

Models of PPA Stewardship and the Importance of Data Sovereignty

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Art by Simone McCleod (Pasqua First Nation)



Lara A. Jacobs, Ph.D.

- Citizen of Muscogee (Creek) Nation with Choctaw Heritage
- Complex Systems Scientist
 - Recreation Ecology
 - Pathogenic impacts of outdoor recreation activities on Tribal Treaty lands
 - Traditional Ecological Knowledge
 - Indigenous Voices: Critical Reflections on Traditional Ecological Knowledge (2024)
 - Indigenous land management and co-equity-based management
- Michigan State University Postdoctoral Research Associate
 - Studying Participatory and Community-Engaged Research through Decolonial Methods with Indigenous Communities



Art by Christi Belcourt (Métis)

Keynote Overview

- My Work
- Brief History of PPAs and Tribal Consultation Policies
- Why Data Sovereignty Doesn't Work With Current Federal Policies
- Models of PPA Stewardships and Where We Need to Be Headed

Building a Case Toward Co-Equitable Land Management and #LANDBACK

Cultivating Sovereignty in Parks and Protected Areas:
Sowing the Seeds of Restorative and Transformative
Justice through the #LANDBACK Movement

Public Lands, Traditional Ecological Knowledge, and the
Need for VNOKECKV (Love)



- Reimagining US Federal land management through decolonization and Indigenous Value Systems
- Unsettling Marine Conservation: Disrupting Manifest Destiny-based Conservation Practices through the Operationalization of Indigenous Value Systems
- Re-Centering Indigenous Knowledge in Climate Change Discourse

BOOK: Indigenous Voices: Critical Reflections on
Traditional Ecological Knowledge

Commonalities Through Various Publications

- Critique current colonial models of park management and conservation
- Create models that work toward a future that centers Indigenous Leadership
- Center our RESISTANCE, RESILLIENCE, RELATIONSHIPS, RIGHTS, and RESPONSIBILITIES



U.S. History Introduction

- Before US Establishment, Indigenous Peoples stewarded these lands for millennia
- US HISTORY:
 - Founded on settler colonialism
 - Land Occupancy
 - White supremacy
 - Slavery
 - Indigenous Land Disposessions
 - Policies leading to the **largest Genocide** in global history

(Koch et al., 2019; Dunbar-Ortiz, 2014).





Native Children at Carlisle Indian Industrial School Credit: Cumberland County Historical Society, Carlisle, PA

GENOCIDE

- **BEFORE COLUMBUS' ARRIVAL IN NORTH AMERICA IN 1492: > 60 MILLION INDIGENOUS PEOPLES**
- **ONE CENTURY LATER, DUE TO VIOLENCE AND DISEASE: ~90% OF THE INDIGENOUS POPULATION WAS KILLED— NEARLY 55 MILLION PEOPLE**
- **POPULATION DROPPED TO ~6 MILLION INDIGENOUS PEOPLES**

(KOCH ET AL., 2019)

GEORGE CATLIN: 19TH CENTURY PAINTER OF WESTERN LANDSCAPES

- 1833 NEW YORK ARTICLE
 - SUGGESTED PROTECTING THE NATION'S "PRISTINE BEAUTY AND WILDERNESS" VIA THE CREATION OF "A NATION'S PARK"
- "'PURE' NATURE WAS AN EDENIC PLACE, FREE OF MAN AND HIS INHERENT SINFULNESS. SINCE MAN WAS INCAPABLE OF HAVING A HEALTHY RELATIONSHIP WITH NATURE, THE ONLY WAY TO KEEP NATURE SAFE WAS TO KEEP MAN OUT OF IT - INCLUDING INDIANS."

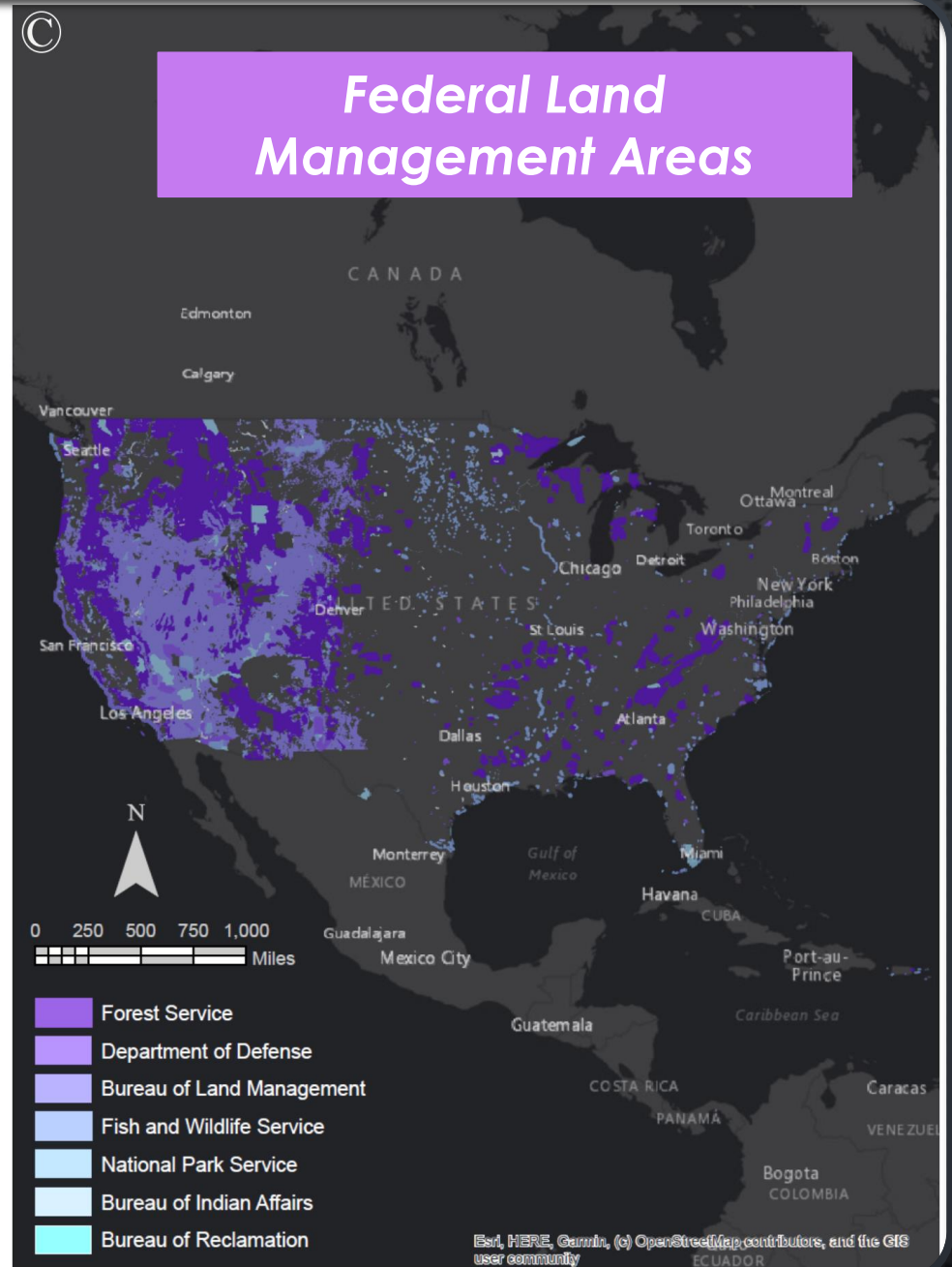
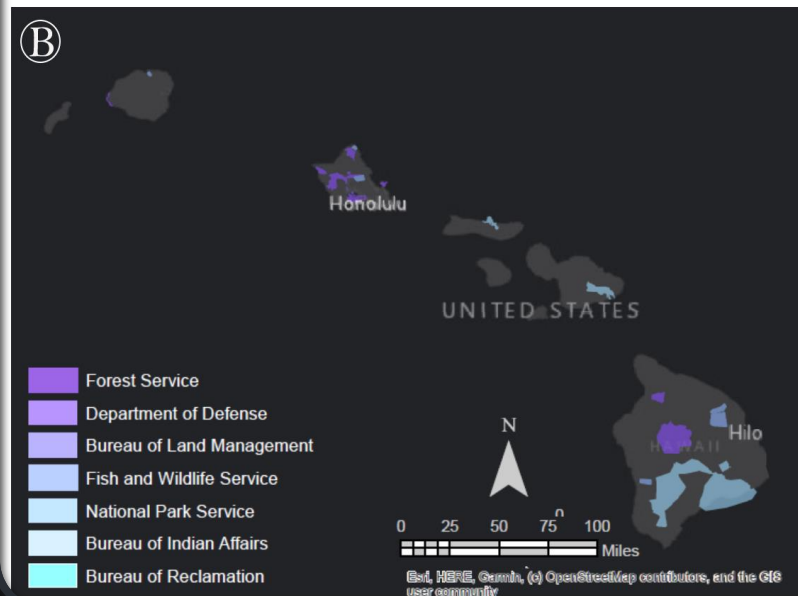
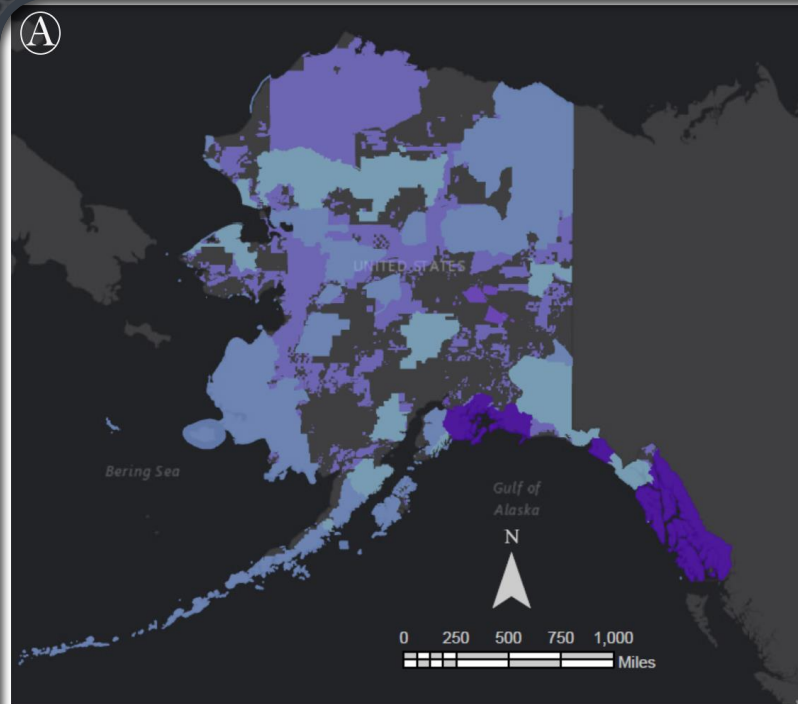
• (SONNENBLUME, 2016)



U.S. History Introduction

- In 1872, Yellowstone National Park became the first National Park
- Hundreds of protected areas and several Federal Land Management Agencies (FLMAs) were subsequently established
- Today, the US federal government manages 640 million land acres

(Vincent et al., 2020; BIA, 2020; Cronon, 1995, pg. 9).



Land Dispossession

- Indigenous Peoples in the United States lost **98.8% of our ancestral territories**, or **93.9% of the total geographic areas** we once occupied
- **42% percent** have no recognized land today
- Tribes with land: ~ 2.6% of their historical lands

Land Dispossession

- Forced to move an avg. of 241 kilometers.
 - Modoc moved from Klamath Basin of CA and OR to Oklahoma (2,565km away)
- Systematically forced into **less-valuable areas** that are at increased risks from climate change hazards

CREATION OF PARKS AND PROTECTED AREAS

- GAINS FOR CONSERVATION AND OUTDOOR RECREATION OPPORTUNITIES
- **MANY INDIGENOUS PEOPLES VIEWS:**
 - PRODUCTS OF COLONIALISM
 - THREATEN INDIGENOUS WELLBEING
 - CONTRIBUTE TO HUMAN RIGHTS VIOLATIONS
- **NEGATIVE IMPACTS TO TRIBES**
 - DIRECT EXPROPRIATION AND LOSSES OF LAND CUSTODIANSHIP
 - NATURAL AND CULTURAL RESOURCES
 - JURISDICTION
 - SOVEREIGNTY



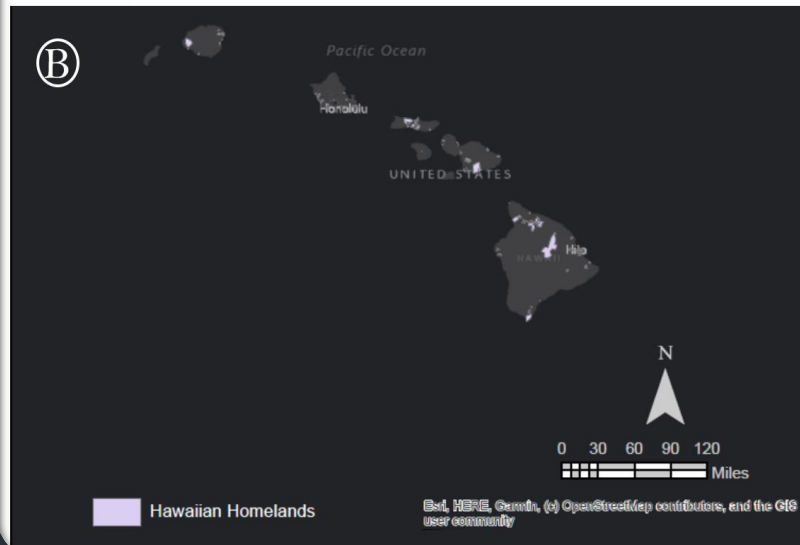
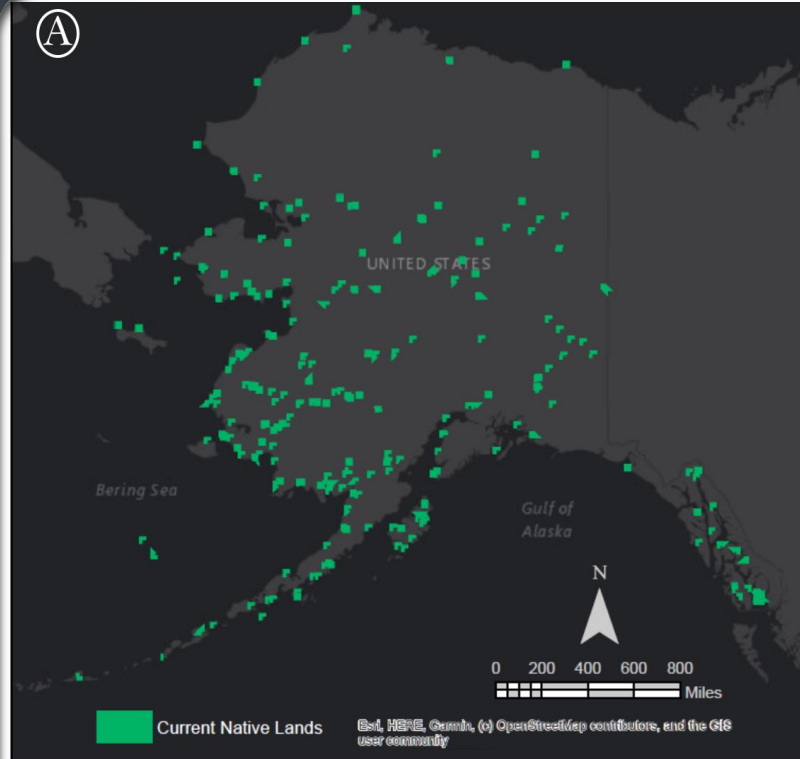
This Photo by Unknown author is licensed under [CC BY-NC-ND](#).

(KING, 2007; STEVENS, 2014; COLCHESTER, 2004).

Tribal Land Rights

- Tribes hold rights to **326 land areas**
 - Land dispossession through treaties, ceding of lands, and US occupancy
- The **U.S. holds the titles to these lands in trust**
 - This is different from fee lands (like in Oklahoma)

(Vincent et al., 2020; BIA, 2020).



Incorporating Indigenous Perspectives Into Federal Decision-Making Processes

- No uniform policy exists for Federal Tribal consultation (Mengden, 2017)
- Tribal consultation policies
 - Long history, spanning to 1781
 - Show how consultation can be extractive and harmful
 - In PPA contexts: Forced removals, dispossession, creation of tedious permit processes for us to gain access, etc.





**CONSULTATION
IS NOT
CONSENT**

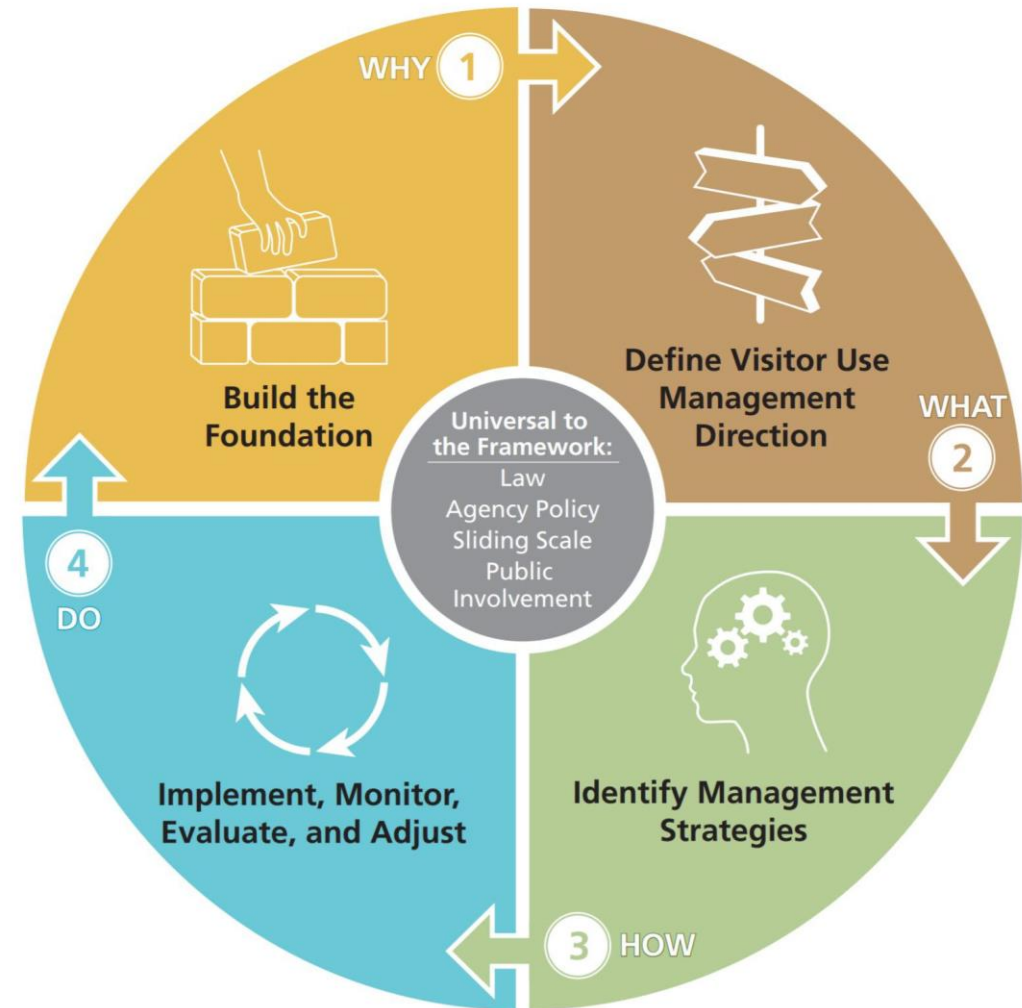
Artwork by Christi Belcourt

- Federal government recognizes the benefits of cooperative conservation with Tribal governments and follows Tribal Consultation Policies
 - Tribes as stakeholders not as sovereigns, not as rightsholders
- Managerial authorities have no legal responsibility to enact Tribal input
- Tribes have reported that consultation often takes place AFTER PPAs have already made managerial decisions (Doshi, 2021)
- Consultation can be a sounding board/checkmark process with no benefits to Tribes
- Stakeholder consultation approaches do not equal Tribal consent of managerial practices.

Managing Visitation in Public Lands: The Interagency Visitor Use Management Framework

- **Interagency Visitor Use Management Framework (IVUMF)**
 - Process for PPA managers to use when making visitor use and management decisions
 - **No Tribes involved in creating this framework**
 - Considers Tribes as stakeholders instead of RIGHTS-HOLDERS
 - Disregards Tribal sovereign rights and Indigenous Peoples' relations, responsibilities, and histories with lands
 - No pathway for Indigenous leadership, values, or Knowledges to be incorporated in non-extractive ways

Overview of the Visitor Use Management Framework



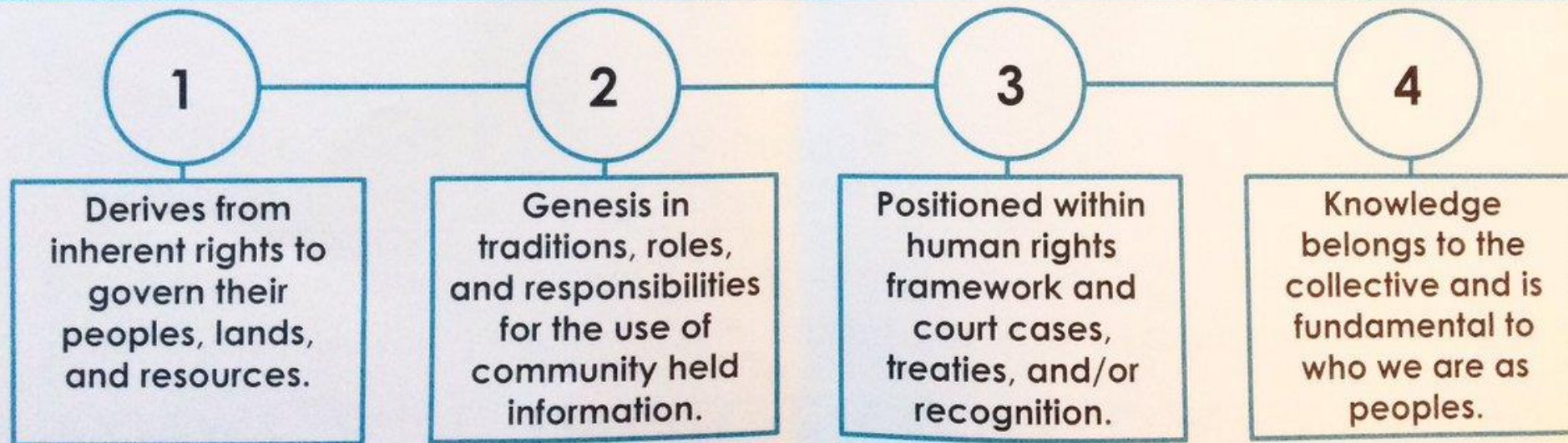
Traditional Ecological Knowledge and Federal Agencies

- **2021: White House Memo on Indigenous Knowledge**
 - Recognized Traditional Ecological Knowledge as an important way of Knowing (Landor and Mallory 2021).
 - Committed to advancing relations between the Feds and Tribal Nations
- **New Memo released in 2022 with Policies for Federal Government Agencies**
 - Extreme transformation of public policy prioritizing Tribes
 - Looks amazing for Tribal entities
 - Some problems....



INDIGENOUS DATA SOVEREIGNTY

The *right* of Indigenous peoples and nations to govern the collection, ownership, and application of their own data.



Definition from Rodriguez-Lonebear, D., and Raine, S.C. (2016). US Indigenous Data Sovereignty founding documents. Much of the language regarding rights and framing comes from the charter of Te Mana Rauunga, the Maori Data Sovereignty Network in Aotearoa/New Zealand founded in July 2015. Available at www.tmi.maori.nz.

Rodriguez-Lonebear & Raine, and the Maori Data Sovereignty Network

ITEK Polices and Federal Agencies

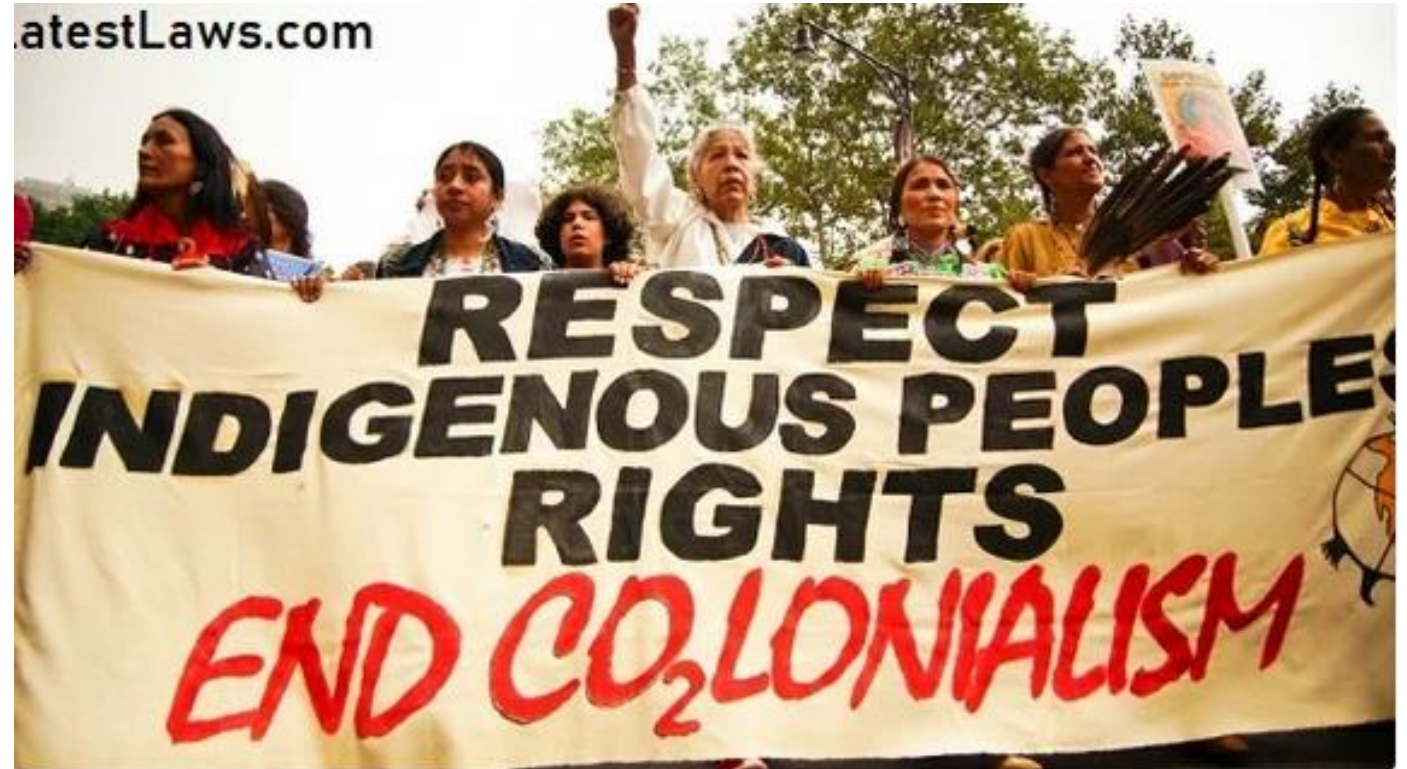
- **No guarantee for Indigenous data sovereignty**
 - FOIA (Freedom of Information Act)
 - requires the full or partial disclosure of previously unreleased or uncirculated information and documents
 - Interagency information sharing needs
 - Federal Funding Issues: Make data publicly available
- **Settler Control and Governance**
 - Feds can apply TEK without Tribal oversight
- **No PPA Frameworks to Support New Policies**
 - IVUMF



Opportunities to Change Land Management

- Incorporate and Center Indigenous Peoples, our Knowledges, Histories, Current Realities, and Futures
- Employ Indigenous Value Systems as guiding factors
- Center Tribal Sovereignty and Data Sovereignty and consider Indigenous Peoples as:

RIGHTSHOLDERS



TO/FOR/WITH/BY/AS Indigenous Peoples

- Maori Scholar Nan Wehipeihana (2019) Created a model for Indigenous Leadership in evaluation contexts
- SUPER HELPFUL in thinking about co-management approaches/models
- The nexus of power involved in management and decision-making processes
- Evaluate the structure and spectrum of power in management processes

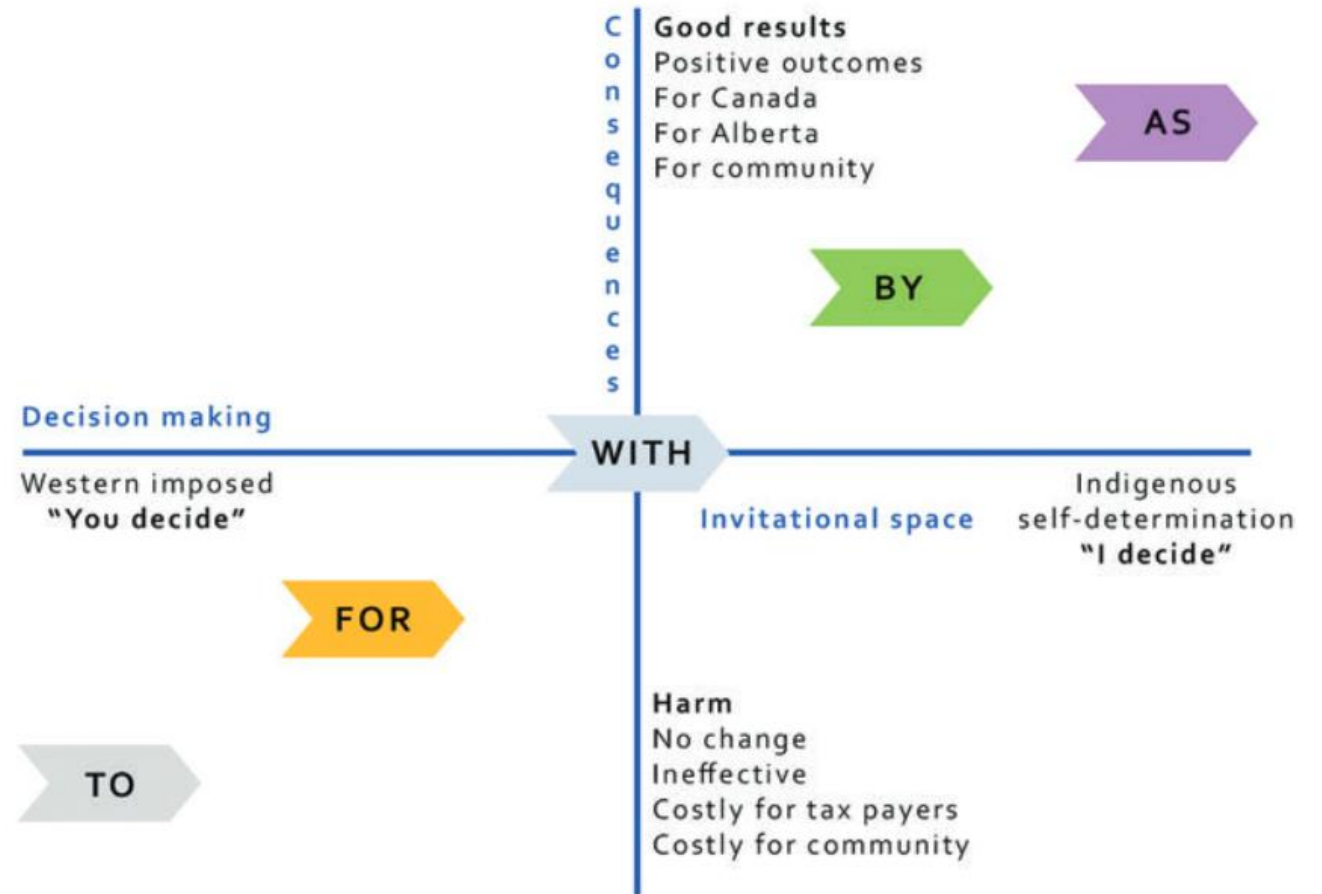


Figure 1. Wehipeihana Model 2013

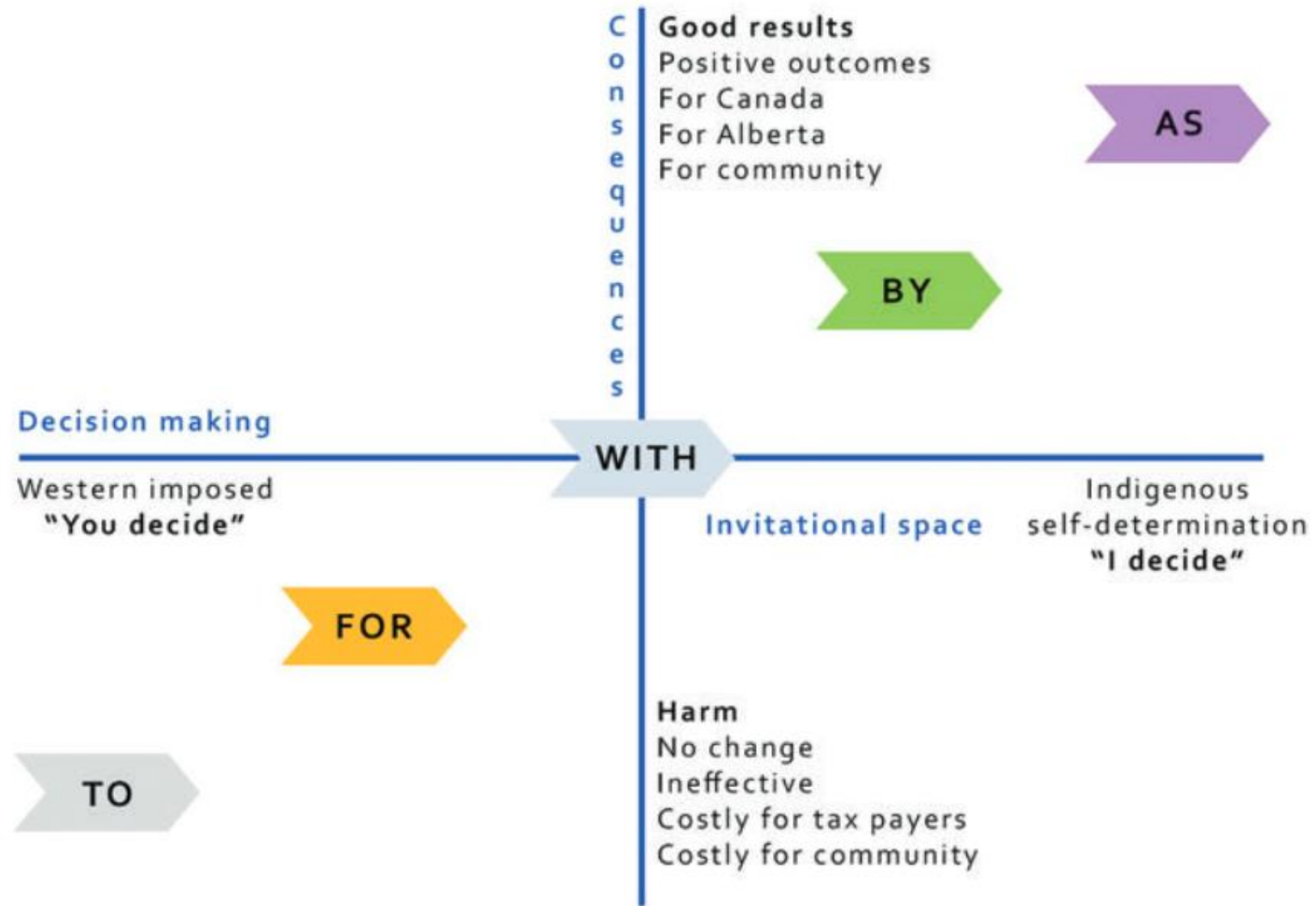
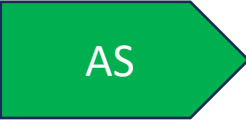


Figure 1. Wehipeihana Model 2013

**Parks and Protected Area
Management Adaptation of
Wehipeihana (2013) Model**

Guided by:
Colonial Powers
Western Knowledge
"We Know Best"

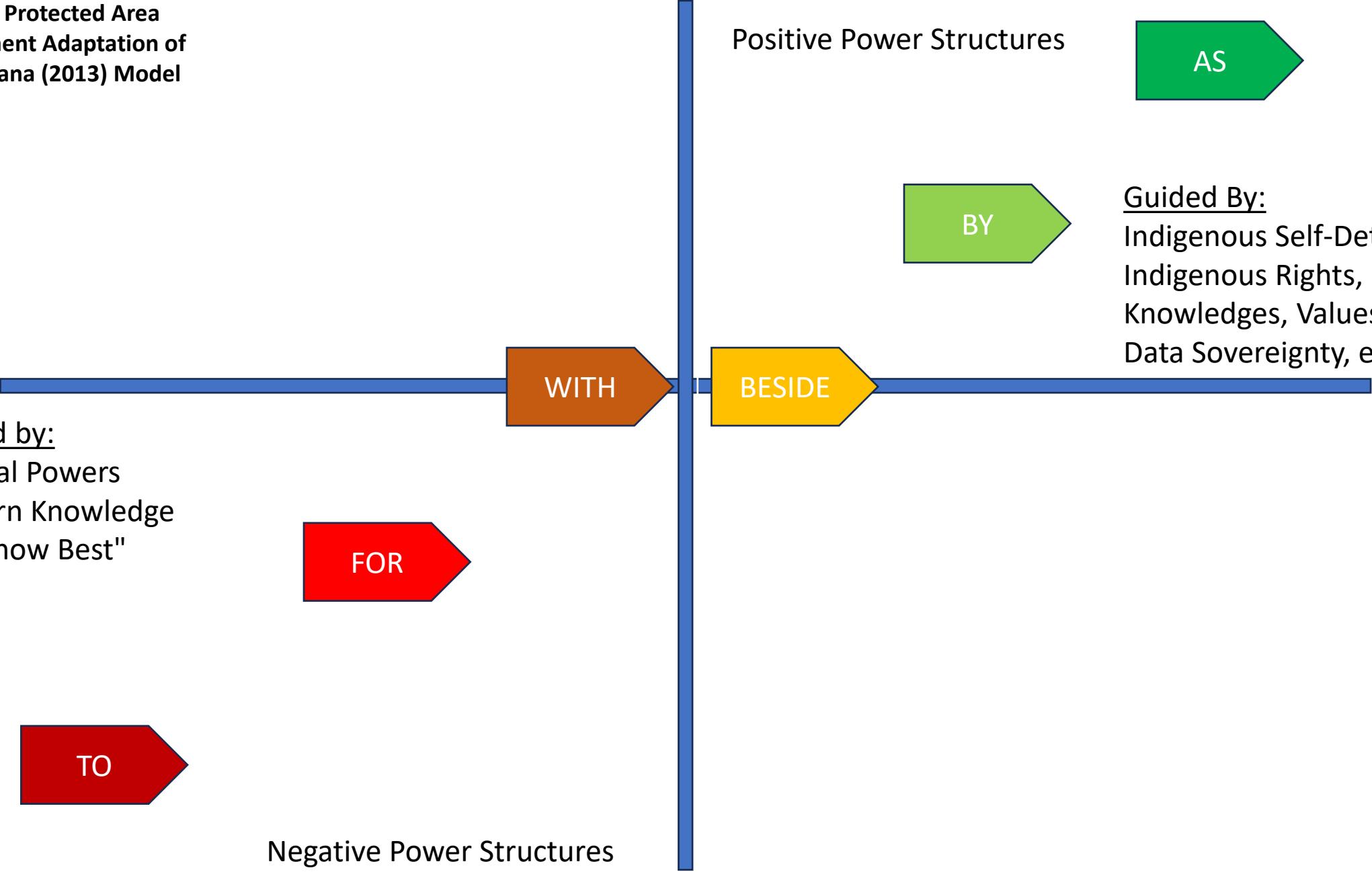
Positive Power Structures



Guided By:
Indigenous Self-Determination
Indigenous Rights,
Knowledges, Values,
Data Sovereignty, etc.



Negative Power Structures



Guided by:
Colonial Powers
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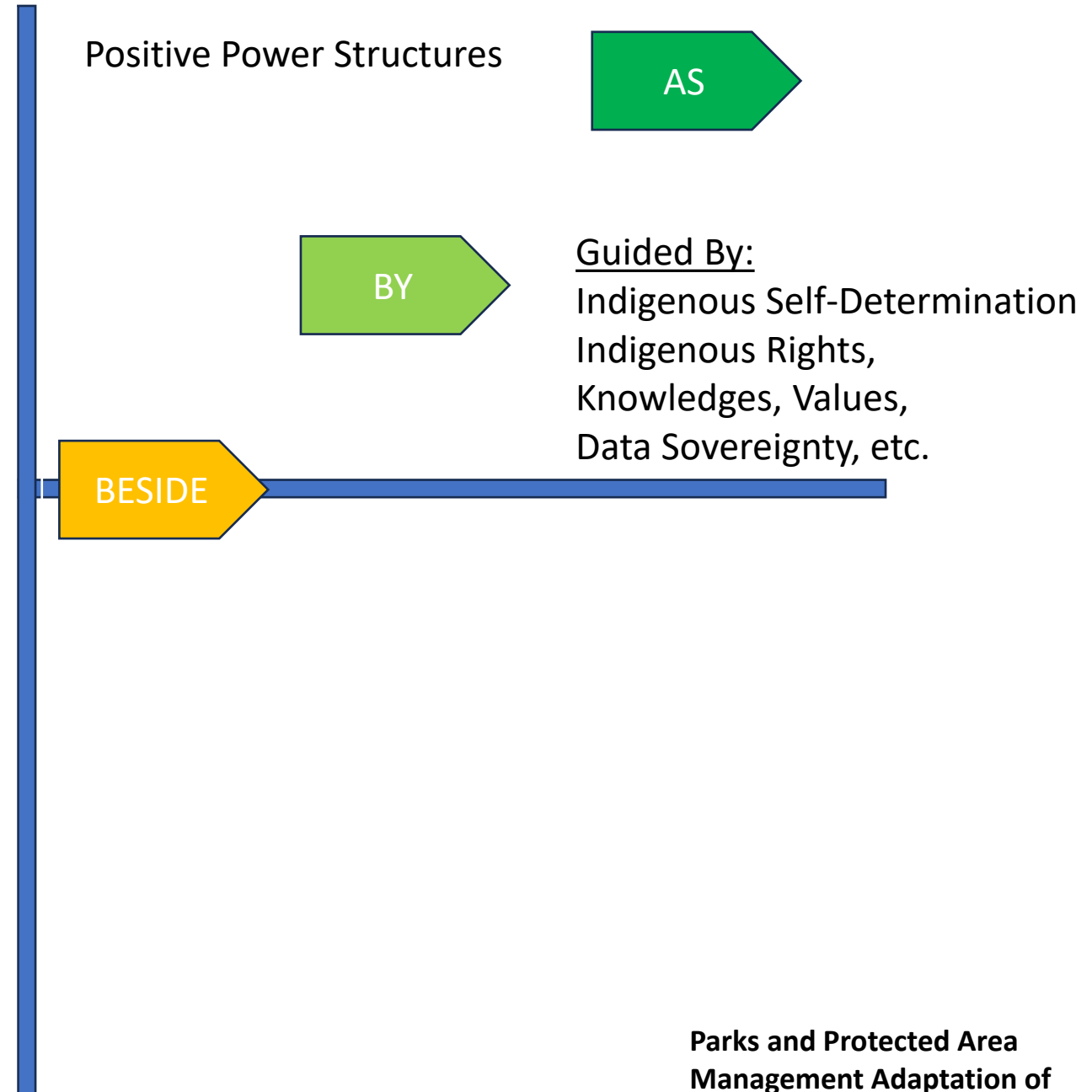
Negative Power Structures

LEFT SIDE OF MODEL:

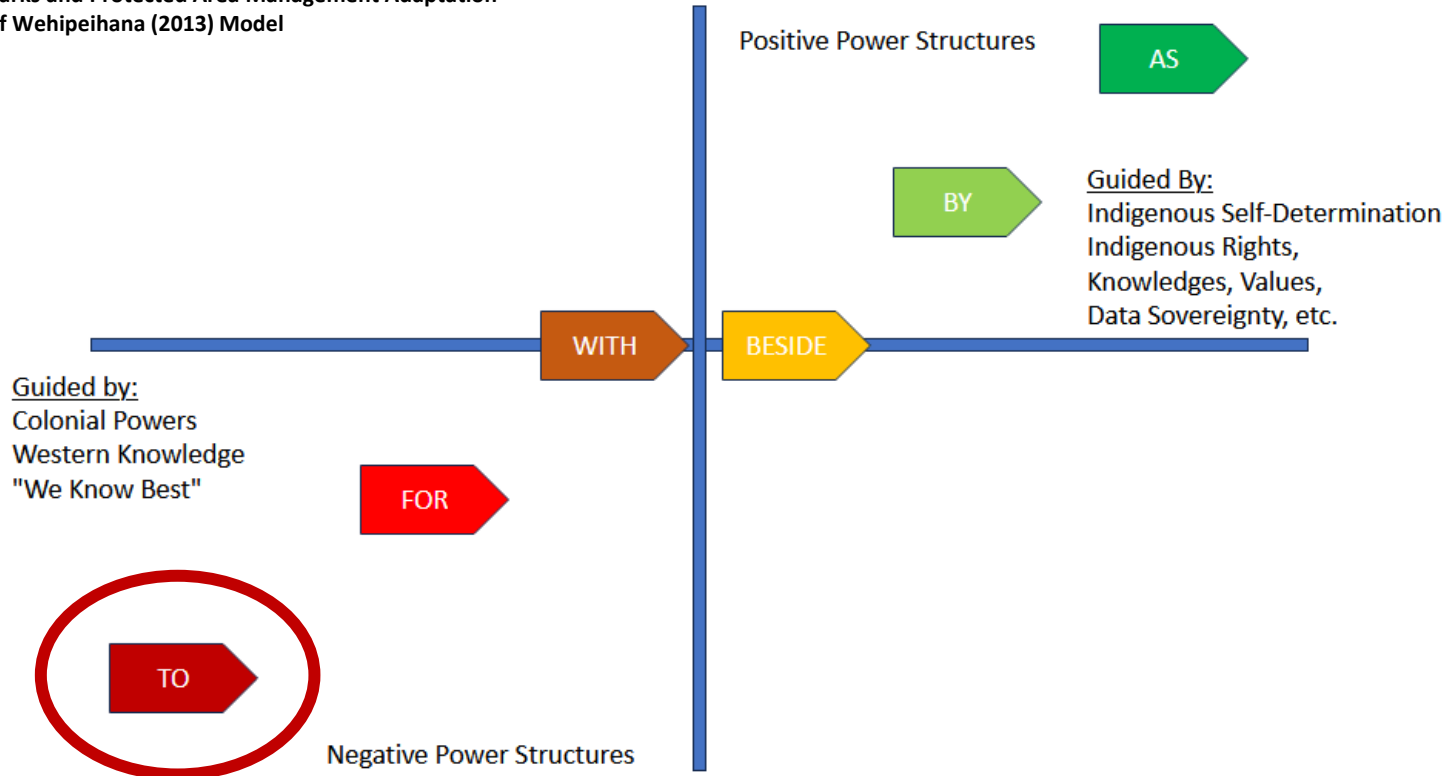
- Colonial powers drive public land management
- Negative Power Structures
- Historical and current management models

RIGHT SIDE OF MODEL:

- Where we **NEED** to be
- Working toward Indigenous self-determination in public land management
- Helps rectify some of the past harms of over 500 years of colonial trauma
- Recognizes Tribal sovereignty, Tribal **RIGHTS**, values, data sovereignty, etc.
- Allows Tribes to be the **ONLY** ones who apply their sacred TEK to management practices



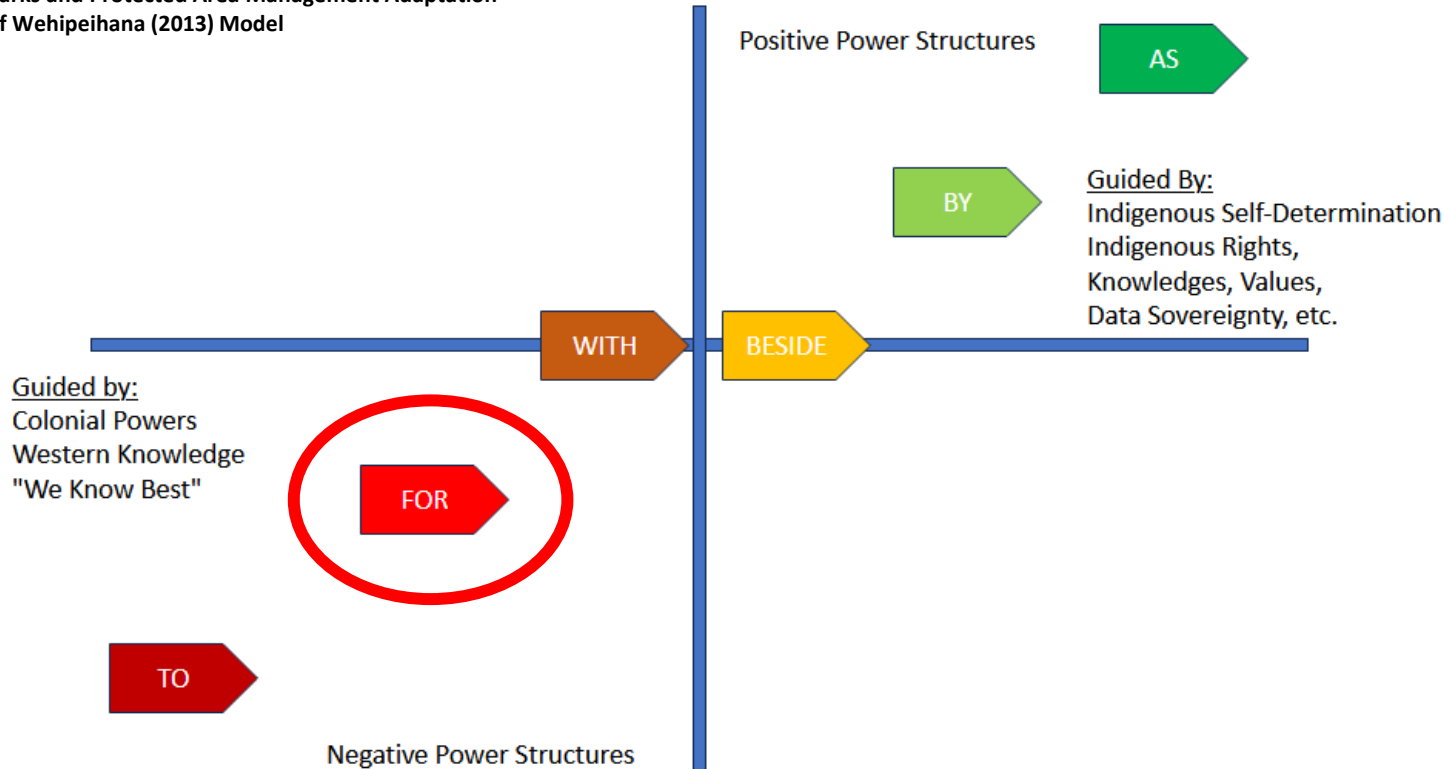
Parks and Protected Area Management Adaptation
of Wehipeihana (2013) Model



"TO"

- Management is happening **TO** our ancestral homelands by our colonizers
- Upholds Colonial Power Systems and Structures
- Colonial worldviews Dominate
- Western knowledge Dominates
- Nothing Indigenous is integrated
- Before stakeholder processes were required
- For most of US History – this is how PPAs have been managed

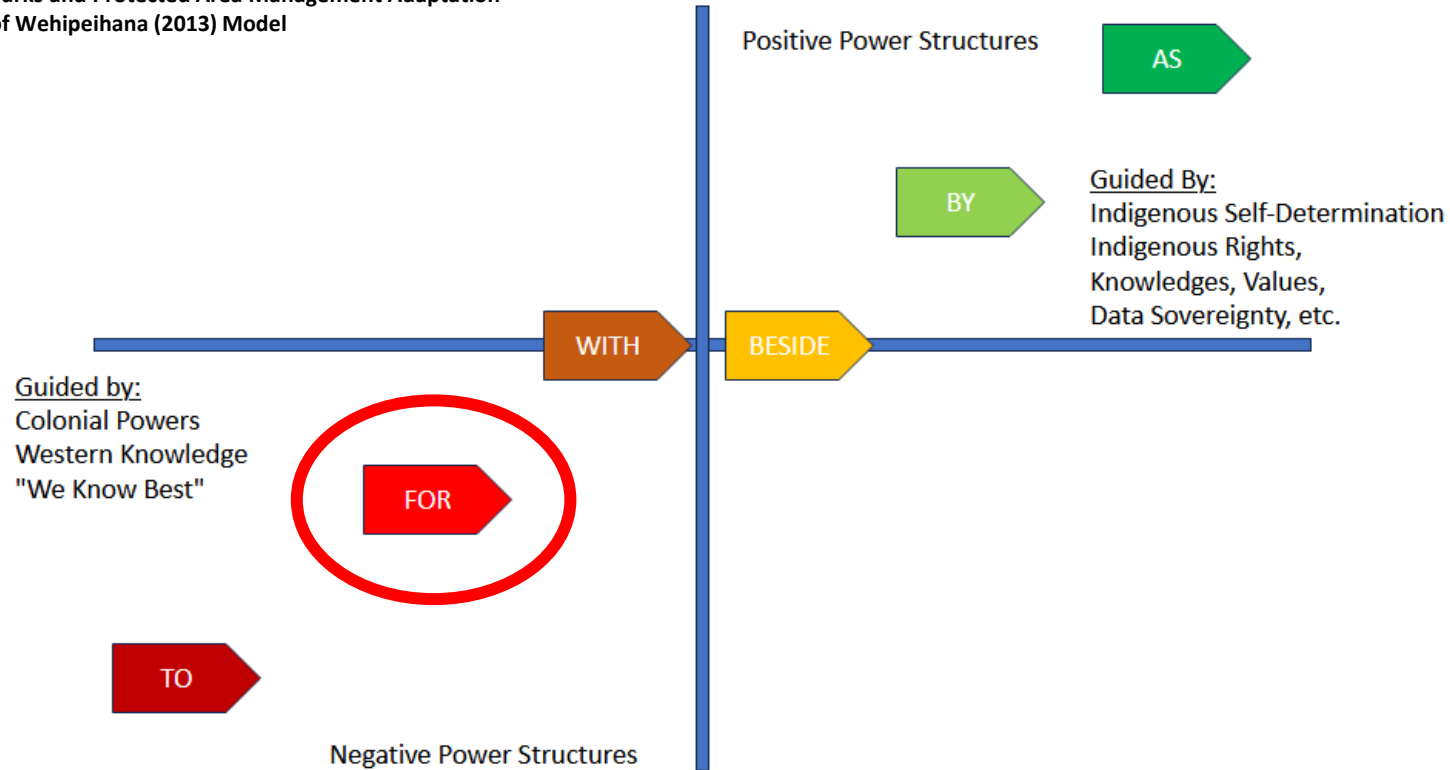
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"FOR"

- Our ancestral homelands are being managed by the government **FOR** Indigenous Peoples
- Colonial powers and authorities know what is best
- "White Savior Syndrome" – *good intentions*
- Working from colonial worldviews
- Incorporating only western knowledge
- No power sharing or inclusion

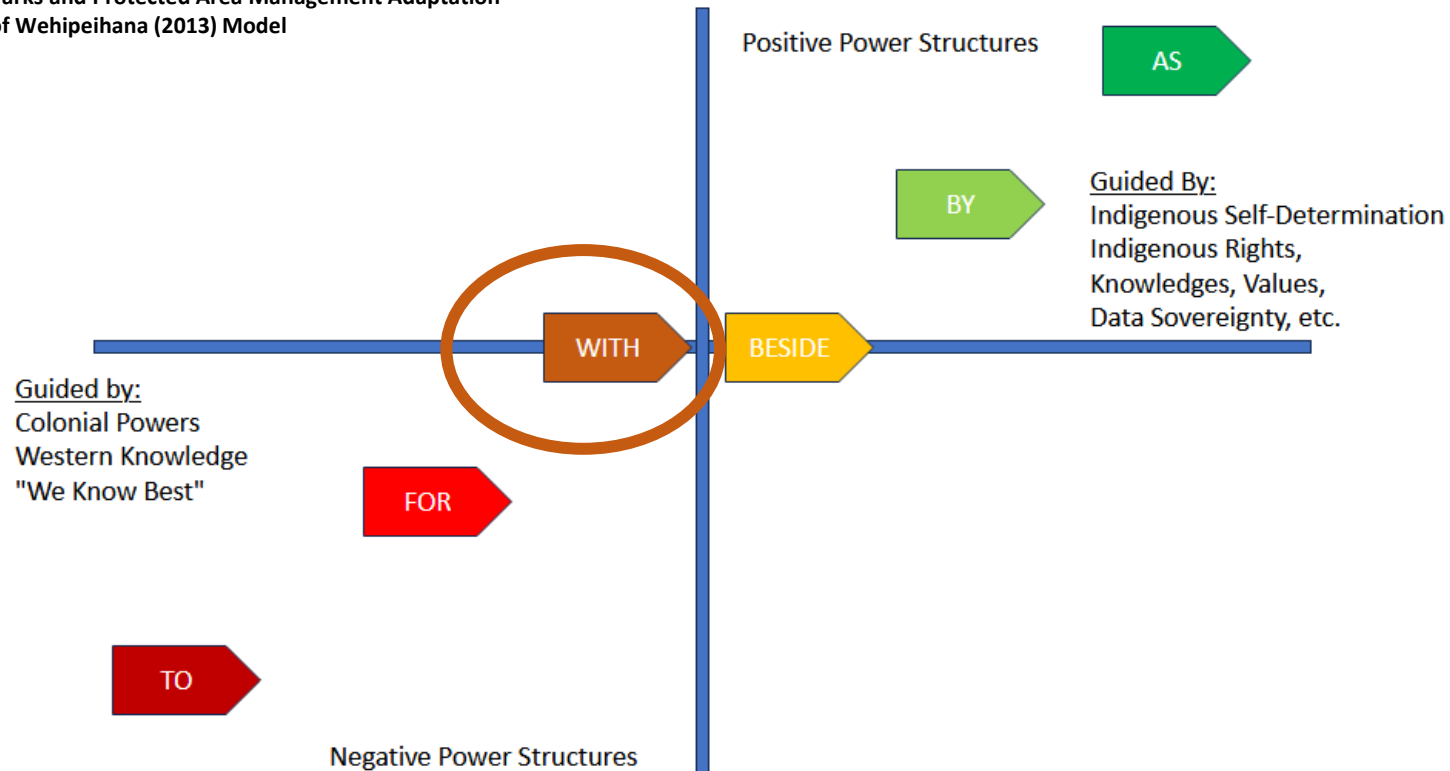
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"FOR"

- Strong history of this model being used by PPA managers.
- We see this in the checkmark "stakeholder" approaches that do not incorporate Indigenous perspectives or Indigenous rights.
- "We know what's best FOR these lands, cultural sites, Peoples, etc."

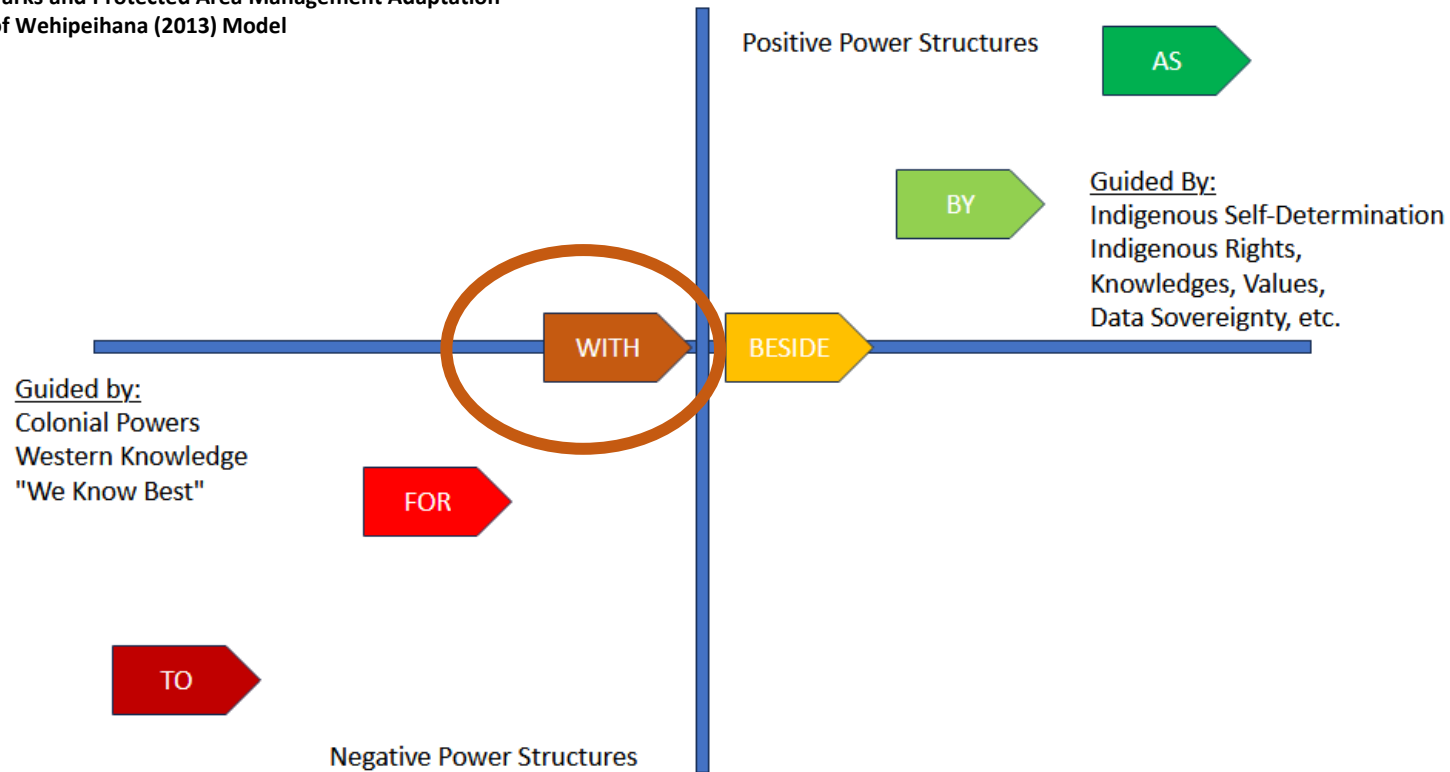
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"WITH"

- Originally, "With" was at the center of the model but now has been moved to the left.
- This is the VERY beginning of power-sharing processes
- Stakeholder processes elevate Tribal feedback by incorporating it into management practices
- Indigenous worldviews are added to conversations and stakeholder processes
- Tribes are asked to share their Knowledges with colonial managers

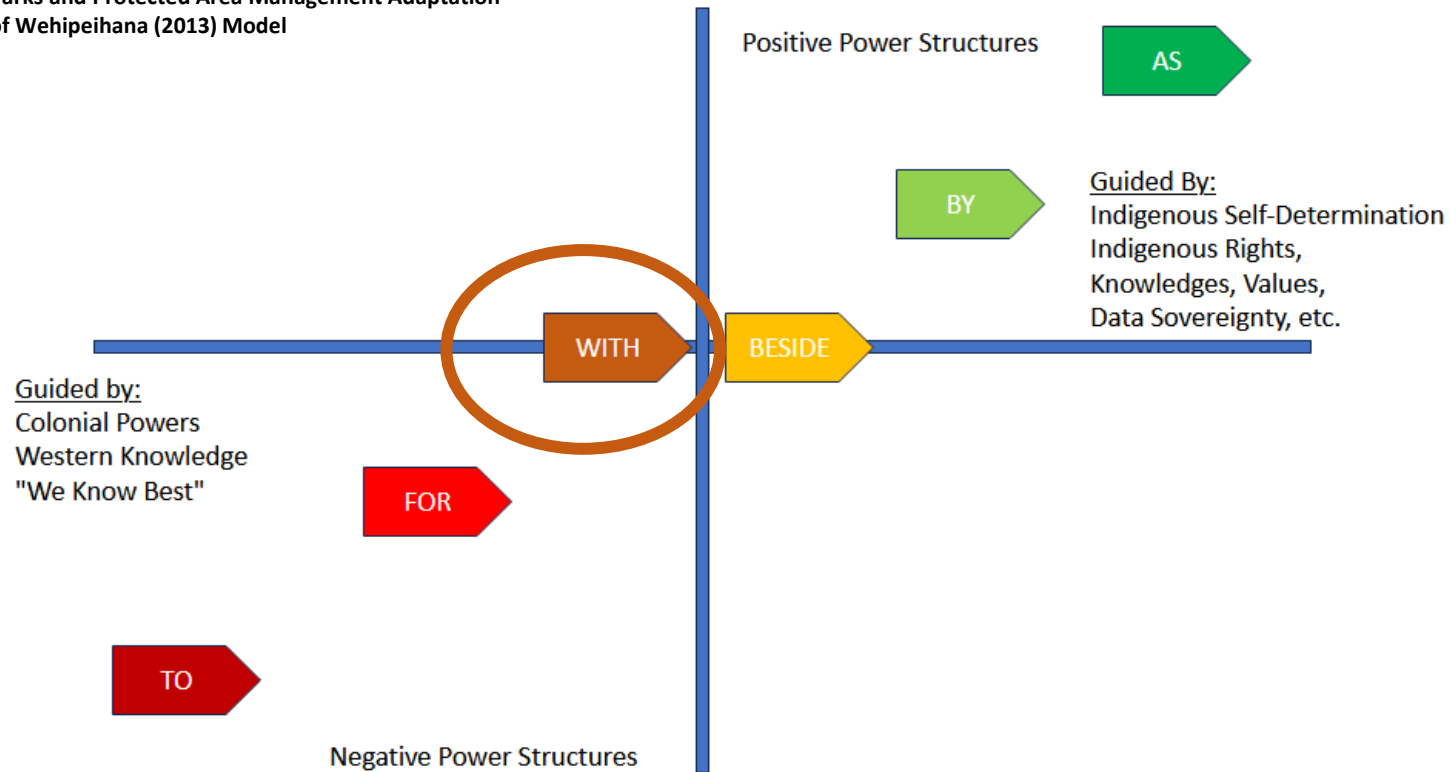
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"WITH"

- Indigenous Knowledges are combined by park managers **WITH** western understandings
- Colonial governments still have most, if not all, the power and control of lands
- Consultation leads to managerial changes that address Indigenous Peoples concerns
- Indigenous Peoples have a voice at the colonial table

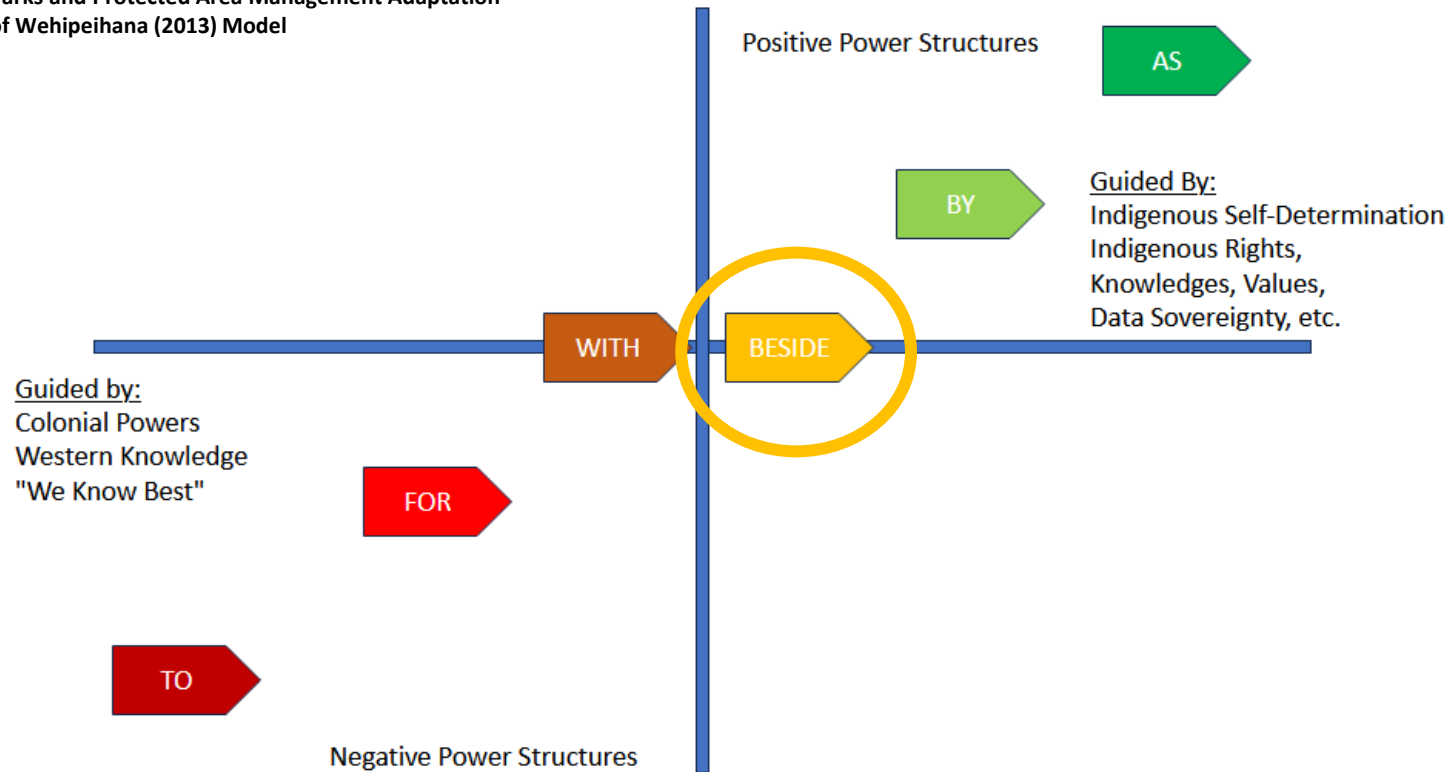
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"WITH"

- Where the Federal Government is hoping PPAs will move into with current policies
- This is NOT Co-Management
- This is COLLABORATIVE Management
- Indigenous Peoples hold little to no real power
- Information sharing occurs but data sovereignty is not guaranteed (ITEK Memo)

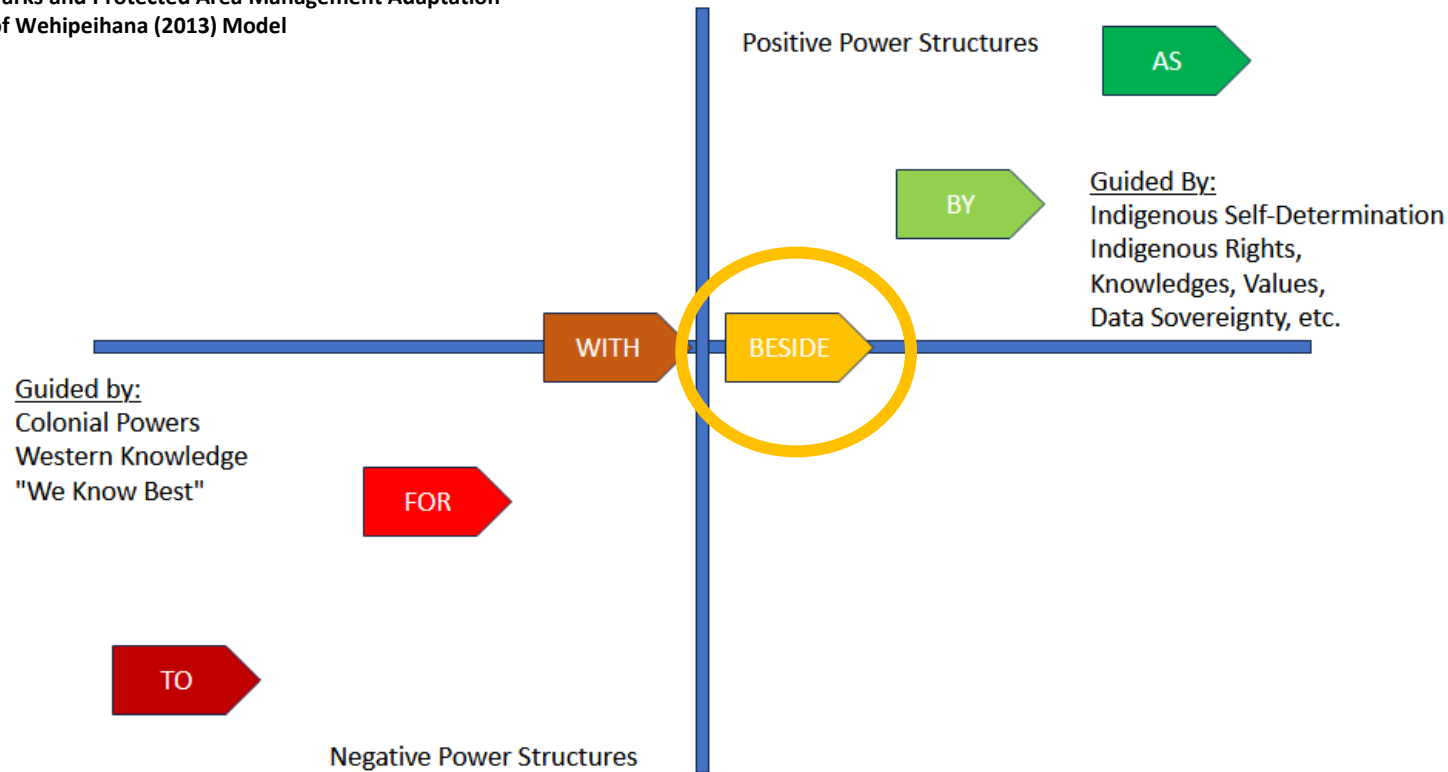
Parks and Protected Area Management Adaptation
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"BESIDE"

- New step in the model
- The place of actual, meaningful power-sharing between Indigenous Communities and PPAs.
- True co-equity-based management takes place
- Data sovereignty is held by Tribes and used as they desire
- Management happens through joint agreements and **CONSENT** is required

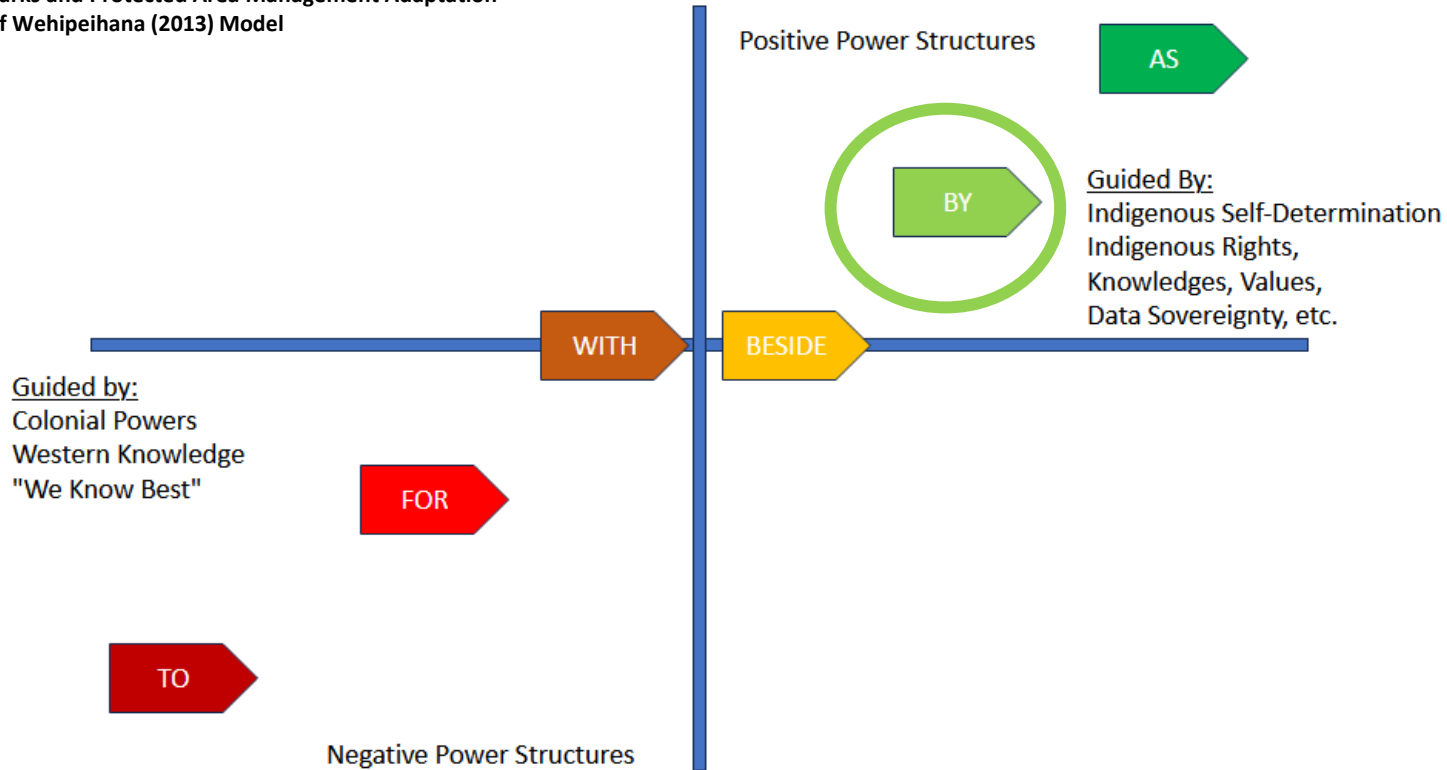
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"BESIDE"

- Tribes facilitate Native Science (e.g., TEK) without having to share that information with non-Indigenous managers.
- Western science is operated by PPA officials and Indigenous Nations/communities
- Best interests in lands, waters, plants, animals, and humans is determined by both entities through shared visioning, shared managerial responsibilities, and shared powers.

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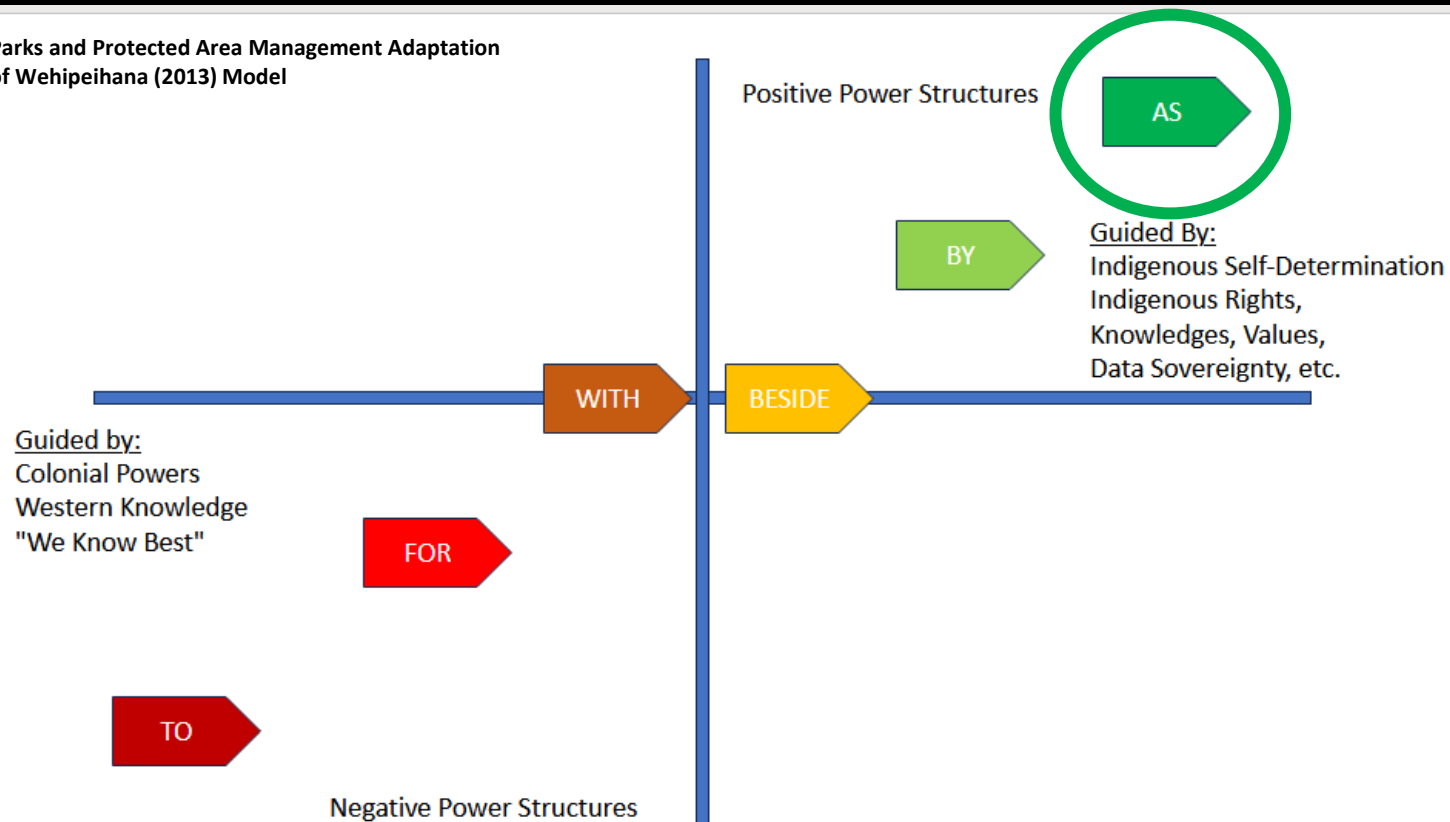


"BY"

- **Power Transformation: Indigenous Peoples are the Sole Managers of PPAs**
- **Indigenous cultural values, Knowledges, principles, etc. prevail**
- **Western approaches are integrated into management by Indigenous Peoples and their needs/desires**
- **May be working with multiple Indigenous communities who historically shared similar areas**
- **No colonial management of PPAs**

"AS"

Parks and Protected Area Management Adaptation
of Wehipeihana (2013) Model



- **Power Transformation: Fully led by Indigenous Peoples**
- **Indigenous worldviews, values, Traditions, etc. are the NORM and may not be supported by western knowledges**
- **Indigenous ways of being are critical to the functionality of management**
- **No one to answer to but the Indigenous community/communities**
- **Guided fully by Indigenous self-determination, Indigenous Peoples' Rights, Values, and data sovereignty**

**Parks and Protected Area
Management Adaptation of
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Guided by:
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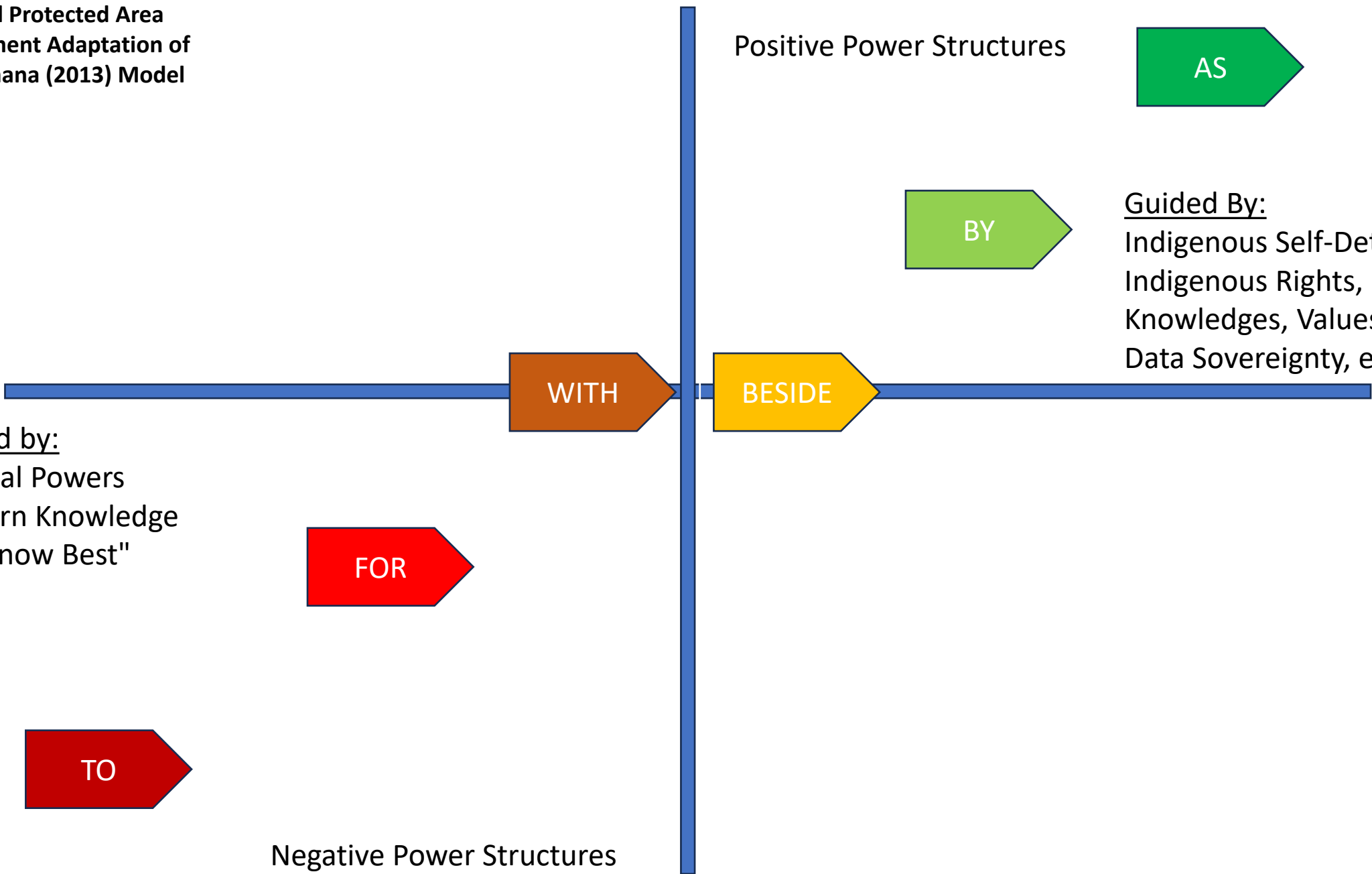
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Negative Power Structures



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No Tribal Consultation



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No Tribal Consultation

Negative Power Structures



Tribal
Consultation
required but
doesn't need to
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**"Collaborative
Management"
Tribal Consultation
Required and
Indigenous Peoples'
Insights Implemented
into Managerial
Processes**



Positive Power Structures



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Co-Equity
Management:
Powers are fully
shared

Positive Power Structures



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#LANDBACK



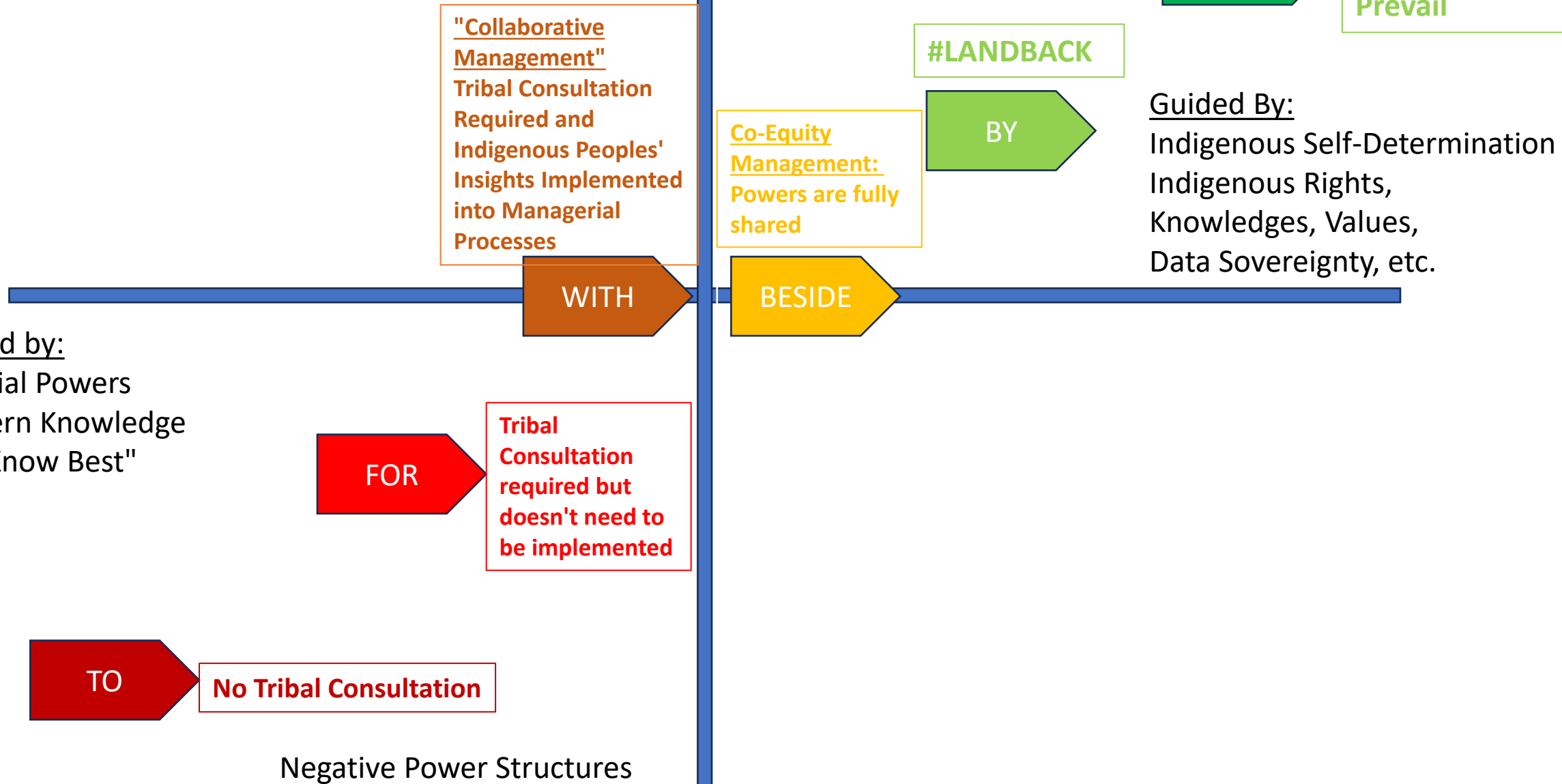
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Negative Power Structures

Positive Power Structures



Rectifying the Issues: Co-Equity & #LANDBACK Management!

- **Paradigm Shift: Tribal Land Management**
- **Prioritize Indigenous Peoples' Needs:**
 - **Responsibilities, land management, Indigenous Knowledges, and data sovereignty**
- **Pave the way toward #LANDBACK**

GROWING ROOTS FOR A TRANSFORMATIVE FUTURE

WITH

**Collaborative
practices for
sustainable
stewardship**

BESIDE

**Co-Equity-
based management
practices**

BY & AS

**Braid a future
towards
#LANDBACK**

ADDRESSING INDIGENOUS PEOPLES' CONCERNS

- THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES (UNDRIP) ADDRESSES THESE CONCERNS:

"INDIGENOUS PEOPLES HAVE THE RIGHT TO THE LANDS, TERRITORIES, AND RESOURCES WHICH THEY HAVE TRADITIONALLY OWNED, OCCUPIED OR OTHERWISE USED OR ACQUIRED"

- THE U.S. HAS YET TO ADOPT UNDRIP

- INDIGENOUS SOVEREIGNTY ISSUES HAVE NOT BEEN FULLY OR SATISFACTORILY ADDRESSED BY FLMAs, SO A PRESSING NEED EXISTS AT THE LAND AND RECREATION MANAGEMENT LEVELS

(UNITED, NATIONS, 2007; DOSHI, 2021)





Donna Langhorne

**CO-EQUAL MANAGEMENT
&
#LANDBACK
APPROACHES**

SUPPORT

**THE UNITED NATIONS
DECLARATION ON THE
RIGHTS OF INDIGENOUS
PEOPLES**

ENVIRONMENT

A historic rainforest and other lands have been returned to Indigenous Australians

October 5, 2021 · 6:16 AM ET

JACLYN DIAZ



A historic rainforest and other lands have been returned

October 5, 2021 - 6:16 AM ET

JACLYN DIAZ



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VISITING KUKUTALI PRESERVE

Owned and managed jointly by the Swinomish Indian Tribal Community and Washington State Parks, Kukutali Preserve offers a lightly-touched island environment for hiking and exploration.

IMPORTANT NOTE: The Kiket tombolo is a depositional beach landform in which the western part of Kukutali Preserve (Kiket Island) is connected to Fidalgo Island (where parking lot is located) by a narrow sand/gravel spit or bar. After our beach restoration removed the old road fill in 2018, THE TOMBOLO WILL BE UNDER WATER AT HIGH TIDES.

To avoid being stranded for up to 2+ hours on Kiket Island at high tides, [please check the NOAA tide chart for TURNER BAY](#) for the day and time of your visit when the tide will be over heights of approximately +9.00 to +10.00 feet MLLW. This is the elevation of the lowest part of the tombolo that will be underwater if the tide is predicted to be higher than the tombolo.

The lowest tombolo elevation is approximate as tides, currents, weather, and natural conditions may move sand and gravel around to change this elevation.

VISITING KUKUTALI PRESERVE

CONTACT

Phone (360) 542.7630

Fax (360) 466.1615

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A historic rainforest and other lands have been returned to Indigenous Australians

October 5, 2021 - 6:16 AM E

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Kasha-Katuwe Tent Rocks National Monument

[New Mexico](#) > Kasha-Katuwe Tent Rocks National Monument





Zibikwe by Mishikenh Kwe

THE **HISTORIES**
OF THESE
LANDS ARE
INDIGENOUS



Nicholas Galanin, Never Forget

THESE LANDS
ARE
STILL
INDIGENOUS
TODAY

THE FUTURE OF THESE LANDS WILL BE INDIGENOUS



