table 9* describe in detail the purposes of their parks mission which expands upon the entire NPS mission such as that of Lake Clark National Park. That being said, these mission statements or statements of purpose all have the commonality of understanding and protecting the physical, social, and cultural aspects within their parklands.

Sustainable Development

While sustainable development is not formally a part of the National Parks mission, that does not mean parks do not make sustainable efforts including when developing or remodeling to meet part of their mission of preserving unimpaired the natural and cultural resources for this and future generations. Many parks don't really practice development but when they do, they are mindful of how it is done and must go

through many procedures before development can even start. IDC states that *“we are not an agency that tends to be an agency about a lot building and infrastructure, just by the nature of the agency. So, whenever there is a construction project, there’s a whole pile of review and understanding and compliance process that has to happen through not only the National Historic Preservation Act, but NEPA (National environmental protection act), those two laws together construct how the impacts of any federal undertaking, infrastructure or construction or building of trails or maintenance or roads or whatever it is, you have to consider lots of different categories in historic structures, places, traditional practices, on the NHPA side but also the NEPA side you have to consider all of the environmental laws and environmental implications. And because we are the National Park Service, if it has anything to do with a historic property, the National Park Service is the agency that sets out the Secretary of Interior standards for historic preservation and treatment for historic properties, for the nation. So, we have to follow our own standards and policies that we establish for everybody else who does work with historic properties including, sustainable materials, sighting, heating in cooling— it just depends on kind what you are talking about.”*

One of these requirements mentioned by IDC is understanding of effects it can have by conducting an environmental impact statement (EIS). Before any development can occur, both in or outside of parklands for anything (Depleted UF6 Management Program Information Network, n.d.). 5R states since Parks missions through ANILCA are designed to *“protect both the land and the cultural resources of the lands that [the park service manages]”* also in turn protects subsistence resource availability since

“through our mission, we have to protect both of the land and cultural resources of the lands that we manage of the parks. And so, I have heard from several other individuals since I have been here, that the subsistence ability is incredibly important, and that the subsistence program can continue to engage the analysis of environmental impact statements that deal with oil and gas development throughout the state.” And 7P adds how it an obligation to understand how development of any kind could impact on subsistence and a chain effect of impact on subsistence users; *“you know, when we talk about a project, I have an obligation to analyze it in terms of the impact it might have on subsistence opportunities and impact that it might have on tribes or Alaska Tribal Corporations.”* Understanding the impacts development through the EIS is valuable in determining how develop while also adhering to the protection of the land and cultural resources.

There are parks in Alaska that do not develop at all, for example, 10P who states that *“we don't do any development on our parks.”* And therefore, they do not have to conduct these EIS's for development because they are not taking on development projects. Parks that do not have any kind of active development sometimes make an effort in converting to more sustainable options. For example, 10P states, *“I do find some members [are] preserving old structures, or they're more into environmental sustainability; like they have windmills to run one of their shops or something... it's more on the maintenance group side of the parks where they're doing more sustainable and rehabilitation of old structures.”* An example of sustainable rehabilitation is noted by 11P where their maintenance team had refinished the façade *“of one of the park*

buildings, but instead of using a petroleum based stain, they used a linseed oil-- completely free of petroleum products based stain. Like, we are trying; can we even move away from petroleum-based products in our duties to maintain the resources and historic treasures? There is a real, I think environmental and ecological sustainability Consciousness about not only the leadership of the park, but a lot of the employees who both work and live here.”

When development or renovation projects do occur, parks try to have minimal impact—where sustainable development is more than just alternative energy sources—they try to find options that work best for their parks. 8P says, *“when we look at how we are developing, we try to minimize the footprint on the land as much as possible, and of course we have to follow other federal laws, such as the Wilderness Act when we are working on development... We try to follow pretty closely the goals established for Energy Efficiency;”* these kinds of practices not only take into consideration how energy is produced but how efficiently it is being utilized within the structure. 3R adds, *“all of the buildings go through the LEED Certifications, and if they don't meet the gold or silver standard... they try to make everything sustainable.”* And that come into play when it comes to remodeling or updating structures. *“We have got the newest Visitors Center...which has got the Energy Efficiency,”* says 8P. Additionally, 6P says that Denali National Park *“just finished the Front Country Management Plan that is entirely focused on sustainable development of the headquarters area, the only developed area in the entire park. So, today is a 3.2-million-acre Park, most of which is designated wilderness.*

[Denali has] engaged in three processes over the year that were all aimed at sustainable development.”

Some parks make steps toward renewable energy sources and energy processing machinery. For example, 11P states that *“there is a sustainability program in the National Park Service ‘at-large’. And for instance, many of our structures in this park are heated by fuel oil and we are in the process of converting as many of those fuel oil burners over to electric heaters resource pumps. And the reason we are doing electric is because there is hydropower that serves [this area] and so we are basically attempting to remove as much of the fossil fuel burning devices, and replace them with electric devices which are powered by ‘Clean’ power. So, we also have it in the infrastructure from a building stand point, which is something that we are working on.”* At some parks, there has been conversion to using less fossil fuels by adopting the use of electric vehicles, like at Denali National Park *“they have got the little electric trucks running around,”* says 8P.

Still, some sustainable energy options might not work for all parks due to geographic circumstances or unavailable resources. 3R says, *“it’s a little different in Alaska... there are solar panels at parks but I think during the winter it’s not a very good option... like electric vehicles, if we don’t have electric charging stations,”* some options just aren’t as viable. Sustainable efforts are not a ‘one shoe fits all’ approach; what might not work at some parks, like some renewable energy development or electric vehicle conversion, will work for other parks. Ultimately, sustainable development is about finding a balance; 11P says they *“have big trucks for work that require having big trucks for, but we also have...electric vehicles, service vans, small service vehicles that are*

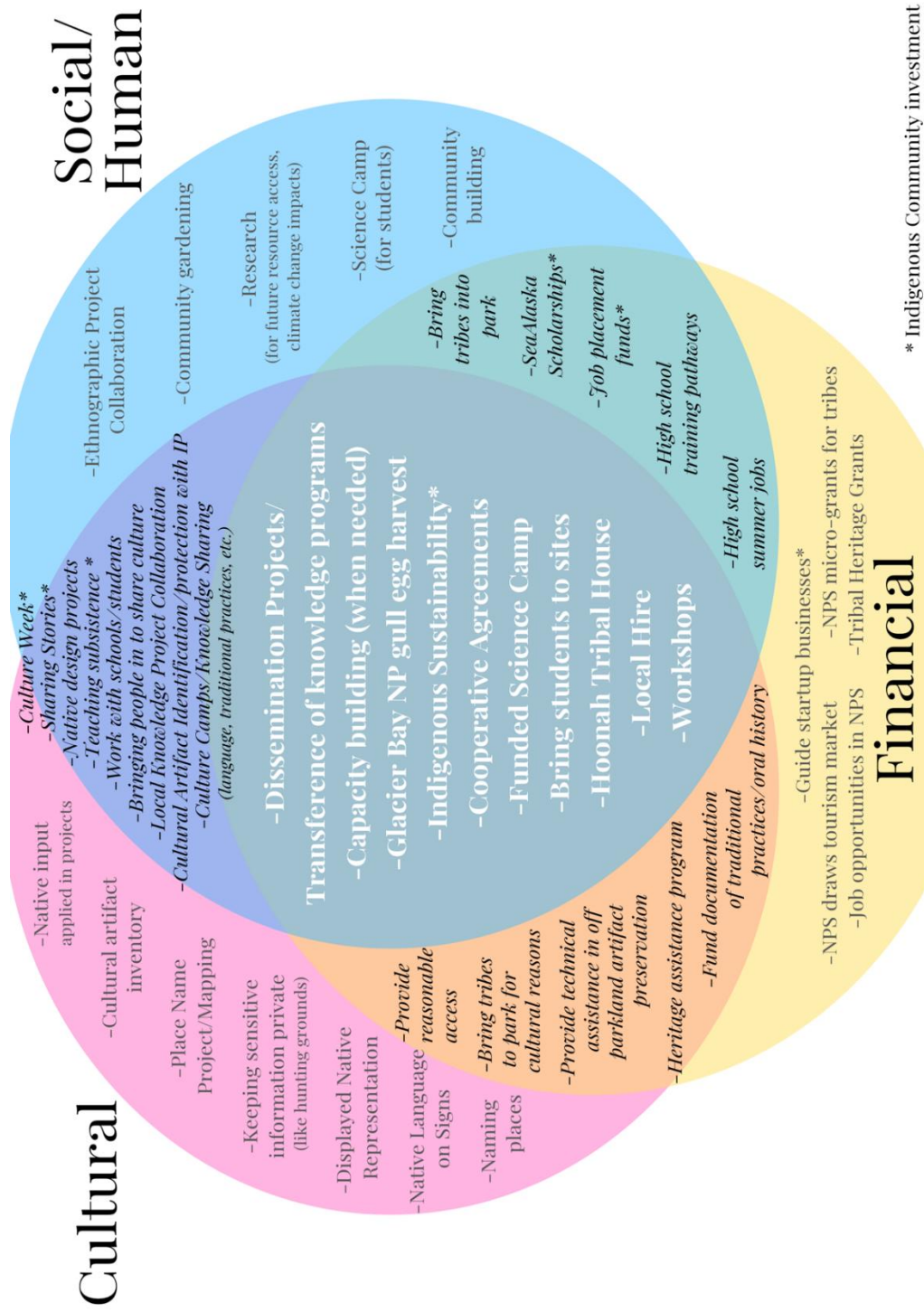
required for work. And we're doing our best again to move away from fossil fuel-based sources of energy to alternate sources and really every way that we can." And that is a sustainably conscious alternative that works for that park.

There are also other sustainable projects or conversations happening in various parks such as recycling. *"all of the parks are recycling. Minimizing things that go into the trash. That is a big thing, even in this building it is all recycled as much as possible,"* says 3R. This recycling also contributes to the *"zero fill, landfill initiative,"* says 8P, *"and that is working with the local lodges and staff to just kind of recycle as much as possible."* Other conversations about projects include discussion *"about building a new parking lot that is washing away the river, so there is kind of a big short erosion problem, so we want to build a new parking lot in a different place, just thinking about how we do those things with environmentally sensitive materials, and taking into account the Ecology of the region, and consultation will be involved in that process,"* says 11P. *"There has been some discussion about building a playground, but instead of building a playground full of plastic swing sets and whatever, that we would do maybe a natural playground built out of logs and that fits well within the environment instead of introducing plastics into the environment."*

Investment in Indigenous Community Capitals

Investment in community capitals may be considered part of sustainable development as it allows improving well-being of local residents while maintaining ecosystems (Petrov et al., 2017). For a community to be healthy and have resiliency it requires high levels of social, ecological, and economic 'capital,' the combination of these may be

thought of as 'community capital' (Hancock, 2001). Parks invest to support community resiliency as a result of their binding obligation to protect cultural and natural resources, but also because of their relationships with and responsibilities to surrounding Indigenous communities. Interviewees were asked to provide examples of investment or opportunities that relate to these community capitals in the form of culture, human/social, and financial resiliency for Indigenous communities. Specific investments, which include programs, actions, event, projects both past and present that were mentioned by the interviewees was documented and then organized into a Venn Diagram as to visualize which actions are most relevant to the singular or combined community capital categories shown in *Figure 11*.



* Indigenous Community investment

Figure 11: Cultural, human/social, and financial capital investments on behalf of the NPS and Indigenous communities.

Cultural, Human/Social, and Financial

Table 10: Cultural, human/social, and financial investments in community capitals mentioned by interviewees.

Cultural, Social/Human, Financial	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Local Hire			X							X	X				
Bring students to sites		X													
Hoonah Tribal House						X									
Dissemination Projects/Transference of knowledge programs						X									
Capacity building (when needed)								X							
Workshops								X							
Funded Science Camp										X		X			
Cooperative Agreements				X	X										
Gull Egg Harvest example															
Indigenous Sustainability*												X			

This section has examples of the intertwining of different categories of community capitals. To be considered in this category the investment requires the contribution of funds for projects that directly invest in human/social capital through teaching skills or contributing directly to the well-being of people, as well as including cultural values in the projects for long term resiliency and transference or representation of cultural values. Examples of this that were mentioned by interviewees is listed on *Table 10*.

One of the notable investments is the local hire authority under the ANILCA legislation. 10P explains how the local hire authority works: “so, if you reside in the areas near parks which under ANILCA, ...the ones in Fairbanks don't qualify, because it

is a little bit more urban, the ones in Anchorage don't qualify, and I believe Juneau does not qualify -- but all of the off-road system parks under the ANILCA hire authority, and you do not have to be Indigenous to apply for that authority. We do not have to put it out on USAJobs. A matter-of-fact, last Tuesday I had interviews and I talk to local hire authority positions for maintenance and both of them happened to be Indigenous that happens to be a coincidence because we are 82% an Indigenous community here...so the majority of people that are applying are going to be Indigenous anyway. We do have an education specialist who was hired under the local hire authority and she is not Native. But that is an opportunity that is not specific to an Indigenous Person. It is specific to local hire. ANILCA is very explicit on local priority, local preference, and that is not Native preference like the Alaska Native Claims Settlement Act.” An example of how local hire can take one step further into co-management, meaning equal parts Indigenous and Park management is “in Sitka, the... Tlingit [that] still live there... on Park Service land...the tribe went into this actual contract to manage the interpretation and education services for the park. So, they actually get the money instead of the park.... The Sitka tribe actually gets that money and they hire whoever they want to do the interpretation. So instead of the Park Service Rangers dressed in Park Service uniforms, they have Sitka tribe staffers dressed in what the tribe wants them to wear which is traditional vests with the red and the black. So, it is a good example of what could happen,” says 3R.

A project that encompassed all three of these community capitals is the planning and building of the Hoonah House. One of the interviewees explained how first the project followed consultation policy to understand tribal needs which was to the fact that

there was “no evidence in the park that this was traditional homelands and so they asked us to consider building some structure that would provide visitors with the understanding that this was the Hoonah-Tlingit Homeland.” Once the problem was heard, NPS worked on getting the needs met. “Over the course of many years, we designed a traditional clan house with the community of Hoonah.” In order to start on this project NPS provided funding to make it happen. “Finally came funding, and we shared 1.3 million dollars with tribes to carve a house screen, house front, four house poles to hold the building up and then three totem poles. That building, The Hoonah Tribal House, was opened and dedicated in 2016.”

And the Hoonah house is also “co-operatively managed by the park service and the tribal government. It is staffed by tribal employees as well as park employees. I oversee the tribal house but I have two tribal people who work with me on it and several park people who work with me on it.” So, the tribal house in that sense had invested financially in the building of this cultural landmark, but in the process, it was investing also in cultural capital through transference of knowledge and in human/social capital by training people in the process. “The tribal house itself, the way we built it was, we designed the program so that the funding that came to the tribe was designed to take...two Apprentice Carver's, and have the Master Carver work with those Apprentice Carver's for 7 years so that he would pass his traditions on to these Apprentice Carver's so that that tradition can be maintained.” Transfer of knowledge projects are seen with 6P, who “had traditional Weavers, with paid Master Weavers to pass their traditions on. We had taking kids out with the Master Weaver, and had the kids learn how to harvest

weaving materials with that individual, and documents that process.” These kinds of projects, or funded programs to facilitate the transfer of knowledge and skills is a cornerstone example of how it can create resiliency for Indigenous Peoples both for individuals and the community as a whole.

Similarly, parks have been developing and funding projects of bringing people to sites to either learn about their traditional homelands or partake in traditional subsistence practices. 2R states that parks in general *“work with schools a lot, [and] in each one of the archeological projects, there has always been an effort to bring students to the site to see if especially from that community to talk about their own community’s history.”* Additionally, a larger scale project of the same capacity occurred in Glacier Bay when it came to the process and implantation of gull egg harvesting. One interviewee spoke about the whole history behind this process; how they *“were trying to find some really easy projects that would help bring people back into homeland. The people felt that they were not welcome in Glacier Bay because they were no longer able to practice some of their traditional harvesting. For example: hull eggs. Harvesting gull eggs in the spring had been a tradition but was no longer allowed because of the Migratory Bird Treaty Act...once the monument and then the park were established, those activities were no longer authorized. And so, over time, the park service began enforcing regulations associated with gull egg harvest and seal harvest and from the Native perspective, obviously, Glacier Bay had been their bread basket, and now they were no longer allowed to harvest. And so, there was an amazing amount of resentment about that.”* So, Glacier Bay NP & Pres listened to this need of harvesting and the negative relationship,

and started taking action by *“bringing people back to home land to participate in harvest activities that were authorized like picking berries ...so we ordered boats and went over to Hoonah, picked up families, carried them over to berry harvesting stock, and helped them harvest berries and documented that traditional practice with film.”* In this example, the harvesting transportation was funded by the NPS and the practice of harvesting was fostering traditional and human skills and knowledge transfer.

“When we heard that the ability to harvest gull eggs was a significant issue, we began exploring options for authorizing gull egg harvest in the park.” The park then started investing in an ethnographic study *“to determine what traditional methods were used for harvesting gull eggs and then we used that ethnographic information to design a biological study to model whether that harvest method could be sustained in the park without impacting gull populations.”* They had to conduct the Environmental Assessment (EA) with trained professionals to make sure that if gull eggs were to be harvested that it would be sustainable as to meet the Park mission and figure out how to make it legally happen. *“We had a biologist who modeled that, we did an environmental analysis, and determined that harvest could occur without impacting resources. Meanwhile, congress passed legislation authorizing harvest if this park determined that it was appropriate. And we did. And so, this year was the first year that the tribe was authorized to go into the park and harvest gull eggs.”* Additionally, throughout the process itself, Glacier Bay kept persevering for the traditional practice of gull egg harvesting to take place because of the voices of the Indigenous communities. *“That ...was a massive undertaking because there were certainly entities out there that were not excited about the idea of*

authorizing a harvest in the park,” but it was because of this whole process that Glacier Bay has shown that it is invested in preserving culture by investing in the people and teaching sustainable and traditional harvesting practices that can be used for generations to come.

6P also took on projects that are associated with all three community capitals discussed, such as *“bringing people over to collect some... intertidal shellfish that are prized by the [local Indigenous] People.”* And they would go through the same process of picking up local Indigenous People and *“bring them over to the park and help them harvest these [shellfish]...then we expanded to twice a year chartering a large catamaran and picking up school kids and elders and bringing them out...for a traditional ceremony. We did that twice a year, we would take elementary kids on one trip and middle or high school kids on the second trip. And then we expanded that by taking high school kids on extended field experiences—kayaking or backpacking experiences. And then we expanded that into actually implementing curricula into the schools where we would team teach in the schools for like a month or so. Developing a curriculum around ‘What is home lands?’ and then culminating in a field experience in the park that would include both elders, culture bearers and park employees. We called those ‘Journey to Homeland Trips’ and we do every year.”*

And it is also through that partnership with the local communities that other projects can be successful especially for projects about cultural preservation but need help from NPS to make it happen. For example, 7P said that *“there was a tribe that came to [them] that said ‘hey we think it would be good to document our ties to some of the*

places in the park, ' so I found some money to work on the project and we came together on a report documenting the ties to the park. ” So, with the NPS funding, the ties were documented and then able to be disseminated, thus preserving the culture through the now known ties that can be shared with others.

This collaboration also in some ways helps Indigenous communities building capacity, which essentially means that with NPS help tribes *“to really follow through with the whole project”* when they need help doing so says 8P. *“For example,”* says 8P, *“if they wanted to do a video or something, we can help facilitate that,”* by *“bringing in people with expertise about [videography].”* Or if a community wants *“to do an oral history project, and they are just having a hard time... we are going to bring in one of the national oral historians from DC and have a workshop.”*

Other parks are making strides in having long term capacity building within communities by investing in human/social capital such as job training for students. 6P says that they *“are now developing a program with the local school which engage Native youth in Park Service careers so that those students can... so basically what the park wants is for our staff to be reflective of the local population. So, the dream is to start bringing high school kids over and training them so that they can grow into Park jobs.”* This student training also falls into the human and financial capital category, but in this example, it is particularly focused on Native youth with a *“new massive effort to build capacity... about 25 or 30 programs going on...that are focused on building capacity for the tribes,”* in mind.

Additionally, many parks have cooperative agreements which are NPS funded programs that teach people and often disseminate local knowledge to build community resiliency. 13IP says they “*actually have two Cooperative agreements with the [our] national park right now... One is to hold the annual culture camp...and then the other is documenting and finding new sites up on a different... [traditional sites].*” Other kinds of cooperative agreements can be for collaboration on research. 5R says that “*the broader subsistence program, we do provide a number of Cooperative agreements with oftentimes local communities and/or tribes...Particularly for fisheries research, we have a program called Fisheries Resource Monitoring Program; and that's gives out over \$1000000 a year to rural entities that help to monitor subsistence fish docks and deals with the management of those populations. But one of the emphases of that program is capacity or ability of those communities. Similarly, there is a program called the Partners for Fishing Monitoring Program; and that program either hires an anthropologist, educator or Fisheries biologist in rural communities to help them engage in the subsistence practices, or learning about the subsistence practices.*” Where they also take into account the traditional knowledge and then it combines with modern techniques of sustainable practices. And those finances are “*spread across the entire state. And we have a lot of applicants, I know it sounds like a lot of money, but it's a big state. So, we try to stretch it as far as we can. And they try to allocate it to different regions throughout Alaska.*”

Other parks have compacting agreements where parks agree to appoint Indigenous communities to manage certain aspects of day-to-day operations as part of the

park service. This is seen in an example in Sitka mentioned by 4R where *“the tribe is eligible to request from congress that they manage part of the National Park System Program, and so we've negotiated, and they're doing the interpretation function, the majority of it down there. That doesn't really have to do with natural resources but it does impact cultural preservation and the financial success of the tribe.”* Another example is noted by an interviewee, where there was a pilot study with the *“Skagway Traditional Council to basically have them hire interpreters to bring Alaskan Native interpreters into the parks program...that is intended to be a financial agreement.”* So, the park service would allocate funds to that program and hire interpreters. Financial benefit was not the initial emphasis however, *“the emphasis is to have a really strong relationship with the tribe and be good partners and have the people who know the story and are connected most directly with the stories be telling the stories, but there is obviously a secondary effect of providing financial gain to members of the tribe.”* This in turn builds community capitals since the compacting agreements can have financial benefit to the tribe who is operating and teaching others who can be hired as human capital as well as representing their culture in those sections of parklands.

Lastly, with many of these cooperative agreements as well as what was noted in some of the previously mentioned examples, the NPS contributes in hosting many different kinds of dissemination events such as Culture Camps, teaching students in school and field, bringing communities together, apprenticeships, documentation of traditional practices, etc. The NPS facilitates many different programs and there are several that are focused particularly on investing in cultural and human capitals. One key

example of this would be the establishment of Culture Camps which are essentially camping trips that are designed for the transference of knowledge and traditional skills. These camps often bring many people together as a sort of weeklong culture hub funded by the NPS. 6P says that they have invested “*hundreds of thousands of dollars in projects like Culture Camp, or other programs that facilitate transferring that knowledge from one generation to the next*” because it is a program that is extremely valuable to community longevity (or resiliency) across the state.

Another dissemination event that pertains to all the community capital categories are the Science Camps hosted by the NPS. 10P states that they have their “*education specialist who is our teacher Ranger... out there and some of the projects include vole trapping to see the weight distribution or population density in a certain square mile or something for whatever the case may be, because ...the number of voles you have dictates how harsh the winter is going to be, and that is something that is actually from Indigenous Knowledge itself...and they set up their tents and they do vole trapping and they do traditional medicine.*” And it is free “*to children and educators who go... It is for anybody... And we have some people that fly in from Anchorage.... It is a preference for local students but if there is openings or spots open, we fill them.*” 12IP states that they have “*a long-time partnership [with the park] doing science day camp with them, and the kids [in the local communities]. And that's going out at least once a year at least, and learn about archaeology and traditional skills.*”

The notable key stakeholders mentioned on *Table 8*, which were categorized into four stakeholder affiliation groups of Native Affiliation, Public Affiliation, Resource Use

Affiliation, and Government Affiliation all have different relationship engagement methods and perceived influence on National Parks and Indigenous Peoples. Some engagement methods such as informal consultation is notably more comfortable and achievable while others such as in-person meetings (while required for many state or federal stakeholders) can often face geographic and time constraints and other restrictions such as the receiving stakeholder capacity limitations or prioritization. However, regardless of how the engagement is achieved, stakeholders have influence or a type of effect on National Parks and/or Indigenous Peoples and communities. The relationship influence may be subtle or highly impactful depending on the stakeholders' engagement, needs, wants, and actions. For example, subtle engagement such as a phone call can disturb the flow of daily obligations which may be already overburdened or a more impactful annual meeting can have influence on the trajectory for the coming months. With that said, many Indigenous Peoples and representatives and National Parks employees have noted how collaboration with each other as stakeholders has helped with capacity building and there have been many projects, including annual activities such as culture camps that have been developed as a result of their relationship and dynamic. While not everyone may share this perspective of a positive relationship, there is a clear influence between these two large players in their areas that are forward thinking and designing programs (while not always simultaneously occurring) to sustain the park and communities long into the future through mutual understanding (even if they don't always see eye to eye) and investing in community capitals.

CHAPTER 5

DISCUSSION AND CONCLUSION

This research was looking to improve the understanding of the relationship between National Parks and Indigenous Peoples in the context of sustainable community development. In answering the research questions there was consistency found between the answers given by interviewees and information found during the document review regarding policy, engagement requirements, collaborative projects, various stakeholders, community capital investments, and sustainable development which ultimately results in sustainable community development. This chapter discusses relationship through the NPS perspective on policy making and implementation, Indigenous perspectives on relationships with NPS in general, common issues hindering a collaborative relationship, opportunities and suggestions, and future outlooks by both parties. Additionally, this chapter expands literature mentioned in Chapter 2 regarding NPS community capital investments and unofficial sustainable development goals. Ultimately, this chapter provides an integrated perspective of the findings of the research to discuss the goal of the study which is to improve the understanding of the relationship between the National Park Service and Indigenous Peoples in the context of sustainable community development.

As a result of the need for subsistence in Alaska National Parks, the NPS in Alaska not only is required to follow overarching federal laws but also adhere to ANILCA. Title VIII of ANILCA added a third dimension to the original National Park mission of preserving the land and culture within parklands by adding that parks must

provide opportunity for rural residents who engage in the subsistence way of life. This is because the presence of subsistence cultures in parklands is also thought to complement the wilderness purposes of the park (Gates of the Arctic National Park and Preserve, 2019). Based on the interviews described in Chapter 4, in many cases, the NPS maintains the authority to impose regulations but from what was gathered by experts in their agency, if something can be done by reasonable means, the park service tries to make it happen or consider alternative options.

Research Question 1: Policies and Approaches to Indigenous Engagement

In answer to research question one, *“What are the policies and approaches to the engagement of Indigenous Peoples and Indigenous Knowledge exercised by the National Park System at the national, regional, and local level and how are these synthesized into projects of applied engagement?”* national regulations and Alaska specific laws are considered during consultation processes. These include: Antiquities Act, National Park Service Organic Act, Historic Sites Act, NHPA, NEPA with specific sections 106 and 110, ARPA, NAGPRA which are under the Federal Historic Preservation Laws of 2006 and updated in 2018. Additional laws that were mentioned include are ANILCA (Alaska Specific), ANCSA, and Executive Order 13:175. Accountability measures include the GAO, THPO, SHPO, Subsistence Resource Commissions and stakeholders. All of the policies, laws, and regulations that the park must follow are used as guiding principles for park operations. Some of the stronger policies are the ones that are regionally specific or more regularly used such as ANILCA, ANCSA, or Executive Order 13:175 which is more tailored to the needs of Indigenous communities and Park missions in Alaska.

Policies which still have influence but are more grafted to the National Park Service as a whole (including operations of the NPS beyond National Parks themselves) are any of the national policies; yet even some of those such as NAGPRA or NHPA are frequently referred to by Alaska NPS staff.

While some national laws, policies, and regulations are in some ways generalized to the nation, application in various parks can look very different due to interpretation and implementation. For example, there is nothing debatable about the National Park Service Organic Act 1916 where in section 1 it states “*There is in the Department of the Interior a service called the National Park Service,*” (National Park Service & Department of the Interior, 2018, p. 9). However, part of the Historic Sites Act of 1935 (section 2) states that there must be a “*survey of historic and archeologic sites... for the purpose of determining which possess exceptional value for commemorating or illustrating history of the U.S.*” which, while surveying processes are standard for the most part, can look very different depending on the history and what is determined as worth commemorating across the nation (National Park Service & Department of the Interior, 2018, p. 15). The United States varies vastly in geography, population, culture, etc. What is “*worth commemorating or illustrating history*” looks very different from El Paso (TX) than it does in Barrow (Utqiagvik) (AK) and even more so from Washington D.C. to places like Standing Rock Indian Reservation (SD), Detroit (MI), or San Francisco (CA). And the fact that there is so much variation is wonderful and should be celebrated as each place uniquely adds to the United States as it is today (even if toxicity imbedded historically); however, it also the diversity is greatly challenging in the sense

that there is no way to create a universal policy that meets the needs for the entire country. This is especially true for Alaska since it is so geographically separated from the lower 48 not only by distance but also through its demographic, culture, and unique challenges. While there are Alaska-specific policies, those do not universally fit the needs of the whole state and therefore when creating laws interviewees stated that they are made with the intention of being guiding principles with room for interpretation so that there can be on-the-ground adaptations (to also meeting the park mission). For example, it is in Executive Order 13:175 that there must be consultation between NPS and Indigenous communities, but as noted in Chapter 4 that process comes in many forms—but still is achieved in a way that works for each park, and therefore is fulfilling the policy requirements and can build a better working relationship due to the adaptation techniques used.

Some interviewees have expressed that they don't have all of these laws, policies, or regulations memorized and would have to refer back to documents for clarification or specific details (even though they work with them every day) since they can be so intricate and multilayered. Several also stated that even though they are publically available, they understand that many locals overlook policies and often do not even attempt to learn them to begin with since it is a great undertaking to try to navigate and truly understand them. Subsequently, there are national, regional, and local policies, laws, and regulations for just for National Parks—with addition of those from all other stakeholders, land owners, local governments, etc.—it is not always possible or reasonable for an average person to apprehend. To that point, some interviewees—

particularly those who are not regularly working with policy—have noted that these laws, policies, and regulations are confusing and difficult to the point of it being nearly impossible to understand every aspect or begin to navigate.

The consultation that is done by NPS for Indigenous knowledge is gathered, documented, and analyzed to understand variability of potential projects supported by NPS. Some of the successful projects mentioned by interviewees include gull egg harvesting in Glacier Bay National Park, the development of the Hoonah House, traditional place name mapping (with various parks), culture camp activities sponsored by NPS or on NPS parklands, education programs in schools, resource accessibility for subsistence, interpreting projects/people, identifying cultural sites, traditional trail studies, traditional use study, tribal affiliation studies. Other notable projects of local knowledge published in the Resource Stewardship Strategy Summaries for various parks in Alaska. For example, Lake Clark projects include: *“protecting a tapestry of cultural places woven from 10,000 years of human occupancy,”* *“maintain subsistence resources and provide opportunities for local residence to engage in activities necessary to support a subsistence way of life,”* and *“[preserving] a collection of artifacts, archives, specimens, oral histories, movies, and images that document the natural and cultural history of the area”* (Lake Clark National Park and Preserve, 2017b, pp. 11–27). These projects are not models to follow but rather examples of how collaboration and local knowledge can be used to develop projects designed by both the NPS and Indigenous communities and contribute to healthy relationship building while also being guided by policy.

Research Question 2: Stakeholder Perspectives on Engagement

In answering research question two, “*How are the practices of engagement understood and evaluated by key Alaskan stakeholders?*” the first subcategory to note is the categorization of stakeholders. The key stakeholders recognized by National Parks and Indigenous Peoples/representatives that were interviewed are distinguished in general as “*those who affect decisions and those who are affected by decisions*” (Brown et al., 2016, p. 78). The notable key stakeholders were categorized into four categories of stakeholder affiliation (i.e. Native Affiliation, Public Affiliation, Resource Use Affiliation, and Government Affiliation) and are listed in *Table 8*. These stakeholders were mentioned may not be the only stakeholders within Alaska but they were specifically mentioned as influential components of land management and governance recognized by interviewees.

Secondly, in answering the second half of research question two, the objective was divided into two parts: (1) identify engagement practices and (2) understand the perceived influence on National Parks and the perceived influence on Indigenous People. Engagement practices were different depending on the stakeholder. There were various requirements and approaches depending on who the stakeholder is and what works best for the relationship. NPS recognizes that engagement, specifically for consultation is more effective when there is a built relationship. There are guidelines for official government-to-government consultation meetings such as contacting 30 day in advance, documentation of the meetings as well as protocols and consultation requirements under

NHPA; these guidelines and regulations help to fulfill the requirement of having consultation and consider views of stakeholders which can also build relationships.

When it comes to the perceived stakeholder influence on parks, the working relationships with various stakeholders requires balance and compromise for unique dynamics and situations. While it is noted that when NPS works with state agencies there is a more solution-oriented approach, NPS appears to recognize that any kind of relationship works best if there are compromises by everyone involved. Additionally, NPS understands laws, policies, and regulations which influence how a park operates under the Department of the Interior; yet, there are also park by park regulations, such as those formed by park-based Subsistence Resource Commissions, that parks are managing the land with.

Stakeholders have real impacts on land management, it can be very political, and it can be limiting to subsistence use, but the Parks try to find a balance between needs of the stakeholders and meeting their NPS mission. There are stakeholders that influence land management from multiple sides such as for-profit, subsistence users, extreme conservationists, and independent land users. The NPS recognizes that they have a responsibility for consultation with the people (such as community members, organizations and corporations), but there is primarily consultation focus with federally recognized tribes and secondarily Alaska Tribal Corporations. Considering stakeholder views is an essential part in NPS informed decision-making process. However, it does not mean that the NPS must oblige to every stakeholders' opinion, especially if it conflicts with the enabling legislation and mission of the park service.

And while engagement and consultation are required with some stakeholders, some parks find that just because they are reaching out does not mean stakeholders want to communicate. And therefore, many parks adapt to the unique circumstances of their own park, finding that the formal consultation requirements meet only the minimum standards for relationship building. While there are official guidelines for formal consultation, it is very common for NPS to engage in what is referred to as “small fee consultation” or “informal consultation” since this is much more personal, frequent, and preferred method by both NPS and Indigenous People/representatives. This kind of consultation is much more convenient for all parks regardless if they are overcoming large geographic barriers, have more communities to work with, or have daily contact with community members. Since the NPS knows the laws and regulations, they are able to work within the boundaries of the policy to develop collaborative relationships and communicate why or why not something can happen, and if it can’t happen, provide an alternative. Many parks recognize that there have been issues of returning feedback and are coming up with plans to work on that communication gap such as having more frequent informal consultation to help decrease buildup of issues that might be more difficult to address at the occasional formal meetings.

When it comes to the perceived stakeholder influence on Indigenous People, it is important to note how stakeholder engagement is received. This research focused on the perspectives of the Indigenous residents who have worked with the NPS in some capacity whether it be through politics, Subsistence Recourse Commissions, cultural preservation projects, etc. Because these interviewees have worked with NPS in some capacity, there

is a better understanding of NPS engagement practices. Interviewees had noted that there are formal meetings (with any government agency operating under the Federal Historic Preservation Laws) at least once a year which commonly talk about projects where their opinions are noted and conversations about collaboration for future projects. However, small fee or informal consultation is the preferred method over formal consultation since it is more convenient especially when it comes to the pre-work and post-processing work of formal engagement and meetings.

Stakeholders, including the NPS, can influence Indigenous People in both positive and negative ways. The negative impacts, particularly actions or lack of actions by stakeholders, can leave Indigenous People with feelings of distrust and self-reliance. But there are other tribal stakeholders, such as the inter-tribal resource commission or the Alaska Federation of Natives, that try to work through conflicts and concerns or legalities. These kinds of tribal organizations, among others, try to facilitate conversation and protection for the future especially if there are opposing viewpoints between stakeholders. Leadership or authority figures of stakeholder groups also influence directions and flexibility of their represented group. As mentioned in Chapter 4 and 5 – for Indigenous communities, government agency, or any other stakeholder – when leadership changes or a new governmental administration comes in, some priorities are no longer at the forefront of invested effort. While laws and policies are in place, they can be interpreted conservatively or liberally depending on the leadership direction. Different projects and new ideas can become the new priorities since there can be interpretation differences and priority when it comes to laws, plans, ambitions, etc. Therefore,

leadership encouraging stronger emphasis on certain aspects has a large impact on what efforts and flexibility of stakeholder groups. In turn, leadership turnover prompts uncertainty and has been mentioned as a significant and common issue from both perspectives.

When NPS employee's change every so often (because of promotions, emphasis in different projects, etc.) or when there is leadership turnover in Indigenous communities, not only are the focus and priorities potentially changing but there is certainty that relationships have to be rebuilt from scratch with each new person over and over again which can be challenging and tiring. The amount of consultation taking place with stakeholders can often wear on Indigenous communities. Communities, especially the people within the communities who are participating in meetings have expressed capacity issues, where they have seen burn out and meeting fatigue as a result of the quantity or expectation of participation. NPS also recognizes that some communities are stretched very thin and don't engage as much as they would like, particularly during formal consultation meetings. And in some ways, larger stakeholders with the obligation to collaborate with Indigenous communities (such as NPS) are also viewed as making things more difficult for Indigenous People such as having education requirements for jobs in the park service.

This is a negative impact because there is high turnover rate of park staff, but locals do not usually get opportunities to meet that standard, and therefore outside hires are frequently brought in and relationship/trust building starts fresh every few years. This pattern has been recognized by many interviewees. However, a positive result from

ANILCA is that there is a local hire authority, or local preference, and parks have been honoring that and making some adaptations to better fit their local communities and local people. Some of these adaptations include job opportunities without the higher education qualifications, job training programs for high school ages and older, as well as some Indigenous communities having placement programs and NPS having programs to help build community capacity limitations through collaboration on projects.

Lastly, subsistence use effects some parks more than others and some communities more than others; however, NPS has the enabling legislation to provide reasonable subsistence access to subsistence users and respect their rights to the land. This was noted by several interviewees as both a positive and negative influence since it restricts traditional use and some location based practices, but also access is done in a reasonable way in an effort to protect resources, honor the park mission, as well as meet other enabling legislation requirements. Overall, the Parks adapt in different ways to the unique needs of their stakeholders while working within the policy and other engagement guidelines. There is no defined method of stakeholder engagement but there are guidelines and different adaptations made to help strengthen relationships with stakeholders and leave a positive perception of the NPS. The Indigenous People or representatives that were interviewed also recognized how NPS engages and therefore there is consistency on both sides of the engagement process.

Research Question 3: Sustainable Development and Community Capitals

In addressing research question three, to understand *“how do these practices of engagement correspond to the goals of sustainable development?”* the National Parks

mission statements were analyzed to understand the purpose and practice of ties to sustainable development. Overall, the National Park System as an agency has its mission statement that is a guiding principal for all National Parks throughout the U.S. Which is to protect the natural and cultural resources for this and future generations. The parks within Alaska expand on that main mission, to have a statement of purpose or an additional mission statement that is specific to their individual parklands unique goals which can include things such as subsistence, opportunity, and collaboration with local stakeholders including Indigenous Peoples or communities.

As to meet their mission of preserving land unimpaired, the NPS does not actively develop on parklands. However, if development does occur it is done in a sustainably conscientious way. Firstly, parks must go through major procedures before development can even start. For example, project proposals must at the minimum comply with NEPA, the Wilderness Act, and have an EIS, which requires consideration of all laws, park goals, environmental and cultural impacts (including how it can impact subsistence users). This applies to any kind of development, whether it be new development, restoration, or remodeling project done inside or outside of parklands. Secondly, while there is not an actual law requiring sustainable choices, the park service at-large has a sustainability program. Therefore, when appropriate, parks are implementing sustainable options in things such alternative energy sources or renovation designs in order to get LEED Certified (Energy Efficiency Certification). Some parks are also making a direct effort to reduce fossil fuels by switching to electric vehicles and heating/cooling systems. And thirdly, when doing renovation or development projects, parks make an effort to use

sustainable or natural products as not to introduce plastics or petroleum-based products into the environment.

These changes, however, are not for all parks; some parks do not partake in development at all and others might have limitations that do not make a change viable or efficient for their particular location (such as solar panels as an alternative energy source in a place that is dark for half the year). That being said, parks that do have development projects, take it upon themselves to find a sustainable option that works for their park's needs. Additionally, there is a large recycling program; to reduce waste going to landfills as much as possible parks also partner with local stakeholders for the "zero fill" initiative.

In answering the second half of research question three, of recognizing how the NPS engagement "*specifically contribute[s] to the local Indigenous community capitals and resilience,*" interviewees answers relating to community capital investments were noted throughout the narrative and then further explained to show their ties to Indigenous community resiliency. Some of the projects created through engagement processes that fit into all three of the community capital categories considered here (i.e. cultural, human/social, and financial capital) include Culture Camps, the Hoonah House project, Glacier Bay gull egg harvesting project, local hire authority, cooperative and compacting agreements, as well as hosting dissemination and training workshops and science camps. The other projects, opportunities, and actions that were mentioned by interviewees also were investments for cultural resiliency. All of these examples were created through or with engagement and were in accordance with the mission of the NPS.

The projects that were noted by the interviewees for investing in community capitals helped building resiliency for the Indigenous communities. Resiliency is something that must be strengthened to contribute to the health and sustainability of a community. This can be seen through their acts of cultural preservation through knowledge sharing events, Indigenous representation in parklands, and Indigenous knowledge used in project formation, human/social investments by disseminating, training, or teaching materials to people of all ages within the community when appropriate, and financially through the act of funding projects or providing opportunities (such as jobs and grants). Investing in these community capitals helps build a stronger, more resilient future (Emery et al., 2006; Flora et al., 2003; Graybill & Petrov, 2020).

NPS and Indigenous Peoples Perspectives and Suggestions

NPS Perspectives on Policy

The NPS is conscientious when creating national policy, according to 1DC, because they understand that there are place-based relationships developing throughout the country and therefore have created broad, big picture policies. These policies, particularly those mentioned during research question one, are getting implemented at a local level; so, it is important these policies are conceived as broad and contain the vision of how they can be implemented across the nation. This in turn allows for parks themselves, in this case, Alaska National Parks, to adopt Alaska specific policy such as ANILCA, which sets them apart from the rest of the nation.

Some of the NPS employees, (1DC, 3R, 8P, 11P) feel as though the current policies fit the needs for Alaska National Parks. Others, (4R, 6P, 7P, 9P, 10P), feel that

these are only adequate or baseline requirements that are useful for guidance when it comes to on the ground park needs. To this point, more parks that find that policies are baseline requirements for good relationships (through consultation, engagement, project planning, etc.) and feel that much more can be (and needs to be) done for the benefit of Indigenous communities, but they don't need more policy to make that happen. Many of the interviewees express that they feel that more can always be done but there are often circumstances that cause limitations. From interviews noted in Chapter 4, often both NPS and Indigenous Peoples are limited due to funding, capacity, time, other priorities designated by administration or leadership and changes in direction and trust when there is turnover. That's why "they don't need more policy to make that happen," they know perfectly well how to work within policy, they need more resources. Suggestions for best practice that could one day be added to policy include flexibility in policy for more local hires; protection of traditional knowledge used by researchers who are the ones getting credit for the expertise; developing programs to honor local knowledge and experience as a higher education degree, communication measures and informal consultation (as mentioned in Chapter 4), and consideration of traditional practices or local knowledge use in scientific research within the park.

While policies, laws, executive orders and regulations in some cases only meet the minimum needs, they are created to honor the goals of the NPS and also protect the Indigenous Peoples of Alaska. The park staff that was interviewed had advanced educational credentials with years of experience and their motivation to work with communities was apparent. Each one was passionate in their own way toward helping

and collaborating to the best of their abilities. And since the policies are broad and the NPS staff understand their duties, parks have the leeway to create programs unique to their community needs since they understand that collaboration or projects is not a universal approach; they can work within the limitations of the policy to collaborate on projects with their local communities. These projects often simultaneously investments in community capitals and sometimes tie into unofficial sustainable development goals.

Indigenous Perspectives

As part of defining a relationship it is important to acknowledge the Indigenous Peoples generalized perspective based on interviewee responses. This section delves into navigating through policy, feelings toward the current relationship with NPS including land use problems and building working relationships with parks. And it also reveals some perspectives and best practice methods for building stronger relationships since as previously discussed in Chapter 4 there are challenges in building relationships.

Sometimes it is difficult to navigate land ownerships and so many polices. There is state land and federal land, not to mention any other kind of land ownership by other stakeholders in Alaska which all have different kinds of regulations when it comes to subsistence. 10P mentioned how they try to make different agency regulations align (such as that between NPS and National Forest, Fish and Wildlife, etc., who are under the DOI), but sometimes they don't agree on how land should be used. This can cause great difficulty when it comes to subsistence because in one step users can find themselves on different landownership (which may not be clearly defined), and it has completely different regulations. Not everyone in the community knows all of the policies and

regulations, but there are people who likely do, or have more familiarity, such as the tribal administrator, the tribal council, or the city government. The policies can be overwhelming and difficult to manage, said 12IP, especially because they are “*clearly written in D.C. and distributed down*” where some minor edits can occur. The ability to work within the regulations of varying land management, including that of NPS, is dependent on individual familiarity and often based off interactions with the park.

With that said, several Indigenous People/representatives, as well as Indigenous NPS employees mentioned that they feel as though there is a strong relationship with the NPS. There have been efforts on behalf of communities to work with the park’s cultural anthropologists, superintendents and rangers. And it is in this way that the policies do fit the needs of the Indigenous Peoples. 12IP mentioned that when it is subsistence time, employees take time off to do subsistence hunting and gathering with them for their own families. While policies and procedures might be difficult to fully understand, working together in relationship with people who know how to navigate them makes activities a lot easier. The majority of the parks in the whole state have a good work relationship with different villages and communities, said 13IP. And so far, the policy in place has fit the needs of their tribe, said 15IP.

This is not always the case; some communities may still be working on relationship building since they only can rely on their own community. While there are many cases of growing relationships and project collaboration, that doesn’t mean that relationships are viewed in only positive ways by everybody—relationships seem to have negative perceptions as well. Some locals do not like the parks, said 15IP, some are

borderline because they remember things that had happened in the past. Things such as scarred trust from past events or high turnover (having relationships start new every few years) also can lead to communities not wanting to share local knowledge or work on projects which several parks had confirmed as a constraint of relationship building in Chapter 4. It has also been noted by researchers that breaking sacred trust inconsistency due to lack of understanding and inconsistency ruins partnership building (Forbes, 2018; James et al., 2014).

The limitations of land use can be very off-putting for many people. Being surrounded by so many different varying agencies (like the Forest Service, Park Service, state and private land, etc.), can lead to trespass issues onto Native community lands, said 14IP. A problem with this is that here is nothing done by different agencies to prevent trespass between lands, yet Indigenous Peoples can get in trouble for not staying within the regulations of others lands. It is confusing and hard to navigate regulations when it is up to individual familiarity and it can feel restricting compared to what was traditionally practiced especially if someone is accompanying them during subsistence hunting or gathering. According to 15IP, while elders have mistrust from the past, younger generations haven't really seen negative impact by the NPS themselves; but if they do dislike the NPS, it is because it is "government." So, perspective can vary between tribes, positions of engagement frequency, and generationally but it is safe to say that that individuals' opinions are valid regardless on their positive or negative inflections.

With that said, the interviewees also stated that while parks can be viewed both positively and negatively, they are an important part of life and tribes understand that

with emotions and past set aside, a working relationship can still develop (Forbes, 2018; James et al., 2014). Parks employ Indigenous Peoples and help with capacity building among other community capital investments mentioned in answering research question three. The many efforts being made by both the NPS and communities, said 13IP, where built healthy relationships with NPS often leads to communities inviting them back to teach during culture weeks or culture camps or want to create new projects with them. 13IP said that they find that the parks help them keep their community goals. This also has ties to sustainable community resiliency since it is intertwining park investment into the community goals so that they can move towards a future they are envisioning.

Additionally, there also seems to be stronger relationships, or relationships that grow more quickly, when there are staff from the surrounding area and/or the surrounding Indigenous communities, said 12IP. But some people have opposing views on the local hire authority. As mentioned in Chapter 4, some tribes find that parks, or government agencies in general, make life more difficult. 14IP said, “*they don’t give us credence that we are entitled to by virtue of our knowledge*” and feel as though they are not credited as equals and the standards to work for parks are unfair expectations for locals to meet. It is also acknowledged (by 12IP, 14IP, 5P, 6P, 10P), however, that parks have been working with youth to learn some skills required by the NPS from a young age.

Overall, the relationships with the parks and NPS vary across the state. 12IP, who is familiar working with several different parks across the state, said that there is so much variation because of individual park staff and the turnover rate of staff. Parks with little

change seem to have quite a better relationship with tribes since they are building longer understandings and relationships. When parks have high staff turnover rate sometimes they do not have strong relationships because trust building takes time. 12IP said that high turnover is more common in remote parks where it is harder to “convince” people to live, whereas it is “easy to hire” people who can live in Anchorage. Local hire is one way ANILCA helps eliminate this problem since they “understand the Native community...the Native culture...the Native languages... the direction where we have been for the last thousand years,” said 14IP. Hiring locally helps strengthen relationships between the NPS and communities since they likely would stick around. This is also a contributing factor in some parks that make meaningful changes, long term changes, instead of starting over ever few years.

Common Issues

Both interviewees and literature say that capacity within the NPS and capacity within Indigenous communities is a key problem hindering a more collaborative relationship (Tuxill et al., 2003; Winfree & Marcy, 2017). Having limited capacity hinders the number of topics, issues, questions, concerns, projects, etc., that may need to be addressed or planned. Capacity limitations are not just only not having enough people to meet the demands to have those kinds of conversations, but also the turnover on both sides, as well as limited funding. As NPS positions change or tribal elections happen a whole new administration comes in that may not have the background on projects or programs that have been happening for many years. And if the new administrations decide that they want to prioritize or fund different things—it starts all over. It poses

challenges for relationship and trust building since plans falling through and relationships dissipating breaks trust and feels like empty promises. This can be a challenge within an agency and between agencies. Not just with NPS and Indigenous communities, but also in relationships between all stakeholders that they work with, as mentioned in research question two (Chapter 4). Different things are prioritized because everyone cannot take on every problem or desire, and problems occur when people want different things.

As a federal agency, another issue mentioned by 6P, is that the NPS does not have the privilege of saying “*yes we will do that tomorrow.*” They have to go through NEPA processes and other regulations in order to implement actions; this process can take years and sometimes is not seen all the way through which reasonably is a frustrating process that some have tried to improve upon (Adams et al., 2013; Bear, 2003; National Renewable Energy Laboratory, 2020). Communication is a large contributing factor to this because when expectations are assumed and not met it is disappointing.

Communication has been a large concern. It was even mentioned by the Government Accountability Office (GAO), that when it even came to things such as feedback or complaints, that Indigenous People did not know how what they said was considered (U.S. Government, 2019b). This communication issue has already taken large steps forward by over communicating and not assuming what should be consulted or peoples’ prior knowledge on important subjects. That parks are also moving from saying what can or cannot happen on parklands to explaining the reason behind why activities can or cannot happen on parklands. Overtime, as 6P puts it, “*you can explain to people the method to what they think is madness, and it is really to protect the land for everybody.*”

Subsistence is also a common concern that has impacts on the relationships between Alaska National Parks and Indigenous communities (Dear & Myers, 2005; Forbes, 2018; Harmon, 1987; Lake Clark National Park and Preserve, 2017a; National Park Service, 2019e; Wolfe, 1984). When it comes to subsistence, competition for resources and the limitations NPS sometimes enforces, because as 9P puts it, *“they want them and we want to protect them.”* It is not done in a way intentionally trying to hurt or offend anyone, it is done so (at least from the NPS perspective) that the resources will be protected for future generations through limited conservation meeting both the park missions and fulfilling ANILCA rights. In some cases, limitations due to resource accessibility or abundance are a result of climate change. Subsistence resources are not just food, they are also ethnographic and cultural resources that are extremely valuable to Indigenous Peoples (Dear & Myers, 2005; Forbes, 2018; Harmon, 1987; Wolfe, 1984). Often issues occur in the places where the Indigenous residents have always hunted, camped or fished since these spaces are just as important now as they were thousands of years ago. Parks recognize that and sometimes need to come to solutions and compromises by working with communities and Subsistence Resource Commissions (SRC). But again, if the subsistence management office is not fully staffed that is a capacity issue and is not an ideal collaboration situation.

A challenge mentioned by 6P is that, while many Indigenous People are versed in the western economy, are employed, have gone to and graduated from high school—they certainly speak English well— *“despite that surface-level appearance of ‘oh, we are speaking the same language,’ the reality is we are not talking the same language.”* It is a

struggle because in meetings people may grasp words but not the meaning being the words. This also transpires into situations with local hires. Sometimes people find that the culture within the NPS is very western and bureaucratic with little flexibility. Dealing with the strictness of bureaucracy can be difficult and discouraging said 12IP. 4R stated that this rigidity causes conflict because Indigenous People have different priorities and may not find that kind of environment to be very inclusive or friendly. This causes a lot of people to leave the agency. This rigid culture also leaves a negative perception if Indigenous People encounter strict park employees, like rangers, in the field.

Collaboration Opportunities and Suggestions

One collaboration opportunity mentioned by 1DC, is under a DOI Secretarial Order. It encourages federal agencies, including NPS, to consider opportunities when applicable to do cooperative management or collaborative management with federally recognized tribes in places where practicing it makes sense. This Secretarial Order also recognizes and emphasizes the authorities that agencies already must do collaborative and cooperative management. It can be a difficult and long process but could ultimately help build capacity, time, and relationships. And this was expressed by one of the interviewees that at Denali they do have cooperative agreements with the Telida Native Village Council which helps both the community and the park build capacity.

Additionally, 12IP suggested that when it comes to building capacity through training, often times it is hard for people to be sent away to get trained to work for the local park, having local training could be utilized more if it were an option.

Most common issues can be solved through consultation either formal or informal. For example, 3R stated that in coastal areas archeological sites and burial grounds being exposed or effected from storms or intertidal flooding. For the most part, parks that face these issues have strong connections with tribes, but it is important that parks consult and listen to what tribes are wanting to avoid conflict. 10P's philosophy is that "*the more communication the better,*" from experience on the receiving side, it is better to have too much information than it is to be guessing from lack of information. And a best practice expressed by 6P, is that even though there was a meeting or informal consultation and they can report that the meeting was successful, be patient; normally real feelings and real conversation happen after some time has passed and information sinks in, people can talk with others, and true expression can happen. This also strengthens relationships because then compromise can happen after both sides are clear about intentions and needs. 12IP also confirms that more dialogue and getting more community members involved in projects going on in the park would and parks should take that into consideration.

As previously mentioned, there is a culture within the NPS that not necessarily congruent with the Indigenous way of being (Coria & Calfucura, 2012; Dear & Myers, 2005; Forbes, 2018; Harmon, 1987; James et al., 2014; Thornton, 2008). A possibly suggestion by 4R and 14IP is to change the culture of the agency to be more inclusive, not just toward Indigenous, but to all people—of color, different backgrounds, education qualifications and that the workforce should reflect the population; for example, twenty percent of Alaska is Native, therefore, twenty percent of the NPS employees should be

Native. This can be problematic because some National Park Service positions have education requirements and there is often seasonal turnover with “outside hires.”

Conversely, leniency in the currently strict hiring qualifications can allow for hiring people with knowledge of the landscape, culture, and community (who currently aren’t “qualified enough”) could be a direction for the NPS that allow someone to apply. This, inclusivity may, in turn, be more effective in preventing frequent turnover since locals identify with the community and the demographic can be more proportionally represented. And when it comes to NPS employees who are comfortable with a systematic or strict way operating (as mentioned in the previous section), 8P suggests meeting with Indigenous Peoples to establish relationship prior to meeting in the field so that everyone is familiar and start building relationships even if there is high turnover. That the key to healthy relationships is to communicate, be kind, and open-minded. When people have their guards up which is very off-putting, 15IP said. With high turnover rates and with people on staff that work with Indigenous communities, open-mindedness, and a willingness to talk are essential.

According to 4R, Alaska population is twenty percent Indigenous and most of the communities around parks is about eighty to ninety percent Native. 14IP suggests that when it comes to policy, it would be better if policy makers in D.C. would confer with local people in Alaska. Having a higher weighted determining factor when it comes to the direction of the policies made that will impact land use management in Alaska. This would be extremely valuable in Alaska since it even though it federally managed land, it operates differently and is wider spread than the rest of the nation. As 14IP puts it,

“When you live on land for 10,000 years, and 10,000 years later it is as good as it was when you first started using it, and then the non-Native population comes in and they think they know better... and they have science and say that they're science is on top of the world, and that ‘we don't need traditional knowledge.’ If D.C. would it just say, ‘we are going to incorporate traditional knowledge into all the decisions we make,’ which means that they would involve local people and decision-making, that would be a huge step.”

And in addition to policy suggestions, when it comes to overarching federal policy regarding consultation, 4R mentioned how it would be useful to have performance appraisals on an annual basis since there are no official ramifications if consultation is disregarded. It is important to gather Indigenous perspective; 4R stated how colleagues in the lower 48, who do not have as much of a local Native presence, have chosen to not have consultation—an in a way chosen not to have relationships. Having enforcements like annual performance appraisals with a superintendent’s review of how they actually met with tribes would “fix that flaw in the system”; especially with such high turnover rate of park staff, this would help build relationships throughout the country between NPS and Native communities.

Contribution to Literature

Stakeholder Dynamics

Literature suggests that there is limited commitment to redistribute power among stakeholders specifically the decision-making power related to conservation which mainly lies with government agencies and NGOs which limits or restricts Indigenous

communities land and resource use (Zeppel, 2006). This can cause conflicts of interest and tension between the Indigenous communities and government (Steenkamp & Grossman, 2001). In Alaska, while the National Park Service does have limitations on land use activities or harvesting quantities, through enabling legislation they do provide reasonable access and alternatives for subsistence practices. They are not causing a conflict of interest by managing the land in this way, but rather, they are keeping the mission of the NPS to protect the land for future generations which is also one of the shared concern or resource protection and availability for Indigenous Peoples.

There is research suggesting that the weighted power being more in the hands of government agencies gives them control and restricts community's ability to stimulate the local economy as permanent residents and do not have a large say in National Park controlled projects (Fay, 2007). This is partly accurate; according to 2R the NPS does not need make decisions based on stakeholder opinions, they do have to use reasonable judgement and use their own resources wisely and efficiently. With that said, in Alaska specifically, NPS consult on everything both formally and informally, as to use stakeholder input during decision making. And in Alaska, because of ANILCA and other policies, there is protection for Indigenous communities. Consultation helps create most projects regarding cultural and human/social preservation and resiliency as illustrated in research question one and three. When it comes to stimulating the local economy, the NPS have a local hire authority and parks often are a destination for visitors which helps stimulate local economy. Even if Indigenous People are not running operations on

parklands, there is still fringe benefits of having a local park when it comes to stimulating the local economy.

Literature also suggests that with collaboration, stakeholders who work with Indigenous communities can have negative impacts particularly in self-sufficiency and empowerment (Gordillo et al., 2008). Supportive external stakeholders sometimes create inappropriate incentive strictures that cause harm to human/social capital, undermine collaboration significance, and hinder capacity building (Coria & Calfucura, 2012). In the case of Alaska National Parks, there are quite different operations that are aimed in preventing harm to community capitals and are also designed to build capacity. Some of the NPS employees shared how projects often take a long time which can cause frustrations for people because the results often aren't seen for years. But these projects like the Hoonah House or the traditional place name mapping while they do take a long time, they were first conceived through discussion and designed to work with the community and build human/social and cultural capital in the process. Additionally, since many of the projects are collaborative and funded by the NPS there is creative freedom for communities to build a future they want to see with parks in a supportive neighborly dynamic.

Sustainable Development

As previously mentioned, sustainable Arctic development could be defined as *“development that improves the health, well-being and security of Arctic communities and residents while conserving ecosystem structures, functions, and resources”* (Graybill & Petrov, 2020, p. 3). Arctic specific sustainability often focuses on the social-ecological

systems (SES) for analysis purposes to measure concepts of resilience, adaptation, robustness, and ability to thrive (Arctic Council, 2016; Graybill & Petrov, 2020). SES is the combination of the natural and social phenomena and processes intertwined by mutual dependencies and various exchanges often thought of through the lens of ecosystem services which explicitly mediate the two systems (Arctic Council, 2016; Graybill & Petrov, 2020). While this research did not apply the SES theoretical framework as a way to analyze the adaptive or transformative capacities of the NPS sustainable development activities, it did look at actions being taken by parks that intertwine with the definition specific to arctic regions (Graybill & Petrov, 2020).

The United Nations (UN) 2030 addenda for sustainable development included 17 Sustainable Development Goals (SDGs) that built upon the UNs' Rio Declaration on Environment and Development created at the Earth Summit in 2012 (Diem, 2017; United Nations, 2015h). Some of these SDGs, as outlined in Chapter 2 (*Table 3*), include things that the NPS is doing even though they do not have set SDGs (as mentioned in Chapter 4), there are at-large sustainability efforts being done by the NPS. For example, through hosting things such as culture camps, high school science camps, or training programs, the NPS in Alaska is contributing to the SDG 4 of ensuring inclusive and quality education and promoting lifelong learning since some of these are open to learners of all ages (United Nations, 2015b). NPS also promotes inclusive and sustainable economic growth and employment, which is SDG 8, by following the local hire authority in ANILCA as well as contributing to capacity building in local communities (United Nations, 2015c). Additionally, in Chapter 4 many NPS interviewees stated that their

agency does not often or at all develop infrastructure; however, when they do make renovations, have routine maintenance, or are developing they aim to build resilient infrastructure, SDG 9, and try to take action to combat climate change and its impacts, SDG 13 (United Nations, 2015d, 2015e). This noted by projects mentioned by various parks where there are actions to reduce fossil fuel consumption and dependence by upgrading technology such as switching to electric vehicles, electric heating and cooling systems, and switching to renewable energy sources as well as being resource efficient by trying to have their current infrastructure get LEED Certified, and internationally recognized symbol of sustainability achievement (U.S. Green Building Council, 2020). In doing so parks are also lessening their contribution of greenhouse gasses by not only eliminating needs but also taking conservative measures where reliance on fossil fuels is still necessary.

Parks are also working with Indigenous communities regarding on the ground impacts of climate change for things such as changing accessibility to subsistence resources, intertidal flooding exposing artifacts on coastlines, or working with researchers and communities to figure out impacts and future directions like alternate migration techniques and adaptations. Also, the NPS in Alaska through their creation, design, and mission aim to conserve and sustainably use the oceans and its resource, SDG 14, and sustainably manage forests and halt biodiversity loss, SDG 15 (United Nations, 2015f, 2015g). These SDG are adaptive strategies for long term protection of the land, resources, and communities. Even though the SDG's established by the UN are universally accepted goals, some of the parks have made note of their adaptive capacity since some sustainable

development goals (like SDG 4, 8, 9, 13, 14, and 15) call to attention – either directly or indirectly – the ecology, socioenvironmental justice, and equity while living within the local limitations and resources (Agyeman et al., 2003). Additionally, some of the projects mentioned took an action-oriented approach by acknowledging that sustainability is a process and an outcome which builds off of long-term perspective for multigenerational success (Petrov et al., 2017).

There is however the overarching paradigm of sustainable development with skepticism of the definition in *Our Common Future* is too relaxed and used as a catch-all slogan for a political utopia which reduces conflict between conservationists and developers; ultimately the term sustainable development is flawed since it mixes technical characteristics and moral injunction to achieve it (Beckerman, 1994, 1995; Crabbé, 1997; Jacobs, 1999; Richardson, 1997). In this, it can be argued that the SDG's universally established also fit into this lax perspective since they are so broad and are guideline efforts for nations to try and make an attempt for without any accountability. The National Park Service interviewees and additional online resources emphasized environmental and cultural stewardship but did not explicitly mention that sustainable development or Arctic specific sustainable development is a focal point of the NPS. Perhaps the current status-quo is sufficient, but also perhaps this suggests room for growth of their policies to have SDG's as foundation principals for conservation with an emphasis of arctic sustainable development to make it better adapted to their region.

Community Capitals

There are links between biodiversity, conservation, and community resiliency for areas that are focused on eco-tourism or nature based management (Coria & Calfucura, 2012). Alaska National Parks are taking initiatives not only because of policy but also because of individual motivation to work with communities to build community capitals. This puts to rest claims suggesting how protected areas, and particularly government lands, do not contribute to Indigenous communities (Agrawal & Redford, 2006; Barrett et al., 2001; Blaikie, 2006). This study found little evidence that confirms that National Parks, as a protected landscape are 'bad' for local people. To the contrary, the findings of this research suggest that the National Parks, at least those in Alaska, no longer have to be associated with the incredibly negative perception (Fisher & Christopher, 2007; Goodwin, 1996; Salafsky et al., 2001; Schmidt-Soltau & Brockington, 2004).

While there is still more work to be done despite financial or time limitations, according to the interviewees, the Alaska NPS is striving for better more collaborative relationships and is investing in community capitals as illustrated in answering research question three. The local hire example, a policy that is seen in on the ground applications, creates opportunities for locals to work for the NPS including in upper level management positions. Therefore, to add to the literature that compared National Parks in Alaska, Northern Canada, and Northern Australia, we can now add Alaska National Parks to the list of areas who have Indigenous Peoples involved in upper level positions along with Natives in Northern Australia (Gardner & Nelson, 1981).

Additionally, as described in Chapter 2, sustainability as defined in the Brundtland Report of 1987 and conservation as defined by the IUCN are two important concepts that Alaska National Parks utilize in project planning including that of community capital projects (International Union for Conservation of Nature and Natural Resources et al., 1980; World Commission on Environment and Development, 1987). The community capitals framework was created to describe community development and adaptation (Flora et al., 2003). By the community capitals framework incorporating these features it also can contribute to conservation movements, sustainability, and sustainable development. Therefore, by investing in community capitals one is also investing sustainable development or sustainable livelihoods and vice versa; by being intertwined and investing in the communities or environment they are meeting many of the at large sustainability goals (Aquino et al., 2018; Flint, 2010; Gutierrez-Montes et al., 2009; Spring et al., 2018; Sseguya et al., 2009). And while it is possible for each of these frameworks to stand alone, like they were addressed in this study, they also support each other since they are founded using some of the same principles.

Limitations and Future Directions

The narrative approach is a theoretical framework and is not feasible for studies of large numbers of responses (Riessman, 1993). Additionally, the researcher had to collect extensive information from interviewees in order to gather a full understanding of the individuals' perspective, experiences, and relationship dynamics (Riessman, 1993; Rossman & Rallis, 2011). Due to time constraints and the meticulous work of transcribing and coding interviews as well as organizing themes and developing a

narration the researcher was limited to 15 interviews and roughly 12 major questions. While narrations may not be feasible for large numbers, the researcher found that the quantity of interviews should be increased in order to get a more detailed understanding of the relationship dynamics in Alaska.

In this study, the vast majority of interviewees were employed or in some way connected to NPS, which might have introduced certain biases into their perspective. In future studies, it would be useful to get views from other departments of the NPS to understand how each department is working with the Indigenous Peoples or local communities. This would be helpful in understanding the broader relationship dynamic with various Indigenous related topics or communities, not just the perspectives of those who work directly with Indigenous communities. It would also be extremely significant to gather more perspective from more Indigenous communities, Tribal Councils, Native Villages or other Indigenous groups to fully understand how the engagement, projects, and community capitals are understood from a broader Indigenous perspective, not just those who work directly with the NPS. While this would take more processing time, it would be significant insight to literature regarding the relationship dynamic on all fronts.

Another future direction (after fully understanding relationship dynamics of NPS and Indigenous communities in Alaska) would be to do a comparative analysis between how National Parks in Alaska and those in the Lower 48 and Hawaii, as well as in other Arctic jurisdictions, particularly those with similar situations. In this research, it would also be insightful to have a discussion of agency (such as how much agency is allotted to Indigenous People, how they can or do develop their own sustainable development

initiatives on NPS lands, or how they can actively or effectively realize their own interests). While there are many overarching laws that all parks must follow, it would be interesting to see how other parks in the United States engage, collaborate, and work with their local communities. In doing so, it would also be wise to have NPS employee and Indigenous Person to be on the research committee as an expert to ensure the accuracy of the research. By not having a conservation policy expert on this project, National Park employee, or an Indigenous Person on this committee, the researcher and committee worked to the best of their abilities to use terminology accurately and interviewee responses generally as to not assume or offend the readers.

Envisioned Future

Alaska National Parks can be looked at as a place that strives to lead by example when it comes to collaboration. They are supported in their work by the NPS Regional Office and the actions by both NPS agency levels and is received in a mostly positive way by the communities that they work with. It is understood by NPS that policies are a minimum to have a good relationship but since many of the policies are broad with a big picture focus, it allows for NPS employees to navigate within the policies and find ways that benefit the local communities in impactful ways. At the same time, there are common issues such as capacity, funding, and communication with local communities. However, the Alaska NPS tries to work to support sustainable community development and park health in spite of their constraints. A generalized best practice that seems to be rather universal among the NPS interviewees is that they personally go out of their way to try and help the community that are not just standard practice of bureaucracy and

policy. This passion speaks volumes to the direction of relationship, community support, and envisioned future of the Alaska National Park Service and Indigenous communities' collaboration.

This research delivers an insight to the perception of the NPS as a federal land managing agency and how there are efforts being made both through legal authority as well as personal initiative to collaborate and engage with Indigenous communities in Alaska. NPS employees appear to promote the spirit of collaboration. They all seemed really knowledgeable about areas that they are working on, how to work on those topics efficiently and effectively, and what steps needed to be taken for collaboration and project activities and dissemination. While government agencies are sometimes perceived as an overbearing figure that limits land use, especially in a place like Alaska where Indigenous Peoples have thrived for thousands of years, this research might suggest that Alaska NPS is different. While there are limitations, there is also intent to build relationships, investments, and protected future for both the Parks and Indigenous communities.

There have been scars and distrust within the Indigenous communities from the past not just from parks but by the government as a whole (Forbes, 2018; James et al., 2014; Landreth & Dougherty, 2012; Schmidt-Soltau & Brockington, 2004; Tuxill et al., 2003). Those do not disappear quickly and can cause a negative perception of government agencies in general. There is historic research about how government has affected Indigenous Peoples since Alaska became part of the United States, but there was not much literature about how there is applied to policy, specific collaboration activities,

or community capital investments that help build a better future. This research brings light to those areas through personal experiences and expertise to show how Alaska NPS strives to work together with the Indigenous Peoples to towards healing these relationships. According to interviewees, while there is always more work to be done and troublesome issues ahead, there is a very bright, important, and hopeful future that will undoubtedly be defined by working collaboratively.

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APPENDIX A:

EMAIL RECRUITMENT

Sample Participant Recruitment Script via Email

Dear _____,

My name is Siobhan McTiernan. I am a graduate student from UNI Geography department. I was informed your contact information from (the National Parks Contact List [<https://www.nps.gov/aboutus/contactinformation.htm>], the ARCTICenter contact list of Indigenous Leadership in Alaska). I am currently studying relationship dynamics and engagement between Alaska National Parks and the Indigenous Peoples of Alaska by seeing how the relationships are understood and evaluated by key stakeholders as well as how they are practiced nationally, regionally, and locally. You will not receive any form of materialistic compensation for your participation in the interview but your answers will be of great significance in this study! All of your responses will remain 100% confidential and only be used in my research!

I would greatly appreciate it if you would be able to take some time to like to participate in this interview. The interview can take place at your official workplace, in a public area of your choice, by video streaming, or over the phone and will take about 30 minutes to one hour. I will be in (Washington DC from the 2nd-8th of April, Anchorage and surrounding areas from July 20th to August 6th) if you are able to schedule an in-person interview then. If not, we can easily schedule a virtual or phone interview. I am very flexible and happy to work with whatever fits your schedule best!

Please email back or call/text insert phone number if you are interested or have any questions!

Looking forward to hearing from you!

All the best,

Siobhan McTiernan

APPENDIX B:
PHONE RECRUITMENT

Sample Participant Recruitment Script Via phone

Hello name of person,

My name is Siobhan McTiernan. I am a graduate student from UNI Geography department. I was informed your contact information from (the National Parks Contact List [<https://www.nps.gov/aboutus/contactinformation.htm>], the ARCTICenter contact list of Indigenous Leadership in Alaska). I would greatly appreciate it if you would be able to take some to schedule a roughly 30 minutes to one hour interview with me regarding relationship dynamics and engagement between Alaska National Parks and the Indigenous Peoples of Alaska by seeing how the relationships are understood and evaluated by key stakeholders as well as how they are practiced nationally, regionally, and locally. All of your responses will remain 100% confidential and only be used in my research!

*Wait for their response **yes or no**.*

If no to interview:

That's completely fine, thank you for letting me know. Do you happen to know anyone in your department that may be able to work with me?

If no about other contacts: Ok, thank you. I appreciate your help. I hope you have a wonderful day name of person. Goodbye!

If yes about other contacts: That is wonderful to hear. Thank you so much for your help name of person, I really appreciate it. I hope you have a wonderful day. Goodbye!

If yes to doing an interview:

That is so great to hear! I am very excited to work with you. I will be in (Washington DC from the 2nd-8th of April, Anchorage and surrounding areas from July 20th to August 6th) to potentially schedule and in person interview with you. Do you have any time during those dates?

If yes to in person interview:

Wonderful I will put that in my calendar right now. Do you have any specific way that I can reach you as a reminder and so I can get a hold of you the day of?

Wait for their response _____.

Perfect! The interview can take place at your official workplace or in a public area of your choice—wherever you feel most comfortable. And I must let you know that you will not receive any form of compensation for your participation in the interview but your answers will be of great significance in this study. I will also be bringing an “Informed Consent Form” that lets you know what the study is about, how your interview will be used in my research, permission to record the interview, your rights and privacy being respected, and contact information for me and my advisor Dr. Andrey Petrov in case you have any questions or concerns.

Wait for their response _____.

See sign off for goodbye greeting.

If NO to in person interview times or dates not working for them:

That’s totally okay if those dates don’t work. Would you be able to do it virtually or by phone?

Wait for response yes or no (see above no responses)

If yes to virtual or phone interview: That’s great to hear! I am very flexible and happy to work with whatever fits your schedule best! And I must let you know that you will not receive any form of compensation for your participation in the interview but your answers will be of great significance in this study! Also, I will be sending you an “Informed Consent Form” that lets you know what the study is about, how your interview will be used in my research, permission to record the interview, your rights and privacy being respected, and contact information for me and my advisor Dr. Andrey Petrov in case you have any questions or concerns. You can sign and send it back to me but if you sign it electronically

please check the box stating electronic signature. After that I am free whenever you are! Do you have an email address I can send the consent form to?

Wait for their response _____.

Great! Also, do you have any specific way you would prefer I reach you as a reminder and so I can get a hold of you the day of?

Wait for their response _____.

Sign off to yes responses:

Just one last thing, do you have any other contacts you feel might be interested in working with me on this?

Wait for their response _____.

Awesome! (*Reiterate the contact information, date, and time of scheduled interview*) You have been beyond helpful today name of person, I really appreciate you taking the time to work with me today and on interview date!

Do you have any other questions regarding the interview process?

Wait for their response I will either answer question or they don't have any.

I hope you have a wonderful day name of person! Thanks again! Goodbye!

APPENDIX C:
INFORMED CONCENT

Informed Consent

Project Title: Alaska National Parks and Indigenous Peoples: Collaboration for a Protected Future

Name of Investigator(s): Siobhan McTiernan

You are invited to participate in a research project conducted through the University of Northern Iowa. The following information is provided to help you make an informed decision about whether or not to participate.

What the study is about: This study seeks to understand the relationship dynamics and engagement between Alaska National Parks and the Indigenous Peoples of Alaska by examining how the relationships are understood and evaluated by key stakeholders as well as how they are practiced nationally, regionally, and locally.

What we will ask you to do: If you agree to be in this study, an interview will need to take place regarding your understanding of the relationship given your background and expertise in the topic. The interview can take place at your official workplace, in a public area of your choice, by video streaming, or over the phone. If we have an electronic interview, consent form must be signed and sent back to the investigator prior to interview. The interview is semi-structured, with general questions about the topic and will take roughly 30 min to one hour. With your permission, we would also like to audio-record the interview. If we audio-record the interview, we will destroy the tape after it has been transcribed.

Confidentiality: We will destroy the tape after it has been transcribed. The audio-recordings will be deleted once transcribed and those transcripts will be kept for 5 years. Your responses will be kept private in a locked file, only the researchers will have access to the records. In any sort of report we make public, no personal or identifiable information will be revealed- nor will any deeply personal or confidential information that will be asked or documented in order to protect your privacy. The summarized findings may be published in an academic journal or presented at a scholarly conference.

Discomforts, Risks, and Costs: Risks for participation are minimal. I do not anticipate any risks to you participating in this study other than potential inconvenience and time consumption. You are **always** allowed to stop or pause the interview whenever you need.

Benefits and Compensation: No direct benefits or compensation to participants are expected, but this research may generate important information to help (1) recognize the relationships between the National Park Service and Indigenous Alaskans on the federal, state, park, and local level. (2) To understand how engagement is being practiced through

policy and in person. (3) To communicate the practices of engagement to the broader public and other National Parks in order to promote the necessity and viability of Indigenous Peoples engagement and traditional practices being preserved.

Right to Refuse or Withdraw: Your participation is completely voluntary. You are free to withdraw from participation at any time or to choose not to participate at all, and by doing so, you will not be penalized or lose benefits to which you are otherwise entitled.

Questions: If you have questions regarding your participation in this study or about the study generally, please contact (Siobhan McTiernan) at insert phone number or (if appropriate) the project investigator's faculty advisor Dr. Andrey Petrov at the Department of Geography, University of Northern Iowa insert phone number. For answers to questions about the rights of research participants and the research review process at UNI, you may contact the office of the IRB Administrator at insert phone number.

Agreement: *I am fully aware of the nature and extent of my participation in this project as stated above and the possible risks arising from it. I hereby agree to participate in this project. I acknowledge that I have received a copy of this consent statement. I am 18 years of age or older.*

Signature Lines:

Electronic signatures [or verbal consent] are accepted if virtual or phone interview

(Signature of participant)

(Date)

(Printed name of participant)

(Signature of investigator)

(Date)

Provide a copy of the consent form to the participant and keep one for your records. Signed consent forms must be maintained for inspection for at least 3 years after the end of study activities.

APPENDIX D:

SEMI STRUCTURED INTERVIEW QUESTIONS

NPS Washington DC employees:

1. What is your name and official title?
2. Can you tell me about your background with the National Park Service? Have you worked with topics relating to Indigenous groups?
3. What does your NPS office value most in terms of long term goals? And also in terms of relationship with the Indigenous Alaskans? (there can be 2 different answers)
4. What are some current policies the NPS follow regarding Indigenous Groups? (If you don't know on the top of your head are there documents or bylaws?)
 - a. Do you know of the history behind the development of these policies? If not can you point me to where I may be able to find the background?
 - b. How often are these policies updated?
 - c. Are these policies standards for all national parks in Alaska? Are they also for national parks throughout the lower 48 and Hawaii?
 - d. Are there approaches—general or official guidelines—that the NPS in Alaska has toward the engagement of Indigenous People?
 - e. Do these policies and approaches engage local knowledge for things such as conservation, recreation, education, sustainability, and research or anything that pertains to Indigenous local knowledge?
 - f. Can you tell me more about (name sector listed above if they mention there are engagement practices involving it) and how that is applied based on your understanding? (Such as meetings, programs, projects, funding, or employment?)
5. Do the current practices of the NPS headquarters establish goals towards sustainable development? If so what?
 - a. Are there any specific goals relating to local Indigenous community capitals such as social/human, financial or cultural preservation that help make them resilient or adaptable to lifestyle change? Examples?
6. Are there any common issues that influence NPS the relationship and/ or engagement with Indigenous Alaskans? Are there things that need to be addressed in the future to establish a more collaborative relationship?
7. Anything else you would like to share regarding the topic?

Alaska NPS Regional Office, Anchorage

1. What is your name and official title?
2. Can you tell me about your background with the National Park Service? Have you worked with topics relating to Indigenous Peoples of Alaska?
3. What does your NPS office value most in terms of long term goals? And also in terms of relationship with the Indigenous Alaskans? (there can be 2 different answers)
4. What are some current policies the NPS follow regarding Indigenous Groups? (If you don't know on the top of your head are there documents or bylaws?)
 - a. Do you know of the history behind the development of these policies? If not can you point me to where I may be able to find the background?
 - b. How often are these policies updated?
 - c. Are these policies standards for all national parks in Alaska? Are they also for national parks throughout the lower 48 and Hawaii?
 - d. Do these policies fit the needs of Alaska National Parks?
5. What relationship is expected for Alaska National Park have with the local Indigenous Peoples?
 - a. Are there approaches—general or official guidelines—that the NPS in Alaska has toward the engagement of Indigenous People?
 - b. Do these policies and approaches engage local knowledge for things such as conservation, recreation, education, sustainability, and research or anything that pertains to Indigenous local knowledge?
 - c. Can you tell me more about (name sector listed above if they mention there are engagement practices involving it) and how that is applied based on your understanding? (Such as meetings, programs, projects, funding, or employment?)
6. Do the current practices of the Alaska NPS Regional Office have goals towards sustainable development? If so what?
 - a. Are there any specific goals relating to local Indigenous community capitals such as human, financial or cultural preservation that help make them resilient or adaptable to lifestyle change?
7. What is done with feedback or communication from Indigenous communities or organizations?
8. How do they take into account experiences in the lower 48 and Hawaii, are there differences in how you operate in comparison? How about in comparison to other countries operations?
9. Who are the key stakeholders in Alaska based on your understanding?

- a. Do these different stakeholders influence land management and governance?
 - b. How does this affect National Parks?
 - c. Do you know if this has a direct effect on Indigenous Peoples?
 - d. Do the National Parks effect Indigenous Peoples cultural practices (positively or negatively)?
10. Are there any common issues that influence NPS the relationship and/ or engagement with Indigenous Alaskans? Are there things that need to be addressed in the future to establish a more collaborative relationship?
 11. How do you envision the future of National Parks in Alaska?
 12. Anything else you would like to share regarding the topic?

Alaska NPS Service at National Park (visitor center or ranger station)

1. What is your name and official title?
2. Can you tell me about your background with the National Park Service? Have you worked with topics relating to Indigenous Peoples of Alaska?
3. What communities do you have relations with in terms of Indigenous Peoples?
 - a. Can you describe them?
 - b. How often do you meet?
 - c. Are there any active projects?
 - d. Any past projects?
4. What does your NPS office value most in terms of long term goals? And also in terms of relationship with the Indigenous Alaskans? (there can be 2 different answers)
5. What are some current policies the NPS follow regarding Indigenous Groups? (If you don't know on the top of your head are there documents or bylaws?)
 - a. Are these policies standards for all national parks in Alaska? Are they also for national parks throughout the lower 48 and Hawaii?
 - b. Do these policies fit the needs of _____ National Park?
 - c. Are there approaches—general or official guidelines—that you must follow toward the engagement of Indigenous People?
 - d. Do these policies and approaches engage local knowledge for things such as conservation, recreation, education, sustainability, and research or anything that pertains to Indigenous local knowledge?
 - e. Can you tell me more about (name sector listed above if they mention there are engagement practices involving it) and how that is applied based on your understanding? (Such as meetings, programs, projects, funding, or employment?)

6. Do the current practices of _____ National Park have goals towards sustainable development? If so what?
 - a. Are there any specific goals relating to local Indigenous community capitals such as human, financial or cultural preservation that help make them resilient or adaptable to lifestyle change?
7. What is done with feedback or communication from Indigenous communities or organizations?
8. How do they take into account experiences in the lower 48 and Hawaii, are there differences in how you operate in comparison? How about in comparison to other countries operations?
9. Who are the key stakeholders in Alaska based on your understanding?
 - a. Do these different stakeholders influence land management and governance? Examples?
 - b. How does this affect National Parks? Examples?
 - c. Do you know if this has a direct effect on Indigenous Peoples? Examples?
 - d. Do the NPS effect IP cultural practices (positively or negatively)? Examples?
10. Are there any common issues that influence NPS the relationship and/ or engagement with Indigenous Alaskans? Are there things that need to be addressed in the future to establish a more collaborative relationship?
11. How do you envision the future of National Parks in Alaska?
12. Anything else you would like to share regarding the topic?

Indigenous Peoples of Alaska, Leadership, or Representatives

1. What is your name and official title?
2. Can you tell me about your background with Indigenous Peoples in Alaska? Have you worked with topics relating to National Park(s)?
3. What relationship do feel Indigenous Peoples have with National Parks in general based on your understanding?
4. What relationship do the local Indigenous Peoples have with their neighboring National Park _____?
5. What does the local Indigenous People value most in terms of long term goals of your community? And also in terms of relationship with the NPS? (there can be 2 different answers)
6. What are some, if any, current engagement practices between Indigenous Peoples and National parks?
 - a. There are policies and standards for all national parks in Alaska? How are these understood by Indigenous Peoples?

- b. Does your organization have a policy, plan, or general guidelines when it comes to relations with National Parks?
 - c. Do you feel that these current policies fit the needs of the Indigenous Peoples?
 - d. Are there approaches—general or official guidelines— that the NPS in Alaska has toward the engagement of Indigenous People? How are these understood and evaluated by Indigenous Peoples?
 - e. In your opinion, do National Park(s) engage local knowledge for things such as conservation, recreation, education, sustainability, and research or any other topic that pertains to Indigenous local knowledge? Can you provide some examples?
 - f. Can you tell me more about (name sector listed above if they mention there are engagement practices involving it) and how that is applied based on your understanding? (Such as meetings, programs, projects, funding, or employment?)
7. Who are the key stakeholders in Alaska based on your understanding?
 - a. Do these different stakeholders influence land management and governance? Examples?
 - b. How does this affect Indigenous Peoples? Examples?
 - c. Do you know if this has an effect on National Parks? Examples?
 - d. Do the National Parks effect (positively or negatively) Indigenous Peoples cultural practices? Can you give some examples?
8. Do the current practices of Indigenous Peoples have goals towards sustainable development? If so what?
 - a. Are there any specific goals relating to local Indigenous community capitals such as human, financial or cultural preservation that help make you resilient or adaptable to lifestyle change?
 - b. Is there any collaboration with National Parks regarding these goals? Examples?
9. Are there any common issues that you know of, that influence Indigenous Peoples relationship and/ or engagement with National Parks? Are there things that need to be addressed in the future to establish a more collaborative relationship?
10. How do you envision the future of National Parks in Alaska?
11. Anything else you would like to share regarding the topic?

APPENDIX E:

INTERVIEW CODING CATEGORIES

Research Question 1 (code color yellow):

Question: *How can the policies and approaches to the engagement of Indigenous Peoples and Indigenous Knowledge (for conservation, recreation, education, research, or sustainable development efforts - if any) in Alaska National Parks be synthesized into projects of applied engagement? **With objective:** Examine policies currently in place for Alaska National Parks regarding engagement and identify projects of synthesized Indigenous knowledge for topics of conservation, recreation, education, and research.*

Coding Categories (1):

1. Get applicable the policies and explain them
2. Use examples about how policies are applied and that some things vary across different parks
3. Talk about what is done with gathered information
4. Talk about projects (*not cultural preservation projects*, but APPLIED LOCAL KNOWLEDGE projects and collaboration such as relationships, Hoonah House, gathering information for language map research etc.)
5. Explain how each example is just an example and not a model

Research Question 2 (code color blue):

Question: *How are the practices of engagement understood and evaluated by key Alaska stakeholders? **With objective:** Distinguish current key stakeholders as recognized by National Parks and Indigenous People as influential components of land management and governance and identify the approaches/practices of engagement to understand their perceived influence on National Parks and Indigenous People.*

Coding Categories (2):

1. Any question about who are stakeholders and who do they work with and what rules do they also have to work with?
2. How do stakeholders influence the park?
3. How do they influence IP?
4. How do NP influence IP (Positive/negative/both)?

Research question 3 (code color red):

Question: *How do these practices of engagement correspond to the goals of sustainable development and specifically the development of local Indigenous community capitals and resilience? **With objective:** Compare declared park mission statements (or statements of purpose) and/or practices to analyze ties to projects of sustainable development and investment in community capitals for Indigenous cultural, social/human, or financial resiliency.*

Coding Categories (3):

1. Actual sustainable development goals at each level of NPS

2. Accessibility rights of IP/reasonable access
3. Cultural capital-- preservation projects (*not applied local knowledge* but CULTURAL PRESERVATION PROJECTS ex: Hoonah house for actual use, Language map documenting culture, and culture camps, example of bringing tribes together, local hire etc.)
4. human capital training in schools so that high schoolers can work (less NPS employee turnover)
5. financial capital (ex R5—federal grants, tourism providing jobs to not only people in parks but local communities.)

Discussion and Conclusion (4) (code color magenta)

Coding Categories (4):

1. Talk about how the Indigenous feel...
2. How NPS feels about policy
3. The relationship dynamics
4. positive/negative affects
5. common issues/limitations
6. collaboration/opportunity/ suggestions
7. about long term goals vs outlooks
8. other / next steps

APPENDIX F:

INTERVIEW CATEGORIES OF COMMUNITY CAPITAL INVESTMENT

Cultural, Human/Social, Financial	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Local Hire			X							X	X				
Bring students to sites		X													
Hoonah Tribal House						X									
Dissemination Projects/Transference of knowledge programs						X									
Capacity building (when needed)								X							
Workshops								X							
Funded Science Camp										X		X			
Cooperative Agreements Gull Egg Harvest example				X	X										
Indigenous Sustainability*												X			
Cultural	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Cultural (anything only cultural preservation)															
cultural artifact inventory	X														
Native input applied in projects			X												
Naming places							X								
Place Name Project/Mapping								X							
Native Language on Signs											X				
Displayed Native Representation								X							
Keeping sensitive information private (like hunting grounds)										X					
Cultural & Financial	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Provide technical assistance in off parkland artifact preservation		X													
Heritage assistance program			X	X											
Fund documentation of traditional practices/oral history						X									
Bring tribes to park for cultural reasons							X								
Provide reasonable access								X							

Financial	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Guide startup businesses*															X
Tribal Heritage Grants					X										
NPS micro-grants for tribes										X					
Job opportunities in NPS												X			
NPS draws tourism market												X			
Financial & Human/Social	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Bring tribe into park							X								
SeaAlaska Scholarships *														X	
High school training pathways						X									
High school summer jobs														X	
Job placement funds*															X
Human/Social	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Ethnographic Project Collaboration							X								
Research for future resource access, climate change impacts						X	X								
Science Camp (for students)										X					
Community building											X				
Community gardening													X		
Cultural & Human/Social	1DC	2R	3R	4R	5R	6P	7P	8P	9P	10P	11P	12IP	13IP	14IP	15IP
Native design projects			X												
Cultural Artifact Identification/protection with IP	X		X												
Culture Camps/Knowledge Sharing (language, traditional practices, etc.)		X						X	X	X		X	X		
Work with schools/students		X													
Local Knowledge Project Collaboration							X	X							
Bringing people in to share culture								X							X
Culture Week*													X		
Teaching subsistence *													X		
Sharing Stories*														X	

* Indigenous community investment