



CoastalPlain\_EIS, BLM\_AK &lt;blm\_ak\_coastalplain\_eis@blm.gov&gt;

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**[EXTERNAL] Coastal Plain Leasing EIS Scoping Comments**1 message

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**Phyllis Morrow** <phyllismorrow1@gmail.com>

Mon, Jun 18, 2018 at 12:06 PM

To: blm\_ak\_coastalplain\_EIS@blm.gov

I am writing to comment on issues that require EIS attention in relation to the Coastal Plain Oil and Gas Leasing.

As a sociocultural anthropologist (professor emerita of the University of Alaska), I have worked for decades with aspects of Alaska Native languages, cultures, subsistence practices and legal cases. As a result, I am aware that many interrelated issues need to be included in the EIS for this project.

From a sociocultural perspective, the DEIS must address impacts on the Gwich'in and Inupiat peoples who rely on the natural resources of the Coastal Plain. Subsistence rights and subsistence food availability, along with food security, are among the impacts that must be fully studied.

Any decline in subsistence culture - and hence cultural resilience/viability - is directly reflected in individual and community level stress, as well as loss of traditional knowledge. Because behavioral and physical health will be impacted by this project, they, too must be thoroughly studied. Effective ways to avoid or mitigate all of these social and cultural effects of development must be proposed.

To ensure full public participation in matters directly affecting them, expert Alaska Native language translation and interpretation services must be used. All published documents, public meetings, and government to government consultations need to be fully available to speakers of Alaska Native languages, in particular in Gwich'in and Inupiaq.

I am equally concerned that the DEIS include assessment of sociocultural and environmental impacts to non-indigenous people. As development increasingly reduces wilderness, both literally and metaphorically down to economics, changing this wild place will reverberate in the lives of all of who value wild places, for a wide variety of reasons including environmental, spiritual, recreational, and aesthetic.

Thank you for your careful consideration of public input.

Sincerely,

Phyllis Morrow, Ph.D.

Professor and Dean Emerita, University of Alaska Fairbanks