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*May 18-21, 2021*

# KAWERAK KNOWLEDGE AND RESEARCH SOVEREIGNTY WORKSHOP REPORT

KAWERAK, INC.

SANDHILL.CULTURE.CRAFT

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# BACKGROUND & ACKNOWLEDGMENTS

## BACKGROUND

Kawerak, the non-profit Tribal Consortium for the 20 federally recognized Tribes of the Bering Strait region, works collaboratively with research communities (including Tribal communities, which we view as part of the broader research community) to promote the knowledge and research sovereignty of Indigenous People and the Indigenization of knowledge and research activities, with the goal of building positive, meaningful, and effective relationships between Tribes and research processes.

The May 2021 Knowledge & Research Sovereignty virtual workshop demonstrates Kawerak's continued interest in and commitment to these efforts, bringing together members of various research-related communities. The goals of this workshop included bringing people together to share, educate, and learn from each other. This builds and strengthens community and networks, while also allowing for brainstorming and co-creating policy and guidance - all centered around building a better future related to Tribes and research. Over 80 members of Tribal and non-Tribal research communities came together over the course of the four-day workshop to talk and work together towards these goals,, including people from all 20 Tribes of the Bering Strait region, scientists, research funders, and experts within academia, research administration, NGOs, government agencies, policymaking and resource management realms.

The report below walks the reader through the key elements of the workshop. This includes a summary of the approach to the workshop that was taken, the keynote , and the key insights and themes gathered from participant discussions on the workshop's agenda items (including defining knowledge sovereignty and Indigenization; thinking about challenges and related solutions as pertains to research and Tribes; research protocols, guidelines, and best practices; research priorities; how Tribes and Alaska Native Organizations operate; and several important elements of co-production of knowledge). As the reader progresses through this report, one thing that will likely stand out is the interconnected nature of many of the topics, as can be seen, for example, through recurring ideas and themes.

**What is Knowledge & Research Sovereignty & Indigenization?**

Knowledge sovereignty entails Tribal communities having control over the documentation and production of knowledge (such as through research activities) which relate to Alaska Native people and the resources they steward and depend on.

Knowledge sovereignty and the Indigenization of knowledge are, among other things, two key aspects of improving relationships between Tribal and research communities. Indigenization refers to both:

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- Increasing and improving the involvement and engagement of Indigenous People, communities and perspectives in research and research processes. This could also be called Indigenization with a "capital-I."
- Understanding the ways in which all research is defined by communities of various, often cross-cutting, types – Tribal communities, research communities, communities of research users, etc. This could also be called indigenization with a "lower-case i."

As we have noted elsewhere, it is important to start thinking about research as a whole, including the very definition of research, as based inherently on a relationship of perspectives between all stakeholders involved. We must avoid falling into the trap of seeing Tribes as simply being impacted or affected by research. Indigenous perspectives on research are part of what research is, in and of itself (Raymond-Yakoubian and Raymond-Yakoubian 2017).

Co-production of Knowledge (CPK) is one of the approaches to doing research which can help build towards both of these goals of Knowledge/Research Sovereignty and the I(i)ndigenization of Knowledge/Research. Various aspects of CPK were discussed throughout the workshop, including a framework for conducting CPK research and discussion of means, capacity, and ability during the joint Tribal and non-Tribal day of the workshop, as well as discussion of how to implement CPK principles during the final day of the workshop (which focused on non-Tribal

research community participants). Kawerak, the Pew Charitable Trusts, and the Inuit Circumpolar Council-Alaska have worked together to provide a framework for CPK in the Arctic which provided much of the groundwork for the workshop discussion on the topic (Ellam yua et al. 2021)

The Kawerak Social Science Program (SSP) has conducted Tribally-directed, collaborative and co-productive research, education and engagement, community-building, advocacy, and policy work for over a decade on a variety of topics, and is now a well-known social science program in the Arctic, and one of the only such programs led by an Indigenous organization. Information about the Kawerak SSP's collaborations with Tribes can be found here: https://kawerak.org/natural-resources/social-science/. Additionally, information about Kawerak's Knowledge Sovereignty & Indigenization efforts can be found here: https://www.kawerak.org/knowledge.

## ACKNOWLEDGMENTS

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We would like to thank Dr. Kristen Barnett, Assistant Professor of American Studies at Bates University, for being the workshop's keynote speaker. We would also like to thank our guest speakers, who provided information on a wide variety of workshop topics: Alex Whiting (Environmental Program Director for the Native Village of Kotzebue), Austin Ahmasuk (Director of the Marine Program at Kawerak, Inc), Janice Knowlton (King Island Native Community), Lauren Divine (Director of the Aleut Community of St. Paul Island Ecosystem Conservation Office), Lisa Ellana (Director of the Katirvik Cultural Center), Meghan Sigvanna Topkok (Staff Attorney at Kawerak, Inc.), and Raychelle Aluaq Daniel (Officer with the Pew Charitable Trusts).

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In addition to anyone already noted above, the following Kawerak, Inc. staff participated in or provided assistance for the workshop: Amanda Toerdal (Pilgrim Hot Springs General Manager), Brandon Ahmasuk (Vice President of Natural Resources), Carol Piscoya (Vice President of Community Services), Danielle Slingsby (Outreach Director), Denali Whiting (Caleb Pungowiyi Scholars Program Director), Dylanne Nassuk (Natural Resources Administrative Assistant), and Mary David (Executive Vice President).

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Frieda Southall
Gilbert Tocktoo

**Tribal Representatives for the Chinik Eskimo Community**
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Charlie Brown

**Tribal Representatives for the Native Village of Council**
Barb Gray
Nina Hanebuth
Susan Gray

**Tribal Representatives for the Native Village of Diomede**
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Robert Soolook

**Tribal Representatives for the Native Village of Elim**
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Sarah Campbell

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**Tribal Representatives for the Native Village of Shishmaref**
Molly Ningeulook
Troy Weyiouanna

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David Kennedy *(Chair)*

**United States Fish & Wildlife Service**
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Group photo from day three of the workshop showing some of the workshop participants


Communities in the Bering Strait region of Alaska

# OVERVIEW & APPROACH

The project leads for this workshop were the Kawerak Social Science Program and Sandhill. Culture.Craft, social science consultant to Kawerak. Kawerak invited all 20 Bering Strait-region Tribal Councils to participate in the workshop and requested that they identify representatives to attend, and provided information about the workshop topics to inform the selection of the representatives. Representatives from all 20 Tribes were identified and sent formal invitations to participate in the workshop. Additionally, approximately two dozen additional members of the research community were invited to participate in the workshop, inclusive of research administration, scientists, policymakers, resource managers, government agencies, academia, and funders. *(See the list of Acknowledgments for workshop attendees.)*

The project leads worked together with Arctic Research Consortium of the United States (ARCUS) to identify the technical plan for carrying out the workshop virtually. The workshop was originally planned to be held in-person, but this was changed to a virtual format (on the Zoom platform) as a result of the COVID-19 pandemic. Kawerak and ARCUS worked together to determine the technological capacity of each participant and to ensure that people were able to participate in the meeting to the maximum extent possible. Participants were provided information about connecting to the workshop and were given the opportunity to do technology dry-runs beforehand. Kawerak provided daily honoraria, technology stipends, and childcare stipends for Tribal participants in the workshop. "Goodie bags" were also prepared and mailed to every workshop participant who was able to accept them, to provide a light treat (snacks, tea, coffee, etc.) during the workshop itself.

Binders of meeting materials were prepared for every participant. These were delivered electronically to all participants who would be able to use them in that format, and additionally were sent as hardcopies to all Tribal offices and Tribal representatives. Each binder contained an agenda, connection details, worksheets on every agenda item (with background information and think-ahead questions to prepare for meeting discussions and breakout groups), read-ahead materials, a list of expectations for participants, and printouts of all the slides to be used by facilitators during the Zoom meeting (numbered for reference and correlated with other meeting materials like the worksheets). This ensured that even if participants were calling in only (i.e. unable to see the Zoom screen), they would be able to participate as fully as if they were fully using the Zoom platform. A toll-free number was provided to all participants who were calling into the meeting.

All four days of the workshop (May 18-21) were five hours in length, inclusive of a one-hour lunch break (i.e. four hours of meeting time per day). The Zoom room was left open during the break so that participants could eat and chat together

if they wanted to. Additional shorter breaks were interspersed throughout the meeting. Door prize awardees were selected upon return from the lunch breaks (tickets having been provided in the goodie bags). Workshop participants were able to login or call-in to the workshop 20 minutes before the start for a virtual coffee and tech-check, which was designed to ensure that everyone who needed technical assistance would be able to hit the ground running when the workshop itself started.

Each agenda item was introduced by the workshop leads, and for many agenda items, guest speakers also presented information on the topic. Following this, there were either open discussions and question-and-answer periods, or smaller breakout groups (Zoom breakout rooms) followed by reconvening in plenary. On days with Tribal and non-Tribal participants, care was taken to ensure that breakout rooms contained a mix of both groups of participants. Breakout groups were staffed with facilitators and note-takers for each group, and rapporteurs were selected to summarize the groups discussion for the larger plenary. Breakout questions were identified before the workshop on the worksheets, and facilitators used these questions to guide the conversation amongst the participants. There was also a short wrap-up session at the end of every day.

The first two days of the workshop were for Tribal representatives only. The main agenda items included: general discussion of knowledge sovereignty and indigenization; moving from experiences with research to solutions regarding improvements of research-Tribal relationships; the scope of Indigenous knowledges; research protocols, guidelines, and best practices; and high-level discussion of research priorities. Agenda items included general discussion, breakouts, and reconvening in plenary.

The third day of the workshop was a joint Tribal and non-Tribal participant day. For non-Tribal representative participants, this was their first day of the workshop. The day was kicked off with a keynote from Dr. Kristen Barnett, an Aleut scholar and Assistant Professor of American Studies at Bates University. Dr. Barnett specializes in indigenous and decolonizing frameworks and their applications in teaching, research, and service; data and research sovereignty development; adult and community education workshops; and collaborative development of inclusive practices in curriculum design.

**The project leads worked together with the Arctic Research Consortium of the United States (ARCUS) to identify the technical plan for carrying out the workshop virtually.**

**View Dr. Kristen Barnett's workshop keynote on Kawerak's YouTube page: https://www.youtube.com/watch?v=NdvWB06jEIw**

Tribes and Alaska Native people, as emphasized by Dr. Barnett, have a unique role in advocating for and helping to ensure that research is respectful, relationship-based, and co-produced. In her keynote titled "Research for an Indigenous Future," she spoke about equity, the impact of settler colonialism, and how sovereignty relates to research. She also shared ways for research to become indigenized and Indigenous-centered. These approaches are relational, and when addressed from a place of optimism and hope, offer a collaborative pathway forward.

Early in her keynote, Dr. Barnett acknowledged that Tribes and many Alaska Native people are intricately connected to the world around them and that, as a result, they are natural scientists. For example, data has been embedded in Native instructional and cultural practices since time immemorial. Indigenous Knowledge and Traditional Knowledge are uniquely different from Western science. However, they are based on an accumulation of knowledge and expertise, indeed thousands of years of it. Various institutions, processes and structures that relate to or impact research, both historically and in the present, are based on Western values. These systems, as stated by Dr. Barnett, must be critically assessed so that the impacts of settler colonialism, including capitalism, religion, laws, policies and education are redirected and equity can be achieved.

**An equitable, Indigenous future includes increased participation of Alaska Native people in scientific projects, increased Alaska Native scholarship, and the incorporation of Traditional Knowledge and Tribal perspectives alongside other scientific data.**

Dr. Barnett referred to sovereignty as the power, authority and right for Alaska Native peoples to govern themselves. In terms of research, she encouraged participants to think of sovereignty as it relates to a Tribe's internal affairs and the activities involving membership, and the safeguarding of the Tribe's environment or traditional territory (e.g. land, water and air). Long before settler colonialism arrived, Tribes were self-governing nations. A Tribe can protect its nation, members, lands and resources by developing research laws or codes, establishing a review process for any proposed research, and entering into legal agreements with researchers at the start of any research project. Additionally, Dr. Barnett spoke about data sovereignty, noting that data or research about a Tribe belongs to that Tribe and must be cared for by Tribes.

**Dr. Barnett spoke about data sovereignty, noting that data or research about a Tribe belongs to that Tribe and must be cared for by Tribes.**

Photos courtesy of Kawerak Social Science Program

Indigenized and Indigenous-centered research, according to Dr. Barnett, are based on several key guiding principles or methods.

**Indigenized research is research that is led by an Alaska Native person. Indigenous-centered research can be practiced by anyone, including a scholar who may have grown accustomed to conducting research from a predominantly Western viewpoint.**

Indigenous-centered research includes relationality, responsibility, reciprocity and rematriation/reparation. To implement the Indigenous method associated with relationality, Dr. Barnett challenged anyone involved with leading, managing or facilitating research to ask themselves this question: How will you know and care for each other? The other guiding principles address how a person will collaborate with and answer to the community ("responsibility"), ensure the community benefits from the work ("reciprocity"), and facilitate community ownership and control ("rematriation/reparation").

Following the keynote, workshop participants were given the opportunity to ask questions and provide feedback. Overall, the keynote was very well-received. Participants asked questions and explored topics regarding the word "Indigenous," the Indigenous feminist perspective, how capitalism impacts communities, and the importance of being resilient. Moreover, comments emphasized the connection Native people have to the land, the role and importance of time in working with communities, the responsibility Tribes have for moving forward with future challenges, the implementation of Traditional Knowledge in research, and how a research network could bring people together even though villages are remote and far apart.

The rest of day three contained overview discussions of various aspects of the Co-Production of Knowledge framework developed by Kawerak, Pew, and the Inuit Circumpolar Council Alaska, including a focused discussion on the topic of capacity, means, and ability. Discussions by project leads and guest speakers were followed by breakouts and reconvening in plenaries. As this was the largest day for participation, having included all Tribal and non-Tribal participants, 'group photos' (i.e. screenshots of the main Zoom room participant tiles) were taken at the end of the day; one such photo is included above in the Acknowledgments section of this report.

The fourth day of the workshop was optional for Tribal representatives, as it was focused on discussions for non-Tribal participants, though most Tribal representatives opted to participate. The first part of the day consisted of a presentation of information and a question-and-answer period regarding the history and operation of Tribes and other Alaska Native entities. Following this, an interactive presentation was made to share insights from the first two days of the workshop (the Tribal sessions) with day four participants, followed by opportunities for question-and-answer and discussion. Finally, the workshop concluded with discussion, breakouts, and plenary on the topic of CPK implementation.

**A post-workshop survey was made available to participants for providing feedback. Some participants also emailed the workshop team with comments after the workshop. Survey responses and comments received indicate that the workshop was a positive and useful experience for participants. Some comments received include the following:**

*"[...] I really appreciated the opportunity to learn more about the legal and culture context of engaging in research with Alaska Native communities. The workshop was tremendously interesting and helpful for me. I realize it must have taken a lot of time to organize, and I really appreciate the hard work (and creativity in adapting to current logistics). Thank you!"*

*"I really appreciate the opportunity to participate in the workshop and would be willing to help with any practical ways to implement the recommendations that come from the workshop."*

*"Thank you very much for the advance planning and packet to participants, that really helps in these busy times."*

*"This was a fantastic workshop…"*

*"I am also looking forward to 'the next steps' of partnership and relationship building, CPK, and future workshops."*

*"The breakout sessions ran smoothly and provided more insight into the topics."*

*"I deeply appreciated the structure of the workshop, the opportunity to learn and listen from the excellent keynotes and participants during the breakout sessions, and for the breadth of materials you provided. It is clear that considerable effort went into the planning of the meeting and I greatly appreciate that and found it to be very successful. ... I eagerly await the workshop report and look forward to future opportunities to learn and collaborate."*

*"I have worked with Indigenous communities for [many] years and thought I was well-schooled and experienced, but I've learned of some serious mistakes I've been making for years. So, it was quite helpful and certainly eye-opening."*

# OUTCOMES & DISCUSSION

## INSIGHTS FROM TRIBAL SESSIONS

**What Knowledge Sovereignty & Indigenization (KSI) is**

The Tribal sessions began with a discussion of knowledge and research sovereignty in general. (See the discussion in Background, above, regarding the concepts of knowledge sovereignty and indigenization.). Participants came into the workshop prepared to engage this topic with their knowledge and expertise about how Tribes are engaged in research, about the ways Tribes do and don't have control in the research process, about differences between ways of understanding between researchers and Tribes, and about what Tribal sovereignty related to research would entail. Breakouts and plenary discussions revolved around the key topics of what Tribal sovereignty related to research would look like, and exploring what things are regarded as hindrances and challenges to achieving that sovereignty. The insights from the Tribal session on this topic were also shared on day four of the workshop, and included plenary discussion amongst Tribal and non-Tribal participants.

Tribal participants identified some of the following insights in addressing those issues.

Tribal Participants identified a number of key contextual issues that must be understood in terms of Tribes and research sovereignty. The first was that it is important to understand the history of non-Tribal people and forces who have historically extracted resources from Tribal lands and waters for profit, as well as the history of the US government in relation to Tribes. Both of these forces have worked in ways which have disenfranchised Tribes from their resources and diminished their autonomy. It was noted that there is a strong connection between research and management of resources, and power imbalances in that connection, and also that there is an additional strong connection between that nexus and the food security of Tribes, who depend on subsistence resources for survival. Tribal representatives also felt that they would have more of a voice and more power if they had research sovereignty.

To the question of what Tribal research sovereignty looks like, the following perspectives were gleaned during the workshop. First and foremost, it was noted that Tribal research sovereignty should be defined from a Tribal perspective. It was noted that such sovereignty would include the ability of, and funding for, Tribes to propose, lead, direct, and conduct research, as well as to be participants in co-produced research. Research sovereignty would include Tribes having control over research information and oversight powers regarding research, and would also entail Tribes having their own research priorities and being able to make decisions regarding those priorities towards achieving Tribal goals. Research sovereignty would entail

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Background photo courtesy of Kawerak Social Science Program

research processes sustaining Tribal livelihoods. It was also noted that Tribal members, including youth, would be involved in research if greater research sovereignty existed. Additionally, Tribal laws, guidelines, and permits would be put into effect regarding research, and there would be requirements for consultation and communication with Tribes regarding research which impacts their communities. It was noted that greater research sovereignty could be achieved if Tribes worked together regarding research and research processes, as well as if Tribes and Alaska Native Corporations worked together on the topic. Finally, a desire was also noted for a fully-funded research center in the region.

This naturally leads to the question of what are the things which Tribal representatives feel are hindering Tribal research sovereignty? A number of items were identified. Resources and awareness were one key theme of items identified; the lack of adequate resources like funding, training, staff, and knowledge to develop mechanisms like Tribal management tools in order to promote sovereignty was noted, as was difficulty competing with others for research funding. A lack of curricula in schools pertaining to Tribal sovereignty and Tribally-relevant policy and law was also noted as a hindrance to Tribal research sovereignty. A lack of knowledge and notification about what research is going on was noted, as was the lack of engagement of communities by researchers from the beginnings of the research process, and a failure of researchers to get permission from Tribes to do their research. Some hindrances noted related to themes of respect and cultural awareness. Along these lines, what appeared to be a view from some researchers that they know better than a community and its elders was mentioned, and a sense of entitlement to be on Tribal lands and waters. The lack of inclusion and respect for Traditional Knowledge in much research was also noted, as was entities and individuals which conduct research not having an adequate understanding of the perspectives, lives, special status, and cultures of Tribal people.

A number of other items were identified which were seen as disadvantageous to Tribes regarding research sovereignty. There was a concern that research priorities are decided by others and that Tribes are dictated to about what is important. Also, there was a concern that there are unfair systems in play which drive funding. Broadly speaking, research and associated management related to mining and commercial fishing were highlighted as notable problems from Tribal perspectives. It was also noted that western systems associated with data don't always fit with Tribal systems and interests. And finally, to another recurring topic during the workshop, the lack of ownership of land by most Tribes, in contrast to Native Corporations, was also cited as an impediment to Tribal research sovereignty.

**Problems & Solutions**

Kawerak held a workshop in 2017 with Tribal and other leaders and experts about their past experiences with research activities in the region (Raymond-Yakoubian and Raymond-Yakoubian 2017). That gathering identified numerous concerns about the way research has been conducted historically. Many of the concerns that were identified at that workshop, and in numerous other contexts and conversations, are the direct result of Tribes not having full sovereignty over research activities that are conducted in or near their communities or that otherwise impact them.

For the May 2021 workshop, we wanted to hear from all of the Tribal participants about things they think are working and things that are not working with regard to how research is carried out in the Bering Strait region. This includes all types of research - for example, vessel-based research like marine mammal studies or trawl research; tagging of animals; research that involves deploying instruments in the water or air; research that involves interviewing community members or documenting Traditional Knowledge and other community information; and so on.

After introductory remarks about the topic, Tribal participants went into breakout groups followed by a plenary discussion. Additionally, the insights from the Tribal session on this topic were shared on day four of the workshop, and included plenary discussion amongst Tribal and non-Tribal participants.

Tribal participants identified a number of problems and challenges which their Tribes have had related to research. One key theme pertained to communication and information. A general lack of communication and information-sharing to Tribes about who is conducting research and what they are doing was noted, including early communication and engagement in the process and providing adequate information, as well as reporting-back results of research that was conducted. Included in this was also a lack of sufficient education about proposed activities which would have impacts on Tribes. Also noted was a lack of access to information about Tribes' traditional lands and waters that is known through research but to which access is not provided, or only provided if significant financial resources are brought to bear. Transparency issues were raised, including a lack of transparency and understanding about how research is being used to make resource management decisions. There was concern about a history of Tribes not being listened to when they provide comments about research, as well as concerns raised about overly-short comment periods. It was also noted that people involved in research and Tribal communities do not seem to be working together and from common understandings and information.

Another theme noted amongst the challenges identified could be categorized as issues related to power, resources, means and capacity. Research being done without Tribal consultation or permissions but with impacts on communities and their lands and waters was noted as a concern. A lack of funding for conducting Tribally-led research was also cited as a challenge. As mentioned elsewhere, the differences between Tribes and village corporations was noted as a challenge, particularly the fact that Tribes don't own land which hinders the ability to exert influence over research. A long history of research which has harmed Tribes and their people was also discussed, including unethical medical research and research with negative impacts on Tribal subsistence rights and resources. Another

historical challenge identified was a history of 'help' from the Federal government which has resulted in actions which end up being deleterious to Tribes. Insufficient involvement of Tribes in research studies was also identified as a challenge.

Other challenges noted could be categorized under the theme of the purpose of research. Research that is conducted but which provides no community benefit was a problem that was identified, as well as research that appears to have predetermined outcomes, is not science-based, or is not peer-reviewed. Additionally, the connections between research and commercial activities was also noted as a potential concern.

Tribal participants identified a number of potential solutions to those problems and challenges. The overall view was noted that Tribes having more 'say' regarding research, and speaking up about their perspectives, was a key potential solution. Stronger government-to-government relationships which would result in Tribes having more influence on decisions that are related to research was also noted as a potential part of the solutions to challenges, as was coming up with ways to fund Tribal research. Most of the potential solutions which were identified could be seen as pertaining to either or both themes of communication or of power, resources, means and capacity. This included the importance of finding ways to create unity within Tribes in terms of how to interface with research, as well as improving communications between Tribes and land-owning village corporations. Also along these lines, an idea offered was that of creating a way for better awareness of all the research projects that are happening in the region. One idea which could assist with this, among other things, was developing a regional research institution that could handle the spectrum of research issues (e.g. reviewing research, coordinating activities, assisting Tribes navigate the research process, looking out for Tribal interests as pertains to research, developing policies, managing data storage, advocating for the incorporation of TK in research, etc.). More engagement by researchers with Tribes - e.g. sharing information and inviting participation in the research process - was noted as something which could lead to positive outcomes. Increased engagement of youth in activities like this workshop, developing educational materials for researchers with information about Tribes and the lands and waters they steward, bringing in external partners to help deal with challenging research-related issues, and developing Tribal protocols and guidelines related to research were all cited as productive ideas to improve relationships with research.
Other important ideas identified included keeping a focus on subsistence and food security when it came to research, as well as conducting proactive and baseline research on environmental conditions such that the impacts of events like spills and discharges can be rapidly assessed.
It was also suggested that for-profit research ventures could create products as part of their work which provide value to Tribes or help the environment, thereby leaving the region better off than when they began work there.

**Indigenous Knowledges & Autonomy**
What do we mean by Indigenous knowledges, in the plural form? Different types of Indigenous knowledge exist - such as Indigenous Knowledge (IK), the knowledge that any Indigenous person may have regardless of age which is connected to the unique experience of being an Indigenous person in the contemporary world, and the expert, specialized subset of that broader knowledge which has deep historical roots and that is often called Traditional Knowledge (TK). Kawerak advocates on behalf of the region's Tribal knowledge of all kinds and has collaboratively developed definitions of Traditional Knowledge and Indigenous Knowledge which we use in our work (Kawerak 2017).

When it comes to talking about the knowledge of Bering Strait region Tribes, we have noticed in our work that non-Tribal researchers have a difficulty understanding the characteristics, importance, and utility of this knowledge. Oft-unrecognized considerations include that:

- TK can speak to all scales. Researchers sometimes do not understand that Traditional Knowledge can pertain to not just small scales, but also large regions as well, including entire ecosystems and areas where people do not visit all the time.
- TK-holders obtain information from many sources. Researchers sometimes do not

understand that TK-holders get information from many sources, and that this becomes wrapped into the ever-evolving body of knowledge. This includes obtaining information from other TK-holders, people in other communities, scientific research, and the media, just to name a few sources.

- TK has unique 'advantages.' TK contains information based on generations of knowledge accumulated through years of living in place, and this in many ways can be seen as advantageous in comparison to the types of knowledge which western science creates which is often based on using instruments and a few data points.
- TK is more than TEK (Traditional Environmental or Ecological Knowledge). While TK does contain information about the environment (e.g. environmental observations), it doesn't only contain such information. TK pertains to all aspects of the world, and it connects the environmental to the social to the spiritual and everything in between.
- Research of all kinds and in varying locations can impact Tribes. Tribes may feel impacted, for example, by research being conducted far offshore of their community or by research on animals upon which they depend for subsistence.

As such, Kawerak promotes the use of Indigenous knowledges - such as the expert Traditional Knowledge found in Bering Strait region communities - in a variety of venues, and Kawerak works hard to dispel myths that others may hold about the knowledge of Indigenous communities.

The portion of the workshop that addressed Indigenous Knowledges and Autonomy provided an opportunity to discuss these forms of knowledge more broadly and with respect to research, as well as to draw connections between those considerations and the concepts of autonomy and sovereignty. The latter was facilitated by the guest speaker for this portion of the workshop, Austin Ahmasuk, the Marine Program Director at Kawerak. This was followed by plenary discussion. There was also plenary discussion of these topics on day four of the workshop with both Tribal and non-Tribal participants.

In his guest presentation, Mr. Ahmasuk outlined a number of the ways which Indigenous Peoples have experienced a loss of Arctic autonomy over time. This includes a history of not being seen as inhabitants of the region, as well as the current challenges associated with climate change, pollution, shipping, port development, militarization, large-scale commercial fishing, and the increased interest in the Arctic from many sources. Indigenous People have an incredible amount of knowledge about the Arctic, and it can and has enabled people to steward the environment. This includes information about fisheries abundance, seabird colonies, sea ice conditions, and foreign marine debris (among many other things). Major concerns moving forward include how authority in the Arctic will be used and if it will be used morally, including as pertains to Indigenous Peoples. The guest speaker's presentation highlighted the history of colonization extending in the Arctic all the way up to the present, showing that there are a number of pressing issues which assault Tribal autonomy which are extensions of that history of colonialism. It was noted that Tribal knowledge is intimately connected to understanding the world and can play a crucial role in addressing pressing issues. All of this spoke to the importance of understanding the relationship between research processes and colonial processes, and a need to be critically aware of this and proactive in preventing its perpetuation. Discussion from workshop participants indicated the great appreciation for

**Traditional Knowledge can pertain to not just small scales, but also large regions as well, including entire ecosystems and areas where people do not visit all the time.**

the work of the Marine Program, and the shared concern with a number of these and related issues pertaining to a changing Arctic.

**Research Protocols, Guidelines, & Best Practices**
What tools can be developed and used to improve the conduct of research, thereby advancing sovereignty and addressing the needs and desires of Bering Strait area Tribes? Some options to consider include developing protocols, guidelines, and best practices, either at the Tribal scale or regionally, and potentially in concert with other mechanisms (e.g. a Tribal Institutional Review Board, expanding Tribal/Alaska Native Organization research staffing, adoption of Tribal ordinances, etc.). These were the driving questions and concepts behind this portion of the workshop, which was meant to promote a high-level discussion of these topics which would meshed with greater detail from focused discussions on these topics with each particular Tribal Council outside of the workshop.

Breakout and plenary discussions of protocols, guidelines, and best practices was also prefaced by two presentations about Tribal protocols which already exist. The first was by Alex Whiting, Environmental Program Director for the Native Village of Kotzebue (NVK). The Environmental Program upholds the Tribe's research protocol. The protocol provides a framework expressing the Tribe's perspectives for outsiders to see, identifies commitments and expectations to the Tribe from the researcher, and provides an opportunity for the Tribe and researchers to have a dialogue about research being proposed including Tribal interests and concerns. The protocol also helps in the process of supporting Tribal priorities, and provides a useful instrument for beginning relationships with researchers. The

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Background photo courtesy of Kawerak Social Science Program

NVK approach, which was groundbreaking at the time it was developed, promotes co-production of knowledge, and this along with implementation of Inupiaq Ilitqusiat (Inupiaq values) has resulted in success in terms of obtaining good information and engaging decision-making processes. Janice Knowlton, Tribal Coordinator for the King Island Native Community, also discussed the King Island Native Community's joint protocol with the King Island Native Corporation, developed in 2000. The goal of this protocol was to protect intellectual property, and involves a permit application.

The topic of guidelines, protocols, and best practices was also among those whose Tribal insights were shared and for which there was plenary discussion on day four of the workshop.

Below is a summary of many of the ideas which came out of the conversations pertaining to guidelines, protocols, and best practices. There was considerable overlap between these categories (protocols, guidelines, and best practices) in terms of the ideas, so in general they are not broken down into subcategories below.

There was a perceived need and desire amongst Tribal participants to develop protocols, guidelines, and best practices related to research which potentially impacted Tribes and their resources. Discussions revolved around what the ideal situation would look like, independent of whether or not Tribes had jurisdiction or authority to enforce such tools and ideas. This is not to ignore the complex legal and moral issues surrounding ownership of the land and water - but rather a focus on the view that Tribes, in exerting their sovereignty, should be clear about their interests. It was also noted that just because a Tribe doesn't have established protocols, guidelines, and best practices doesn't mean they shouldn't be consulted and engaged regarding research. Furthermore, it was noted that Tribes want to develop protocols that will facilitate, and that represent, true consultation.

Many of the suggestions for components of guidelines and protocols suggested by Tribal participants pertained to communication and engagement in general. This includes, for example, contact with community entities early in the research process (e.g. for consideration of participating and partnering, and certainly before arrival in the community) as well as regular and ongoing communication between researchers and the community which results in keeping the community informed. This would allow a Tribe to co-create research ideas and proposals. The idea of a presentation to the Tribe regarding the research plan was suggested, where questions can be asked and a communication plan developed. Also noted was the importance of working with communities to ensure there are no or minimal impacts to subsistence activities, as well as the need to appropriately recognize and acknowledge Tribes and their contributions to research.

Related to this, a number of insights identified things that people would like to see in terms of research descriptions and documentation that are available to Tribes. People wanted to know the who, what, where, when, why and how for every research project, to know where the funding is coming from, and to receive an explanation for what the research is going to be used for. If any research-related information has the potential to impact subsistence, that would need to be known ahead of time, and revisited during a thorough discussion of results before they are released. It was noted that research activities should be documented before, during, and after research has been conducted, and the data from research should be shareable with and accessible to Tribes. Identifying and defining what the potential impacts of research are was also an important topic of discussion. One recurring problem entails research teams defining what potential impacts of research are - as opposed to the potentially impacted community, or the community that understands what impacts to a particular species might be. Ensuring that Tribes are directly involved in and lead the identification of those impacts would likely be taken up in any protocols or guidelines that are developed. Included in this consideration is that people wanted to know about research not just within their communities, but on and in lands and waters around their communities as well.

One key suite of best practices identified revolved around cultural awareness, humility, and respect. Tribes very much would like people working in the

region or directly with their community to have an understanding of their histories, cultures and ways of life. It is very important to Tribes that the research community 'do their homework' and have at a bare minimum some basic knowledge of who they are as a people. Researchers should be aware of any potential language considerations (e.g. that there may be multiple languages spoken in a community), should get to know the communities they are working with, and should recognize that residents are the experts on their communities. Participants wanted to see that contributions to research projects by community members are appropriately recognized and acknowledged. Another best practice entailed respect for private property and cultural property. There have been problems with researchers taking objects from communities without permission; researchers should not take things without asking. A general desire was also expressed for research entities to respect communities, their people, and the environment.

Structural considerations for protocols and guidelines were also considered. Along the lines just noted pertaining to respect, the suggestion was made of incorporating cultural sensitivity training into protocols or guidelines, such that researchers could understand Tribal goals and missions as well as the importance of the lands and waters they are connected to and depend on. It was noted that protocols should help steer the direction of research. The NVK model for protocols was praised, and it was also noted that any protocol that is developed should incorporate traditional values. Protocols should include consideration of what will occur when there is a disagreement between a research entity and the Tribe. There was support for a research review board at the regional level, as well as some sort of regional research consortium or other center which looks out for the best interests of the region. Also along the lines of things noted elsewhere at the workshop was discussion of the importance of collaborating with landowners (e.g. village corporations) if ordinances related to research are to be developed. It was also noted that researchers should be qualified to do the research they are undertaking; they should have the necessary expertise to do this work, and should be from the appropriate disciplines (e.g. natural scientists should not be doing social science).

Participation in research was one of the themes of things that Tribal participants discussed. The importance of including TK in research was noted, as well as the importance of having elders work with youth. Having Tribal members participate in research was mentioned, as was the idea of having Tribal observers being part of any research. It was suggested that in the review of proposed research projects, those which involve Alaska Native participants could get preferential treatment.

Review, permission or approval, and consent was a significant thread in many of the discussions. It was suggested that Tribal permission to do research be required, as well as Tribal review of data reporting, including in the framing, guiding, and review of how results are reported. In general participants wanted to know what researchers are going to do and how it will impact a particular Tribe. Participants wanted to see researchers notify the appropriate entities regarding their work and have the appropriate permissions in place to do their work. People did not want to see effects to wildlife and the environment from research unless that had been approved. The question of how to enforce protocols and guidelines was raised, and one suggestion was the use of Tribal courts.

**Research priorities have a substantial impact on both research and on communities.**

Foreground photo courtesy of Bering Straits Native Corporation; photo by Katie Miller
Background photo courtesy of Bering Straits Native Corporation; photo by Joanne Semaken

**Research Priorities**

A portion of the Tribal sessions during the workshop was devoted to discussions on the topic of research priorities (and insights from this were also shared on day four of the workshop). The goal was not to attempt to develop a detailed and finalized list of priorities for the region, which would have been too large a task for the allotted time, though some time was made for high-level discussion of potential research priority themes and questions. Instead, the group was mainly focused on discussing the potential value of developing regional and Tribal- or community-specific research priorities. In other words, the goal during the Tribal session discussion of research priorities was primarily to lay the groundwork with Tribal representatives for what the best path forward is for the region as it relates to research priorities.

Research priorities have a substantial impact on both research and on communities. A research priority list tells you what a particular group thinks is important and worth knowing more about. They are also often a significant driver behind where various entities (e.g. agencies, funders) put their time and money. Accordingly, Kawerak has been a strong advocate for several things related to research priorities. The first is for State and Federal agencies, universities, and funders to develop research priorities in collaboration with Tribes and Tribal organizations. By and large this has not been done by those entities, and the result of that has been that the research priority lists which exist often do not reflect the interests and needs of Tribes. Such lists also often do not reflect a respect for Tribal knowledge, because a research priority list is implicitly based on what a group of people think they do and don't know about. As such, Kawerak's work to promote the value and utility of Tribal knowledge is also done in part to help shape research priority setting processes for the benefit of Tribes. Another major area that Kawerak seeks to work on is identifying Tribal research priorities themselves. The Kawerak Social Science Program has done this for years based on its work with communities, which has resulted in undertaking projects that are of interest to communities and that are community-based. Some of the topics which could form a list of research priorities that the Program has heard from Tribes in our work over the past decade plus in the region have included things like:

- Research on climate change and its impacts on resources, and investigating ways communities can prepare for and adapt to those changes
- Documenting peoples' knowledge, beliefs, and experiences pertaining to the 'supernatural' environment
- Traditional use area protections
- Understanding of impacts of large-scale industrial fishing
- Research into pollution such as marine debris and toxins
- Gathering baseline environmental data
- Investigating health problems in subsistence resources
- Looking at environmental health issues across international borders
- Focusing on subsistence issues as a - and perhaps even the - key priority for research - such as research which can help in the protection of subsistence resources, ecosystems those resources depend upon, and subsistence rights
- Research with applied benefits for Tribes (e.g. research that Tribes find to be beneficial, and research with practical benefits and outcomes)
- Increasing Tribally-led research
- Increasing the collaboration between Tribes and scientists in research activities

Photos courtesy of Kawerak Social Science Program

Another reason developing research priorities in collaboration with Tribes is important is, in part,

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Background photo courtesy of Bering Straits Native Corporation; photo by Landon Varga

because in developing them you can first look at all the research that has already been done, and determine where gaps are, and then develop priorities that are not duplicative, such that one avoids wasting time and funding resources. This overlapping of research projects and questions, and some being asked and answered more than once, is concerning to Tribes, and also raises issues about the accessibility of data and research results. All of this means that there needs to not only be greater collaboration and communication between Tribes and researchers, but also between researchers and research institutions themselves.

Dr. Lauren Divine was a guest speaker during the Tribal sessions agenda item devoted to research priorities, and discussed the Aleut Community of St. Paul Island's Ecosystem Conservation Office (ECO), which she directs. Dr. Divine's Office undertakes Tribally-based research activities, and their Office shows the power of a Tribally-based research program which includes, among other things, working on Tribal research priorities. The Tribe wanted to collect their own data and utilize it in both advocacy and co-management work for the advancement of their goals. ECO's priorities are determined by the Tribal Council and Tribal members and driven by what the community's concerns are. The ECO team includes both field and analytical staff and includes activities all the way from data collection to interpretation and publishing to use in policy and management settings.

Tribal participants at the workshop identified a variety of benefits that would accrue from formally developing research priorities. This could help Tribes have more of a 'say' in what kind of research is going to happen in the region. Support was voiced for both regional and individual Tribal priority development. The need to be cognizant of differences between Tribes was noted in this regard, as was the potential value of such a process at regional and intra-community levels. Other suggestions included working with landowners in discussions about priorities, and seeking consensus between Tribes who use the same areas. It was noted that research priority setting could help people gain a substantial amount of knowledge moving forward, could help get work done on things communities care about (e.g. environmental protection), and could help identify gaps. It was also noted that research priority setting could be a part of the puzzle that helps communities grapple with impacts that are being felt on subsistence and subsistence resources. Tribes having research priorities, and obtaining funding and developing partnerships to address them, could serve to help Tribes in being less reactive to the challenges they are facing, and to be more proactive in seeking out or documenting data and information they need. Visioning and steering were also perceived benefits of more formally developing research priorities; it was noted that such a process could provide a clear vision so research could be done systematically, would provide clear local prioritization of issues, and could help guide the efforts of community staff and partnerships. The previous value of the Coastal Zone Management Program was also noted multiple times.

With the caveat that this was not a formal and rigorous research-priority setting discussion, we can note some of the topics and themes which were raised at the workshop by Tribal participants as potential research priorities. These include the following:

- Training for Tribal members to do research
- Baseline environmental data

- Abnormalities in subsistence foods
- Changes in populations of subsistence species
- Alternative energy
- Environmental changes (e.g. pertaining to climate, forests, the ocean, marine life, fish and wildlife migration patterns, erosion and permafrost melting)
- Marine debris including plastics
- Radiation detection and monitoring
- Identification of plants which are edible and medicinal
- The impacts of mining
- The impacts of commercial fishing proposals
- TK and IK documentation
- Alaska Native language and placenames work
- Archaeological site documentation
- Genetics and health research
- Food security research
- Research into protecting the environment
- Identifying buffer zones in terms of economic development activities

## HOW TRIBES & ALASKA NATIVE ENTITIES OPERATE

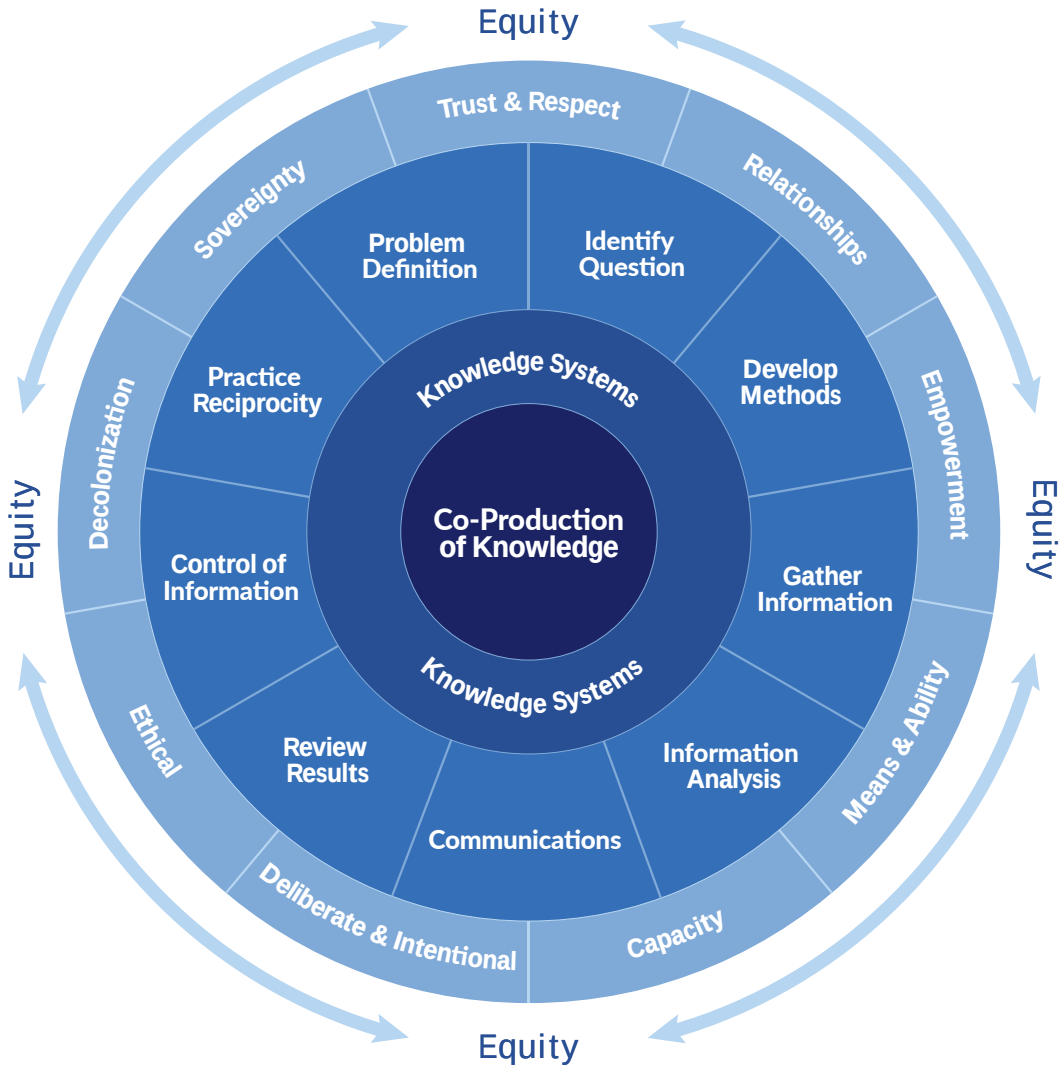
In Kawerak's experience, many in the broader research community, outside of Tribes, don't have a good understanding of how Tribes are structured, what the governance system looks like in villages, how Native corporations and non-profits like Kawerak fit into the picture, and how it all fits together. As such, one of the agenda items for day four of the workshop was designed to provide an opportunity for non-Tribal participants to learn about that and think about how it will impact their approach to research and other engagements with Tribal communities.

This portion of the workshop also had a guest speaker, Kawerak attorney Meghan Sigvanna Topkok, who gave an overview of Alaska Native organizations (after which there was a general question-and-answer and discussion). There are 229 federally-recognized Tribes in Alaska. Alaska Native peoples comprise over 20 cultural groups and distinct languages and approximately 20 percent of the State's population. There are three types of sovereigns which operate in Alaska - Tribal, Federal, and State governments. In addition to Tribal governments, there are a number of other types of Alaska Native organizations, including 7 statewide Native non-profit organizations, 12 regional Native non-profit associations/ consortiums, health corporations, 12 ANCSA regional corporations, ANCSA village corporations, and numerous cultural and heritage institutions (e.g. museums). Many villages have a Tribal government, a Municipal government (e.g. a City), and an ANCSA village corporation.

From kawerak.org: "Kawerak is the Alaska Native non-profit Tribal consortium for the 20 federally-recognized Tribes of the Bering Strait region. Kawerak provides services to residents of the Bering Strait region, 75% of whom are Alaska Native Inupiat, Yup'ik, and St. Lawrence Island Yupik peoples. Kawerak's organizational goal is to assist Alaska Native people and their governing bodies to take control of their future. With programs ranging from education to transportation, and natural resource management to economic development, Kawerak seeks to improve the region's social, economic, educational, cultural and political conditions. Kawerak is governed by a Board of Directors composed of the president (or designee) of the IRA or Traditional Councils, two Elder representatives and a representative from the regional health care provider."

## CO-PRODUCTION OF KNOWLEDGE: FRAMEWORK, CAPACITY/MEANS/ ABILITY, & IMPLEMENTATION

Three sections of the workshop were devoted to Co-Production of Knowledge (CPK). The first two sections were on the third day of the workshop, the joint Tribal and non-Tribal participant day. Those two sections focused first on a framework for CPK, and second on a focused discussion related to the concepts of capacity, means and ability. The last section devoted to CPK was on the fourth day of the workshop, and focused on implementation of CPK principles. Each section consisted of presentation of materials from project leads and guest speakers, followed by




Co-production of knowledge framework (from Ellam yua et al. 2021)


smaller breakout group discussions, followed by reconvening for plenary discussion.

**CPK: Framework**

Kawerak, the Pew Charitable Trusts, and ICC Alaska have collaborated to create a framework that describes how to do research in a co-productive, equitable way. In that framework, CPK is "a process that brings together Indigenous Peoples' knowledge systems and science to generate new knowledge and understandings of the world that would likely not be achieved through the application of only one knowledge system.

CPK emphasizes the importance of attaining equity in research relationships. The value of a CPK approach, if done appropriately and respectfully, is that it allows us to bring different ways of knowing, experiencing, and looking at the world together to gain a broader, deeper, and new understanding of topics and to generate new knowledge." (Ellam yua et al. 2021)

CPK brings together two different knowledge systems, in true partnership and equity, to enhance, learn, and create new understandings on a specific topic.

Workshop leads along with guest speaker Raychelle Daniel (Officer with Pew Charitable Trusts) presented information about the framework overall as well as various components of it.

In the face of numerous challenges like climate change and increased vessel traffic, there is a growing recognition of the need to bring together the knowledge systems of Indigenous Peoples and of western science. Additionally, the status quo in research is not working for Indigenous communities. A variety of challenges and concerns for Tribes and Tribal organizations related to research are a major driver behind a need for working towards a CPK approach, including lack of timely engagement of communities by researchers, natural scientists doing social science work, and researchers determining what communities are interested in for them, among others.

While CPK has become something of a buzzword, it is important to differentiate this framework from other approaches in its focus on equity and its bringing together of different knowledge systems. The CPK framework presented at this workshop also has value not only for research activities but others as well, such as natural resource management, conservation, and policy.

The framework presented brings together multiple knowledge systems with co-production of knowledge as its goal, and has equity as its overarching basis. It involves shared leadership running throughout the lifecycle of a research endeavor (from inception to outputs). Building equity requires active effort through the use of particular conceptual tools - being conducted in a deliberate and intentional fashion; building relationships and practicing reciprocity; promoting empowerment, sovereignty, and decolonization; ensuring adequate capacity, means, and ability; and being grounded in relationships, trust, respect, and ethical behavior. In the graphic above, surrounding the goal of CPK is the 'action circle,' representing commonly-recognized different parts of the research process. In this framework, these steps are to be seen as processual and iterative rather than simply linear, and at each step in the research process the conceptual tools should be engaged and revisited.

Breakout group discussions were structured around whether it was important to participants if research is done co-productively, and which elements of the framework participants found the most challenging or least-often followed.

Many participants noted the importance of doing CPK. CPK as a means for building trust, respect, reciprocity, communication, and relationships was noted. Doing CPK has both ethical and practical benefits, and is a form of good behavior by researchers. It was felt that CPK created richer, more complete, and more beneficial research, and that not doing CPK equitably constituted a missed opportunity. The ability to use CPK to collaboratively gain knowledge and educate each other about different worldviews and perspectives was a noted benefit to the process. CPK was also noted as a means for building local capacity, expanding networking, and opening up funding and employment opportunities. CPK could also help with 'navigational' issues as well, ensuring safety in the project area as well as avoidance of sensitive areas such as sacred sites.

A wide range of challenges associated with doing CPK was noted. Perhaps most fundamental was the idea that because of colonialism, everyone needs a new starting point for working with each other. The need for a considerable amount of education, training and improved understanding about the value of CPK within the research community was noted, particularly in the natural sciences. Differences in perspectives about what is important can be a challenge, and the step of defining the research question was noted as a challenge for doing CPK; along these lines, it was noted that for doing true CPK, community members need to be involved in driving the research question and approach. Problems can arise when research projects have scopes of work that aren't flexible, or when funding is inflexible, thus again highlighting the importance of early steps such as the pre-proposal phase of work. CPK can cost additional money and time, and this was cited as a challenge, as was the difficulty for researchers of knowing how to approach

Foreground photo courtesy of Kawerak Social Science Program
Background photo courtesy of Bering Straits Native Corporation; photo by Landon Varga

a community that they haven't worked with before. Other elements of the research process were highlighted as potentially challenging when considered in terms of doing CPK; this included the issue of data ownership and the need for more Tribal ownership, the need to be mindful of various perspectives, challenges incorporating TK into western-based processes, and ensuring proper recognition of the role community members have played in a project. Research fatigue was noted as a challenge for both communities (e.g. in terms of many people coming into a community) and researchers (e.g. making it difficult to ascertain how to move forward in light of not wanting to increase research fatigue). It was noted that there is a need to change the way research is thought about away from a linear model and towards one that involves asking questions and revisiting issues at every step along the way.

A number of other important insights were discussed during this portion of the workshop which did not fall into the two categories of discussion above. Desires for research information to be gathered centrally and shared widely was noted, as was the importance of involving everyone in the community in research endeavors. A desire was noted for research processes to involve soliciting and receiving permission from Tribes to do their work. The development of memoranda of understanding and agreement was noted as a potentially useful framework. Also, the potential value of bringing researchers and communities together to build relationships and hear each others' perspectives was something that was noted which could be of value.

**CPK: Capacity, Means and Ability**

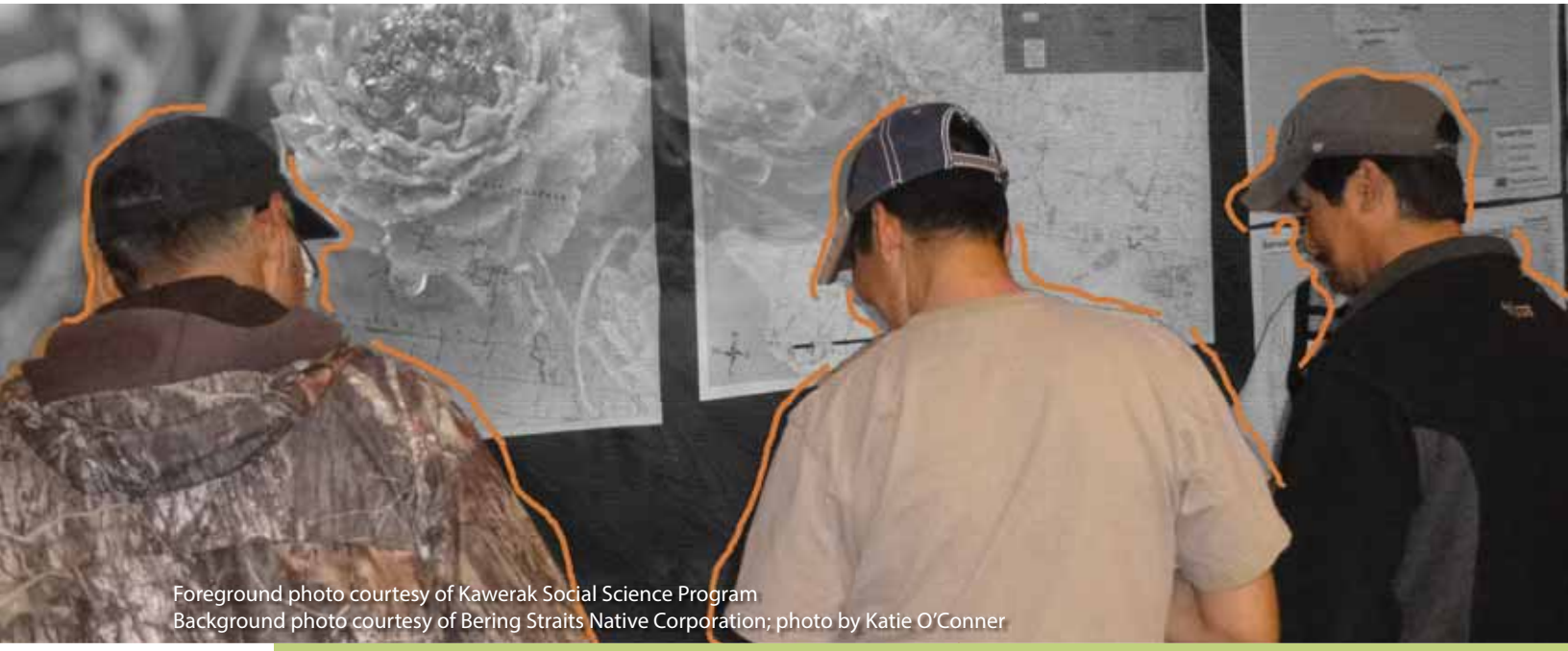
Project leads and guest speaker Raychelle Daniel provided overview discussion on the capacity, means and ability conceptual tools in the CPK framework, which was then followed by smaller breakout groups and finally reconvening in plenary discussion.

In discussing what is 'needed' by different groups of people in order to effectively, meaningfully, and equitably participate in research-related activities, we can speak in terms of 'capacity' and 'means and ability.' In the CPK framework utilized for the workshop, these two conceptual tool categories are differentiated in order to have discrete discussions about the generally different needs of, respectively, non-Tribal researchers and research institutions on the one hand and those of Indigenous People, Tribal organizations, and Tribal communities on the other hand.

For researchers, capacity "includes having appropriate education and training regarding Indigenous Peoples, including Indigenous rights, cosmologies, histories, values, methodologies, and concerns. Having capacity also means having the institutional support and funding to build and maintain relationships" (Ellam yua et al. 2021). Indigenous Peoples, organizations, and communities "require the means and the ability to support equitable participation in research processes. 'Means' refers to having the necessary resources, and 'ability' speaks to having the appropriate tools and proficiencies" (ibid.). In order to achieve equity in research, capacity, means and ability must all be addressed. This will involve changing existing structures, as well as creating new structures and opportunities.

The research community as a whole needs to increase its capacity in order to take part in equitable relationships with Indigenous People, organizations, and communities. Some ways this can be done (among many) include recognizing biases and assumptions, increasing understanding of and learning about Indigenous Peoples, viewing capacity-building as equally important as other aspects of the research process (e.g. publication), and for funders to provide support for capacity-building. Ensuring adequate means and ability for Indigenous participation in equitable research relationships could entail things such as ensuring enough people are involved or hired onto a project and are fairly compensated, ensuring adequate education and training is provided for effective participation, and providing long-term funding for such participation including for the use of Indigenous methodologies.

Questions which guided smaller breakout groups at the workshop were as follows: What types of support or resources do you, your organization, or your Tribe need to improve relationships between Tribal communities and the 'research community'?



Foreground photo courtesy of Kawerak Social Science Program
Background photo courtesy of Bering Straits Native Corporation; photo by Katie O'Conner

What types of support or resources are needed to achieve effective, meaningful and equitable participation in research processes?

A number of themes can be identified amongst the resources, tools, support, and other elements of means, capacity, and abilities discussed by participants. One key theme was that of communication, the importance of which was noted numerous times in discussions. This included communication in both directions in terms of researchers and communities (but particularly in terms of researchers communicating with community entities), communication amongst Tribal coordinators, and coordination amongst different research endeavors. Communication and outreach events that give back to communities (e.g. involving youth and elders) were noted as an idea. The need for dedicated people on research projects for doing communication work was highlighted. The need for translators for elders in certain situations was noted, as was the need for researchers to communicate all details about research activities to communities (including the intent of the work and the communication of data back to communities after research activities).

A variety of texts (taken in its broadest meaning) and other related tools were noted as ideas for capacity, means and ability-supporting resources. This included regional research guidelines, Tribal research protocols and rules of engagement for working with communities, identification of Tribal research needs and priorities, memoranda of understanding and agreement related to research, guidance on how to avoid research fatigue, and guidance for how to build better relationships.

The development and utilization of a variety of institutions and processes were another category of ideas forwarded by participants. This included diversity, equity and inclusion working groups, collaborative groups with longer lifespans than funding cycles to develop longer-term relationships that can guide research, liaison capacity to disseminate information about research, trainings on cultural sensitivity and awareness, and the ability for Tribes to accept and use funds for participating in research. A number of ideas were forwarded for expanded research-related means within Tribes as well, including tribal research coordinators, research departments, and a Tribal research coordinator network (some of these ideas are currently being pursued by Kawerak).

A suite of resources related to money, time, and property were also identified. Funding was identified a number of times, including sufficient funding for Tribes to achieve equitable participation in research, funding for researchers to work in partnerships, alignment of funding mechanisms with engagement needs, and flexibility in funding for researchers to be able to do CPK. Time and time flexibility was also noted as a need for both Tribes and researchers. A need was noted for early training for Tribal members,


Foreground photo courtesy of Kawerak Social Science Program
Background photo courtesy of Bering Straits Native Corporation; photo by Brenda Nayokpuk



technical assistance related to research for Tribes, and more trained people in communities. Another idea which would increase recognition of the sovereignty of Tribes (and thus filter down to increased Tribal knowledge and research sovereignty) was that of the federal government transferring land to Tribes.

Finally, a number of miscellaneous ideas were forwarded by participants on this workshop topic. The importance of the right of Indigenous communities to say "no" to research was identified. It was also noted that research activities can take a large toll on subsistence activities. On a related note, research activities can add to the list of tasks facing already-overworked Tribal offices. The importance of researchers learning about what capacity and tools are locally extant was noted, as well as the importance of researchers being willing to support community desires and ideas. The idea was also forwarded of agencies providing incentives for researchers to do relationship-building.

**CPK: Implementation**

The final segment of the workshop was devoted strictly to discussing actual implementation of CPK principles throughout research processes as it pertains to all kinds of stakeholders in those processes. The goal of this section of the workshop was to discuss "How do I make CPK a reality?" given what each participant does or where they sit in the research landscape. While the fourth day of the workshop was mainly aimed towards an audience of non-Tribal members of the research world, many Tribal members participated, and the workshop was fortunate to have all of the fourth day's activities - including this one - imbued with perspectives from across the research world, from Tribal members to western-trained scientists to policymakers to funders, among others.

More and more people are aware of what CPK is, though it is often difficult for people to ascertain how to put this into practice, or how it differs from other forms of collaborative, community-minded work which are often seemingly rebranded as CPK. There is a difference between collaborative work and CPK, and there is a

difference between using some CPK conceptual tools and doing an entirely co-productive project. To say that is to make an important heuristic point; however, it is important to note that there is no purity test or third party arbiter of what is and is not CPK, with one exception: the Tribes and researchers involved in a relationship, who in fact are the sole arbiters of whether a project is being done co-productively, and the sole evaluators of whether there was true equity involved in the project. Instead of a metric or barometer for CPK, the focus should be on the goal, which is for everyone to work together to build a positive, multicultural, equitable research future.

Some of the most common challenges that the workshop leads have heard from, or seen with, the research community as pertains to implementing CPK approaches include the following:

- Not starting projects with an equitable relationship, but rather bringing communities into the fold of the research process further down the line, e.g. after a proposal or a paper has been largely drafted.
- Not having the capacity - especially funding - to undertake the important relationship-building steps with communities before a research endeavor is initiated.
- Not seeing communities as playing central epistemic and methodological roles in the course of a research project. For example, only seeing community members as doing 'citizen science' roles but not playing an important role in crafting research questions and design, contributing knowledge, and analyzing data.
- Characterizing collaborative work or work that simply involves communities as CPK, thereby missing important elements of an equitable relationship like leadership-sharing, empowerment, promoting sovereignty and decolonization, and so on.
- Funders too often do not require the relevant expertise on research projects, such as allowing biologists to conduct social science research, or not requiring truly equitable, intentional, and deliberate CPK work in projects characterized as being based on CPK.
- Rarely is leadership truly shared during research projects.
- Not having discussed all the elements of the research process and how they can be done using equity-relevant conceptual tools. For example, failing to discuss intentionally and deliberately how equity will be ensured during data analysis or the sharing of results.

The first step to always keep in mind with regard to CPK is the importance of the concept of equity and of relationships based on equity. If people in Tribal and non-Tribal 'research communities' are engaged in truly equitable relationships, many implementation problems naturally sort themselves out. This is because everyone knows what is going on and plays an active and equitable role in crafting future activities and decisions.

Before breaking out into smaller groups, guest speaker Lisa Ellana, Director of the Katirvik Cultural Center and a key leader on racial equity and knowledge sovereignty issues, talked to the workshop about implementation of CPK with a focus on equity in research. Ms. Ellana stressed the importance of relationship building, respect for the great time depth of Indigenous communities' knowledge, acknowledging difficult history and power imbalances, and respecting and understanding different ways of life, knowledge, and values. She stressed the importance of asking critical and reflexive questions about research and its relationship to communities. In highlighting a relationship-based approach, Ms. Ellana noted the importance of communication with Tribal Councils, including introducing oneself, showing gratitude, presenting project information and asking permission to conduct research before seeking funding, inquiring about customary laws that might be relevant, and allowing the community time to consider requests for permission. Meaningful collaboration means designing, creating, and implementing research together, sharing in ownership and benefits from research, and establishing meaningful lasting partnerships for future collaboration.

Everyone invited to the workshop was a stakeholder, in the broadest sense of the term, in research processes. Everyone participating has a role to play in promoting co-productive and equitable research, and in supporting Tribal engagement in research, whether one

is a community member, researcher, funder, policymaker, resource manager, or someone else who is engaged with research. However, it can be difficult for many to figure out how to implement CPK, and because of that, the workshop leads wanted to devote a discrete portion of the workshop to talking about concrete steps that could be taken. Smaller breakout groups focused on participants discussing where they sat in the research world, and, given that, what role they could play in promoting CPK principles. Additionally, conversations focused on discussing challenges associated with implementing CPK and potential solutions to those challenges.

Reminiscent of some recurring themes from other portions of the workshop, three key challenges were identified as relates to the implementation of CPK: communication, time, and funding. In terms of communication, lack of dialogue, lack of community engagement and understanding regarding research priorities and community needs, and communities feeling left out, not listened to, and forgotten were noted as problems. Additionally, a concern was noted with communities not knowing where to turn to in the research world when they need information. It was pointed out that good communication takes time, which connects to that other major challenge identified by participants. It takes time to do CPK research, and this is a particular kind of challenge. Additionally, it was noted that time crunches can be in place for making management decisions. As noted above, funding was the third major challenge identified by participants. Finding the funding to do CPK work in general, to implement use of TK, and to develop research questions collaboratively ahead of time was pointed out. The funding problem was identified as existing for both researchers and community members. However, it was also noted that perhaps the problem is not lack of funding but, rather, a failure to properly allocate funding (e.g. by funders) towards the things needed for a CPK approach, and as such a need to educate people regarding this was stressed.

Other types of capacity, means, ability, and resources challenges were also noted by participants in addition to time and funding. A lack of knowledge, staffing, and social science capacity for using TK were all noted as implementation challenges related to CPK. Flexibility was also highlighted as a special kind of challenge, because it is needed for doing new projects and for CPK work, including having the ability to pivot and change research as needed.

Participants also noted a variety of challenges for implementing CPK which could be considered generally as other and larger pieces of the research process puzzle. This included the need to change what is rewarded in academia (e.g. away from publications), and differences between what communities and researchers desire as outcomes and goals. The impact of the COVID-19 pandemic in terms of making relationship-building difficult was stressed. The incorporation of TK into western perspective-based work was also noted as a challenge, as was a general lack of knowledge within the research community about Alaska history and governance. Researcher frustration about how their concerns do not necessarily translate into management and decision-making, as well as with a lack of clarity about how their institutions interact with other entities, were also noted by participants.

Participants also identified numerous potential solutions to these challenges as well as steps they could take towards implementing CPK and its principles in their roles in the research world.

Relationship-building and communication was a key category in terms of solutions and actions noted towards implementing CPK. Many ideas were identified, including improving community engagement by scientists to understand community needs; using communications tools that already exist in communities; iterative communication with communities; working with elders, leaders, students and youth; sharing information across communities; sharing policies and procedures which may be useful with each other; educating people about Tribes and communities; and ensuring that research is presented in a clear fashion and that researchers and Tribal Councils are on the same page about research. Creating fora for discussions was noted as being of potential value, for example with regard to the importance of CPK or towards discussing Tribal perspectives and developing

relationships with researchers. The importance of respect was noted as well. Building connections and relationships and working together with others was highlighted as vital, and the workshop itself also served to begin processes of creating new connections and relationships between participants.

The provision of funding necessary to implement CPK and its principles was also a key issue noted by participants. Funding mechanisms were seen as imperative for effectuating this type of work. Funding needs were noted for both researchers as well as Tribal entities, and it was especially noted that relationship-building is something that has specific funding requirements. The need for funding - especially sufficient funding for the task - was noted multiple times during plenary discussion about implementing CPK as well. This also included the need to change funding structures to promote this work and providing long-term funding for it as well.

Establishing and utilizing a variety of institutions, texts, and formal processes was a key category of solutions and actions that would be valuable towards implementing CPK. Establishing Memoranda of Understanding and implementing Tribal Consultation regarding research were noted by participants as potentially important steps. Planning efforts were also noted as key, including using local economic development plans as tools and resources (e.g. in building partnerships), and the need to include Tribes in comprehensive plans. The development of structures and protocols for researchers to follow was suggested as an important step, as well as the idea of developing community hubs with paid points of contact for research issues. Working with Native corporations to get the multitude of considerations raised at the workshop integrated into land use policies was also noted as an idea.

The importance of incorporating traditional values, such as respect, into any formal processes which are developed was highlighted.

A number of other potential solutions to challenges and actions for implementing CPK were identified by participants. A structural interest in equity - e.g. at the governmental level - was noted as a potentially key component of seeing more and better CPK implementation. Having co-productive relationships in place and being practiced early was noted as something which can help with time-related challenges (e.g. for management). It was noted that researchers, funders, and policymakers all can play a role in promoting the use of CPK and collaborative work. Involving and engaging youth in research and promoting their interest in continued education and science was suggested as something which could be beneficial. It could be valuable for communities to do capacity and means needs assessments, so that they could decide what skills they would like to gain. The aspect of "permission" as pertains to researcher-community relationships was noted as being crucial; it was seen as important that researchers ask communities for permission to do research, potentially valuable for communities to develop research application processes for researchers to follow, and good for community members to act as gatekeepers in a pro-active, community-oriented way to ensure that research coming into a community is equitable. Finally, a number of epistemic steps were noted as being useful for helping to implement CPK, including using the knowledge that communities have (including doing the work necessary to figure out how to integrate TK into research), as well as taking things learned from this workshop and working towards implementing it.

**References**

Ellam yua, J. Raymond-Yakoubian, R. A. Daniel, and C. Behe (2021) Negeqlikacaarni kangingnaulriani ayuqenrilnguut piyaraitgun kangingnauryararkat: a framework for co-production of knowledge in the context of Arctic research. Ecology and Society, in press.

Kawerak, Inc. (2017) Kawerak Knowledge and Subsistence-Related Terms. Available at https://kawerak.org/wp-content/uploads/2018/04/Kawerak-Knowledge-and-Subsistence-Related-Terms.pdf

Raymond-Yakoubian, B. and J. Raymond-Yakoubian (2017) Research Processes and Indigenous Communities in Western Alaska: Workshop Report. Kawerak, Inc. Nome, AK.

# CONCLUDING REMARKS

The May 2021 Kawerak Knowledge and Research Sovereignty virtual workshop created a productive, positive, and promising space for the discussion of a wide array of issues related to the relationships between research and Tribes. The workshop leads feel the workshop goals were met - bringing people together to share, educate and learn from each other; building and strengthening community and networks; and brainstorming and co-creating policy and guidance - all centered around building a better future related to Tribes and research. It is felt that the conversations were rich, complex, and valuable in varying ways, which reflects the broad spectrum of participants; we hope this value extends beyond the participants to their various communities and to others who could not participate but are reading this report. Perhaps most importantly, positive steps forward were made towards creating richer, more equitable, and more inclusive research futures.

# LIST OF RESOURCES:

Barker, James, Ann Fienup-Riordan, and Theresa Arevgaq John (2010) Yupiit Yuraryarait: Yup'ik Ways of Dancing. University of Alaska Press.

Kaplan, Larry (compiler) (1988) Ugiuvangmiut Quliapyuit - King Island Tales: Eskimo History and Legends from Bering Strait. Alaska Native Language Center.

Napoleon, Harold (1996) Yuuyaraq: The Way of the Human Being. Alaska Native Knowledge Network.

Tuhiwai Smith, Linda (2021) Decolonizing Methodologies: Research and Indigenous Peoples. Zed Books.

Wilson, Shawn (2008) Research is Ceremony: Indigenous Research Methods. Fernwood Publishing.

# APPENDICES

- **Agenda**
- **Guest speaker powerpoints**

Photos courtesy of Kawerak Social Science Program

# KAWERAK KNOWLEDGE & RESEARCH SOVEREIGNTY

## WORKSHOP: MAY 18-21, 2021

### Agenda & Meeting Details for Tribal Participants

## MEETING LOGISTICAL INFORMATION

- Hosts: Kawerak, Inc. Social Science Program (SSP) & Sandhill.Culture.Craft
- Facilitation assistance: Arctic Research Consortium of the United States (ARCUS)
- Date & Time: May 18-21, 2021; 10am-3pm (AKDT) each day
  - Optional 9:40am (AKDT) Virtual Coffee & Tech-Check will also be held each day. Feel free to grab a coffee or tea and join the Zoom meeting early to check your technology and for social chatting with other workshop participants.
- Location: Zoom virtual meeting. **Please also see the Zoom & Call-In Instructions** document we have provided.
  - Web link: Go to https://join.zoom.us in your web browser. When prompted, enter the Meeting ID and Password noted below:
    - Meeting ID: 881 2303 4051
    - Meeting Password: 113063
  - Alternatively, go to this website in your web browser: https://us02web.zoom.us/j/88123034051?pwd=NnBqU28rdGVWM1B0VjF4QWJxTmtJZz09
  - Toll-Free Phone Number (for call-in participation): 877-369-0926 (If you are joining by phone, use the Meeting ID noted above - without spaces - and the Meeting Password noted above.)
  - **IMPORTANT: Please fully charge your phones before each day begins!**
- Meeting facilitation contact information
  - Primary meeting host: Julie Raymond-Yakoubian, Kawerak SSP
    - Phone and Text: 907-304-5074
    - Email: juliery@kawerak.org
  - Technical support: Kuba Grzeda, ARCUS
    - Phone: 907-474-1600
    - Text: 503-267-9259
    - Email: kuba@arcus.org

## WORKSHOP HOSTS & FACILITATION

- Host & Workshop Co-Lead: Julie Raymond-Yakoubian, Kawerak SSP Program Director
- Host & Workshop Co-Lead: Jaylene Wheeler, Kawerak SSP Program Manager
- Host & Workshop Co-Lead: Brenden Raymond-Yakoubian, Sandhill.Culture.Craft Principal
- Facilitation Assistance: Helen Wiggins, ARCUS Executive Director
- Facilitation Assistance: Lisa Sheffield Guy, ARCUS Project Manager
- Facilitation Assistance: Kuba Grzeda, ARCUS Project Coordinator
- Facilitation Assistance: Stacey Stoudt, ARCUS Project Manager

## PRE-MEETING REVIEW MATERIALS

**Important: Please review these prior to the meeting!**

- Agenda & Meeting Details
- Zoom & Call-In Instructions
- Expectations for Participants document
- Invitee/Participant List
- Worksheets
- Slides
- Readings:
    - Kawerak (2017) "Research Processes and Indigenous Communities in Western Alaska: Workshop Report"
    - Kawerak-Pew-ICC CPK graphic
    - Kawerak Knowledge and Subsistence-Related Terms white paper
    - Alaska Native Organization letter to the National Science Foundation regarding Navigating the New Arctic
    - Native Village of Kotzebue Research Protocol
    - IARPC Principles for Conducting Research in the Arctic
    - Fienup-Riordan, Anne (1999) "Yaqulget Qaillun Pilartat (What the Birds Do): Yup'ik Eskimo Understanding of Geese and Those Who Study Them." In Arctic 52(1):1-22.

**A Tribe can protect its nation, members, lands and resources by developing research laws or codes, establishing a review process for any proposed research, and entering into legal agreements with researchers at the start of any research project.**

# Meeting Agenda & Schedule

**Remember: All times are AKDT**

## TUESDAY MAY 18, 2021 (10AM-3PM): TRIBAL SESSION 1

| | |
|---|---|
| **OPTIONAL: 9:40am-10am** | **Pre-Meeting Virtual Coffee & Tech-Check**<br>Feel free to grab a coffee or tea and join the Zoom meeting early to check your technology and for social chatting with other workshop participants. |
| **10am-11am** | **Welcome, Overview, & Introductions**<br>Welcome remarks: Mary David, Kawerak Executive Vice President |
| **11am-12pm** | **What is Knowledge/Research Sovereignty and Indigenization?**<br>Overview, Breakouts, Plenary |
| **12pm-1pm** | **Lunch Break**<br>Door Prize drawing immediately after lunch. Must be present to win. |
| **1pm-2pm** | **From Experience to Solution**<br>Guest speaker: Kaare Erickson (Engagement Manager, Ukpeaġvik Iñupiat Corporation Science)<br>Overview, Breakouts, Plenary |
| **2pm-2:55pm** | **The Scope of Indigenous Knowledges**<br>Guest speaker: Austin Ahmasuk (Director, Kawerak Marine Program)<br>Overview, Breakouts, Plenary |
| **2:55pm-3pm** | **Wrap-Up** |

**The CPK framework presented at this workshop also has value not only for research activities but others as well, such as natural resource management, conservation, and policy.**

## WEDNESDAY MAY 19, 2021 (10AM-3PM): TRIBAL SESSION 2

| | |
|---|---|
| **OPTIONAL: 9:40am-10am** | **Pre-Meeting Virtual Coffee & Tech-Check**<br>Feel free to grab a coffee or tea and join the Zoom meeting early to check your technology and for social chatting with other workshop participants. |
| **10am -10:15am** | **Welcome, Overview, & Review** |
| **10:15am -12pm** | **Research Protocols, Guidelines, & Best Practices**<br>Guest Speaker: Alex Whiting (Environmental Specialist, Native Village of Kotzebue)<br>Overview, Breakouts, Plenary |
| **12pm-1pm** | **Lunch Break**<br>Door Prize drawing immediately after lunch. Must be present to win. |
| **1pm-2:45pm** | **Research Priorities (high-level discussion)**<br>Guest Speaker: Lauren Divine (Director, Aleut Community of St. Paul Island Ecosystem Conservation Office)<br>Overview, Breakouts, Plenary |
| **2:45pm-3pm** | **Wrap-Up** |

## THURSDAY MAY 20, 2021 (10AM-3PM): JOINT TRIBAL/'RESEARCH COMMUNITY' SESSION

| | |
|---|---|
| **OPTIONAL: 9:40am-10am:** | **Pre-Meeting Virtual Coffee & Tech-Check**<br>Feel free to grab a coffee or tea and join the Zoom meeting early to check your technology and for social chatting with other workshop participants. |
| **10am-10:45am** | **Welcome, Overview, & Introductions** |
| **10:45am-11:45am** | **Keynote - Dr. Kristen Barnett (Assistant Professor of American Studies, Bates University)**<br>Keynote followed by Q&A |
| **11:45am-12pm** | **Co-Production of Knowledge: Framework**<br>Guest Speaker: Raychelle Daniel (Officer, Pew Charitable Trusts)<br>Overview (to be continued after Lunch Break) |
| **12pm-1pm** | **Lunch Break**<br>Door Prize drawing immediately after lunch. Must be present to win. |
| **1p-2pm** | **Co-Production of Knowledge: Framework (continued)**<br>Guest Speaker: Raychelle Daniel (Officer, Pew Charitable Trusts)<br>Overview, Breakouts, Plenary |
| **2pm - 2:55pm** | **Capacity, Means, & Ability**<br>Guest Speaker: Raychelle Daniel (Officer, Pew Charitable Trusts)<br>Overview, Breakouts, Plenary |

**2:55pm-3pm** **Wrap-Up**

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**OPTIONAL FOR TRIBAL PARTICIPANTS:**

## FRIDAY MAY 21, 2021 (10AM-3PM): 'RESEARCH COMMUNITY' SESSION

**OPTIONAL: 9:40am-10am** **Pre-Meeting Virtual Coffee & Tech-Check**
Feel free to grab a coffee or tea and join the Zoom meeting early to check your technology and for social chatting with other workshop participants.

**10am-10:20am** **Welcome, Overview, & Introductions**

**10:20am-11am** **How Kawerak and Tribes 'Operate'**
Guest Speaker: Meghan Sigvanna Topkok (Staff Attorney, Kawerak Inc.)
Overview, Breakouts, Plenary

**11am-12pm** **Insights from Tribal Sessions, Part 1**
Interactive presentation followed by Q&A

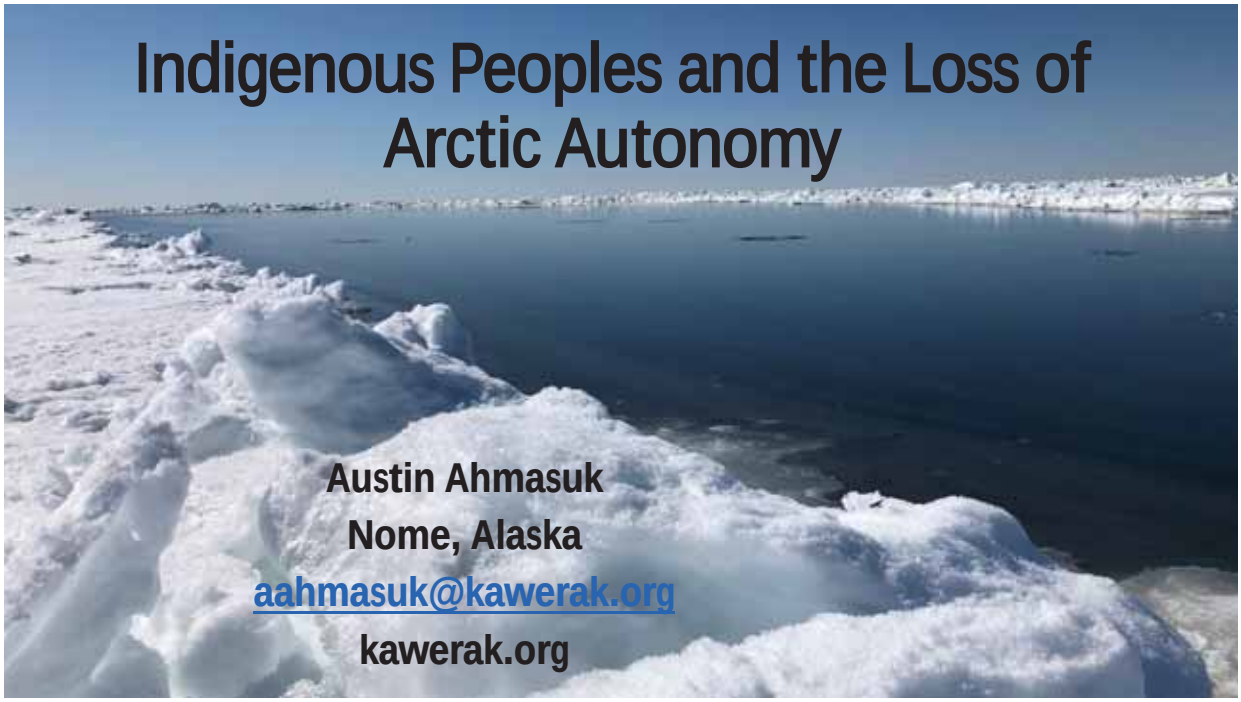
**12pm - 1pm** **Lunch Break**
Door Prize drawing immediately after lunch. Must be present to win.

**1pm-1:30pm** **Insights from Tribal Sessions, Part 2**
Interactive presentation followed by Q&A

**1:30pm-2:45pm** **Co-Production of Knowledge: Implementation**
Guest Speakers: Lisa Ellanna (Director, Katirvik Cultural Center)
Overview, Breakouts, Plenary

**2:45pm-3pm** **Wrap-up**

# AUSTIN AHMASUK PRESENTATION SLIDESHOW




Arctic's

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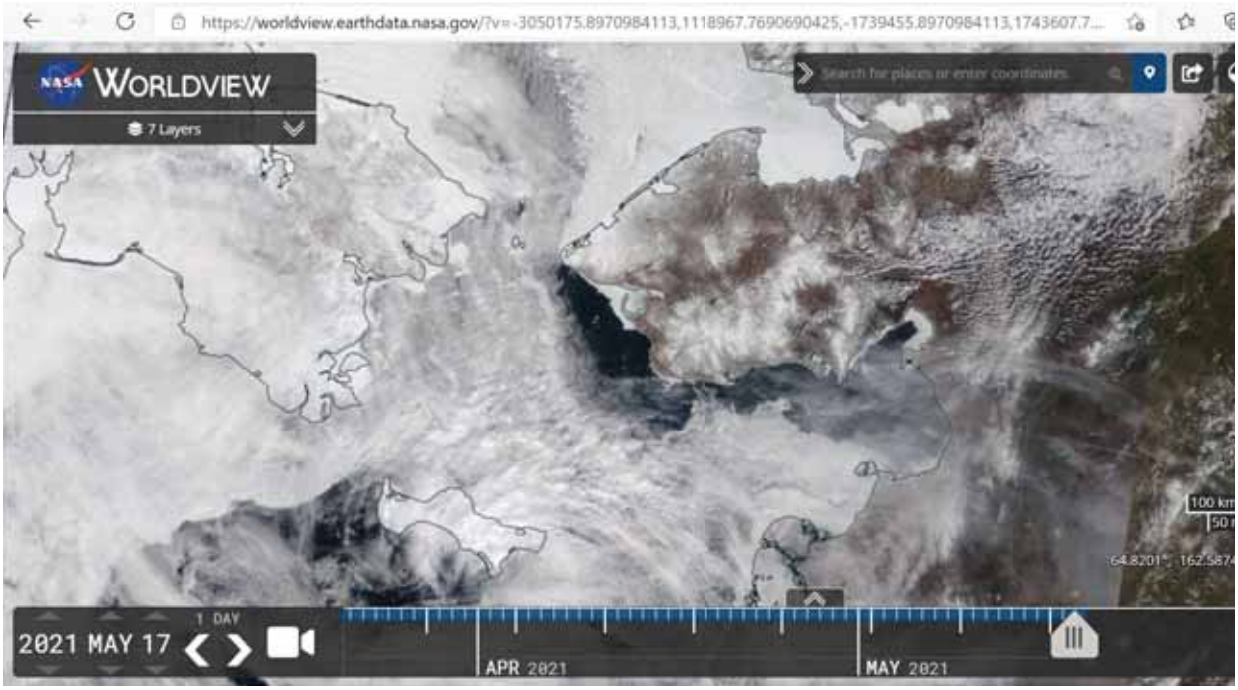
## AUSTIN AHMASUK



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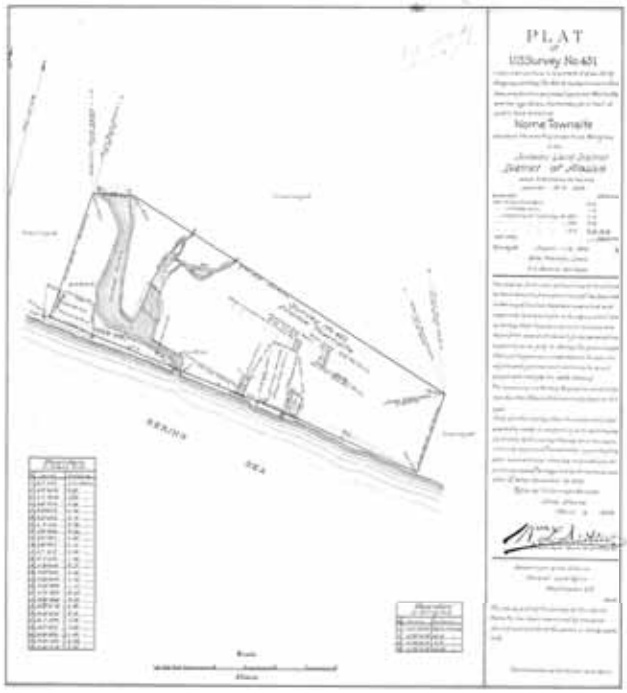
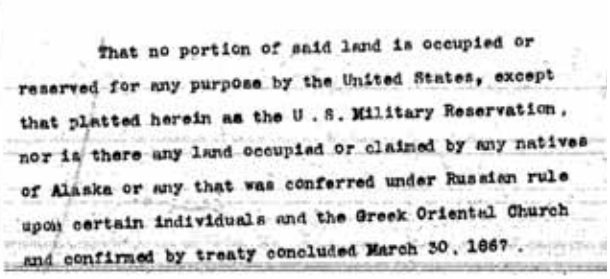
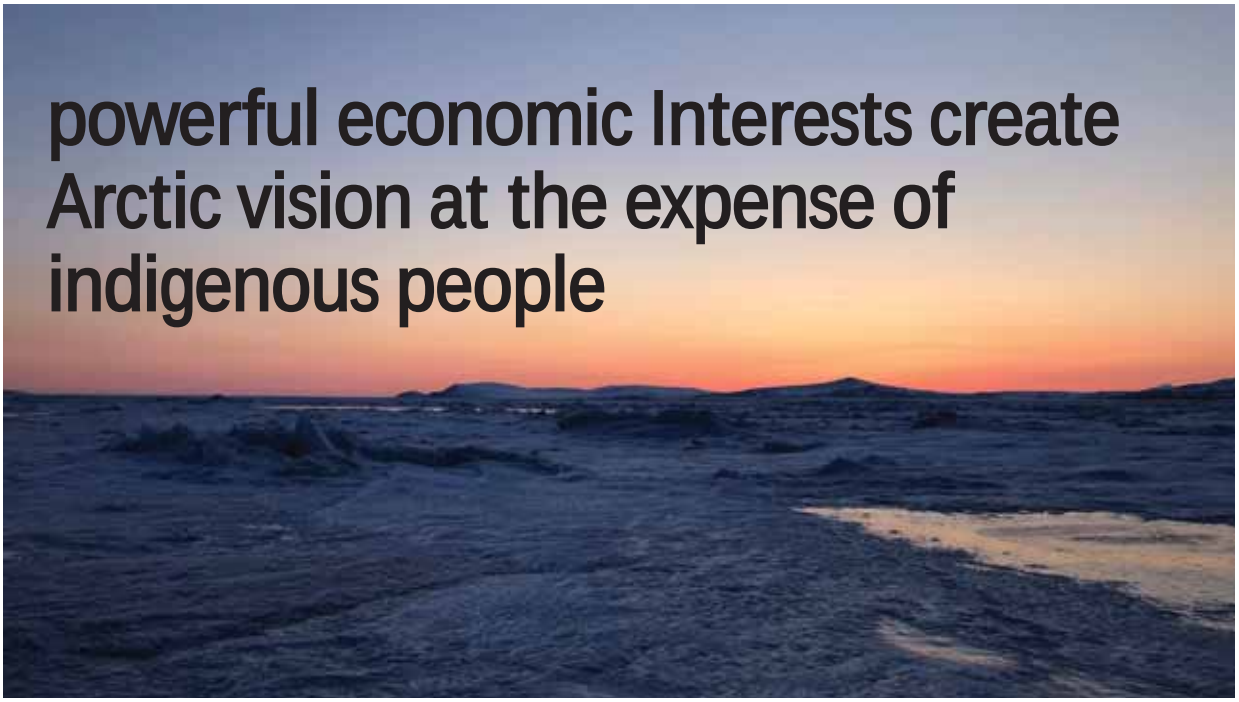
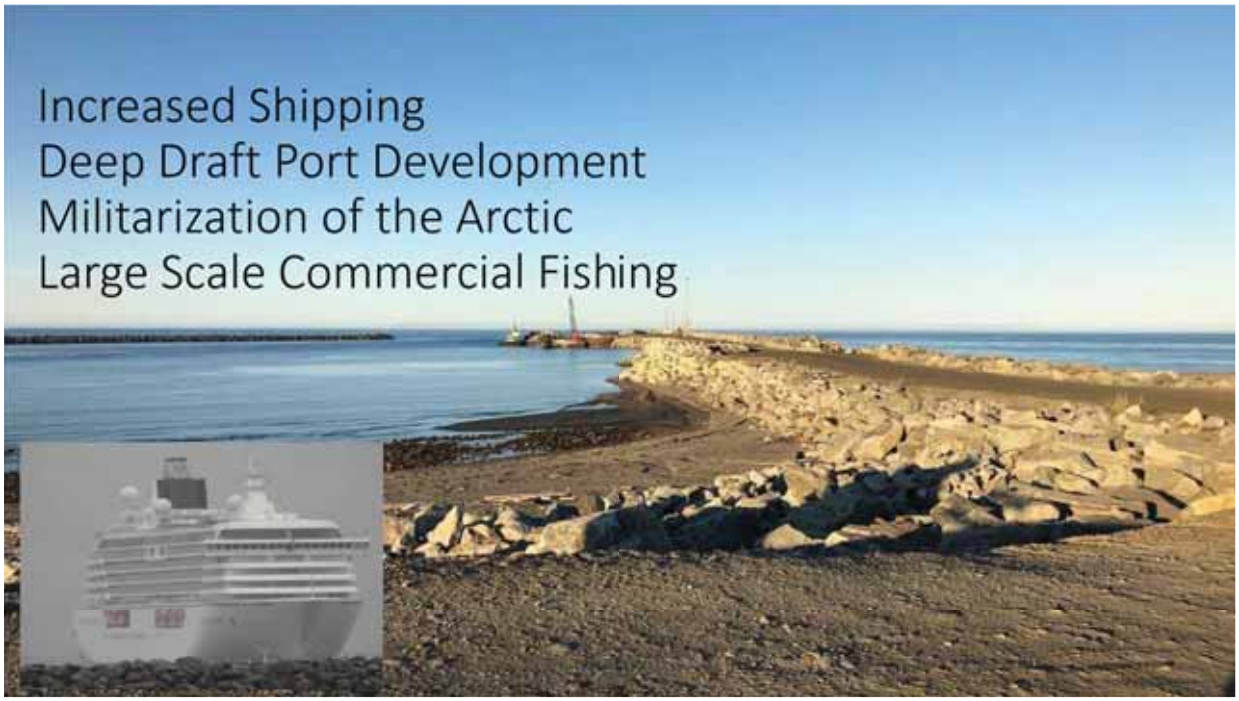


that no portion of said land is occupied or reserved for any purpose by the United States, except that platted herein as the U. S. Military Reservation, nor is there any land occupied or claimed by any natives of Alaska or any that was conferred under Russian rule upon certain individuals and the Greek Oriental Church and confirmed by treaty concluded March 30, 1867.

## AUSTIN AHMASUK



## AUSTIN AHMASUK

### Foreign Marine Debris 2020

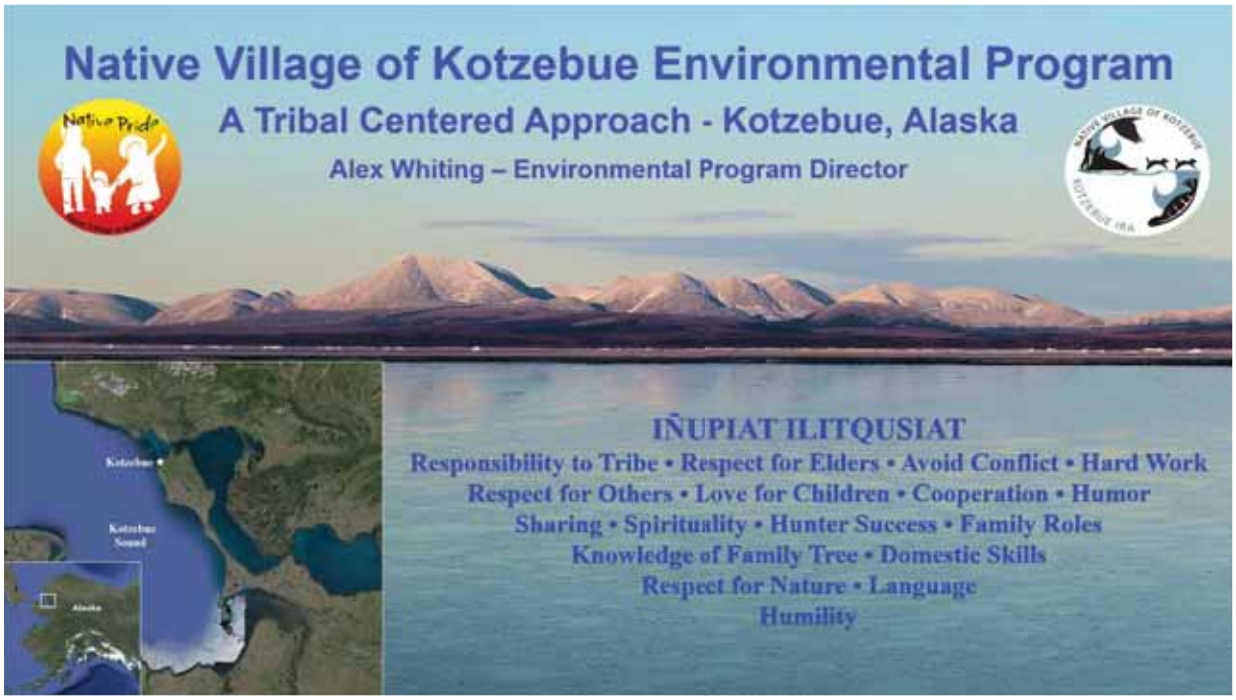




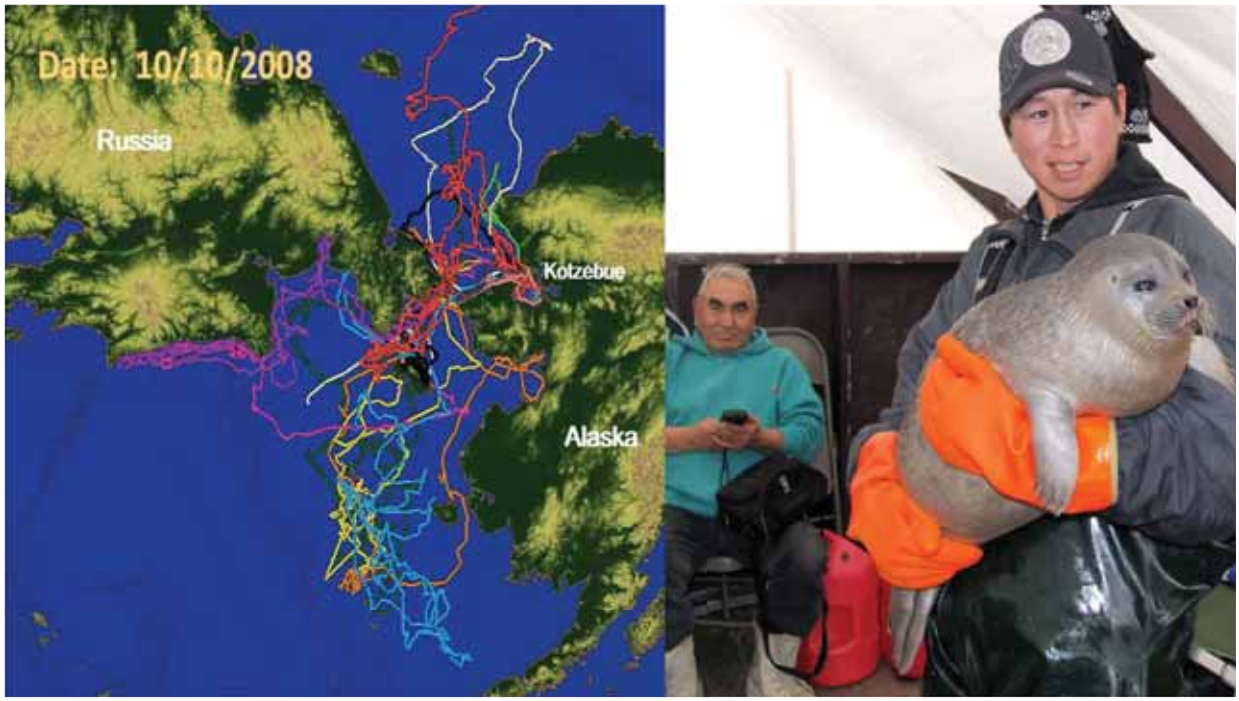
### How will authority be used and will it be used morally in the Arctic?




# ALEX WHITING PRESENTATION SLIDESHOW



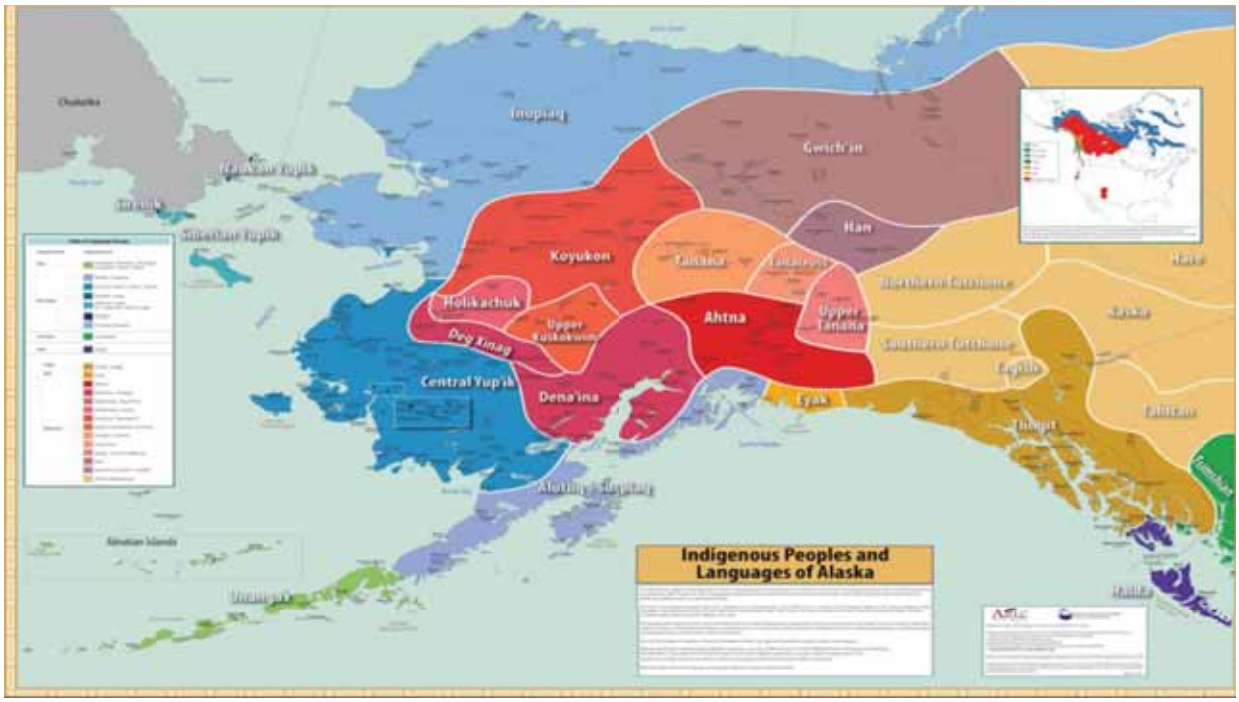

## ALEX WHITING



# MEGHAN SIGVANNA TOPKOK PRESENTATION SLIDESHOW



## MEGHAN SIGVANNA TOPKOK



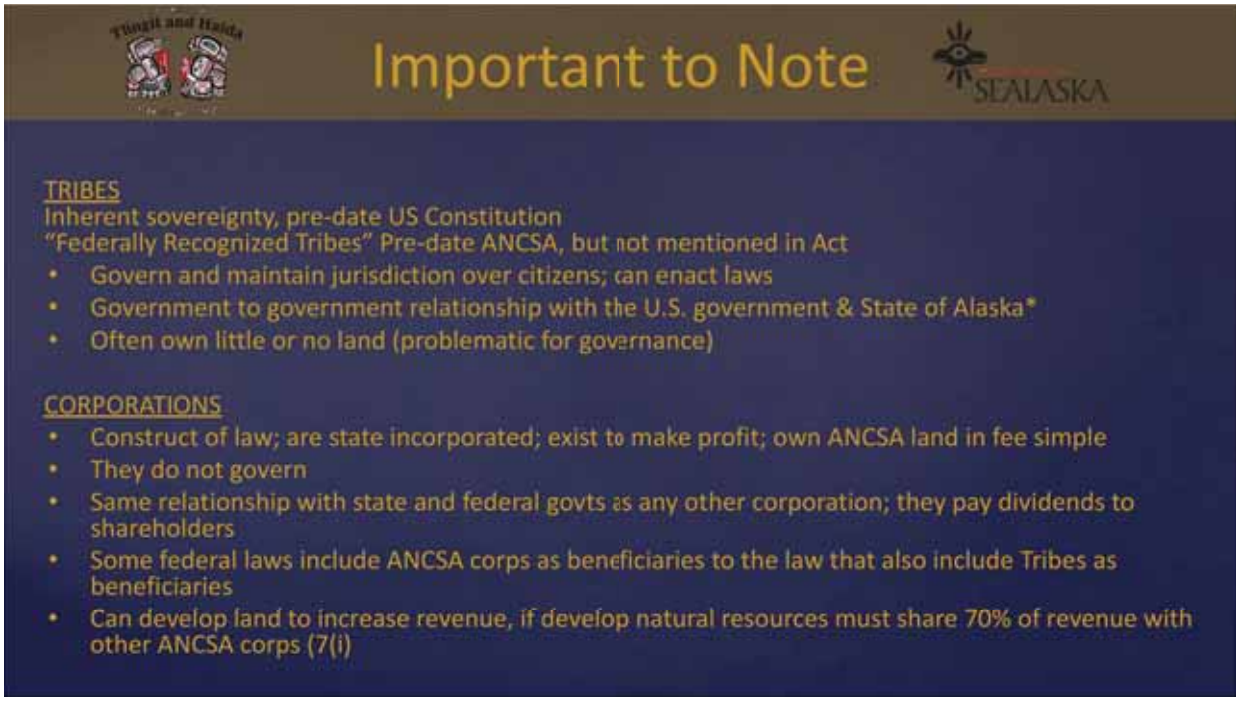

# A COMMUNITY SNAPSHOT

## Three Sovereigns operate in Alaska: Tribal Governments, Federal Government, State Government

## Types of Alaska Native Organizations

- Numerous Major Cultural Groups
- 229 Tribal Governments
- 7 Statewide Native Non-Profit Orgs
- 12 Regional Native Non-Profit Associations/Consortiums
- 50 Cultural and Heritage Centers/Museums
- Health corporations
- 12 ANCSA Regional Corporations
- 195 ANCSA Village Corporations
- 5 Marine Mammal Commissions
- Alaska Migratory Bird Co-Management Council
- 1 Reservation
- Plus others…

## MEGHAN SIGVANNA TOPKOK

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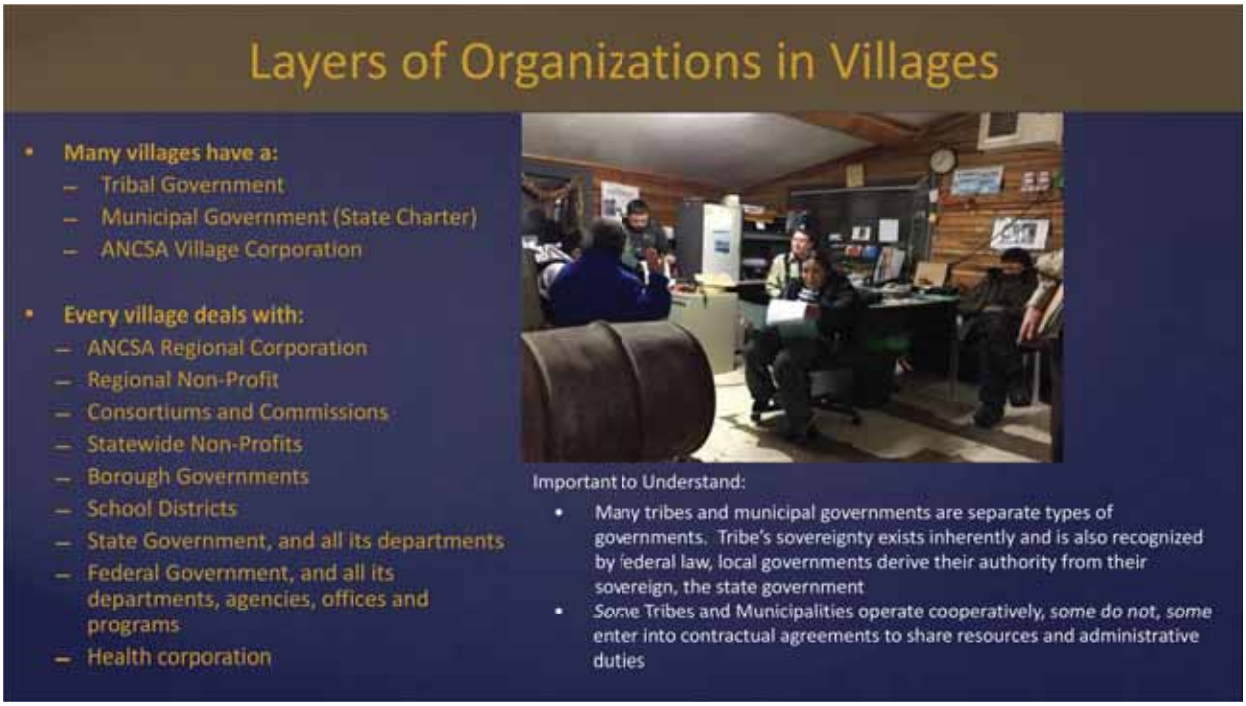


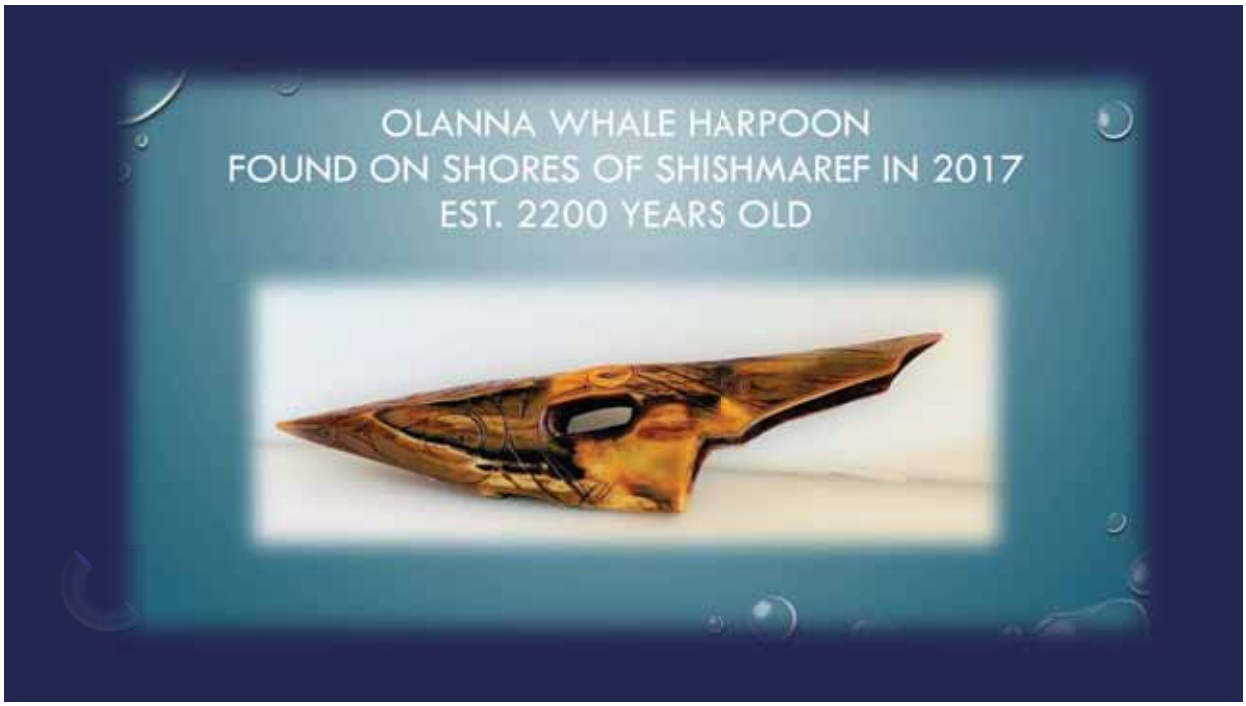

## MEGHAN SIGVANNA TOPKOK

# LISA ELLANNA PRESENTATION SLIDESHOW


## Understanding

Indigenous Peoples are ***of*** that place for thousands of years
Respect for parallel Knowledges, Ways of Life and Values
Acknowledge difficult history
Acknowledge power imbalances
Awareness of ethical engagement

## LISA ELLANNA

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