



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

**[EXTERNAL] global warming**

1 message

**Suzanne Rich Osborn** <15wildview@gci.net>  
 To: blm\_AK\_coastalplain\_EIS@blm.gov

Mon, Jun 4, 2018 at 9:55 PM

Dear BLM Coastal Plain,

Proceeding with leasing, seismic testing, and oil and gas drilling would violate the UN Declaration on the rights of Indigenous Peoples in multiple ways. This Declaration speaks to this concern when it notes:

*...that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests...*

This lead to Article 3's intention to quit repetitions of such injustices and violations of human rights, stating:

*Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.*

The Porcupine Caribou Herd has been entwined for millennia with the subsistence needs, culture, and spirituality of the Gwich'in People. The coastal plain is the Herd's birthing ground. According to Gwich'in elders and also to scientists of the US Fish and Wildlife Service and other scientists, seismic testing and drilling activities would harm the Herd's birthing habitat and disrupt their safety to bear and rear calves. P.L. 115-97 violates the UN Declaration from its very genesis in not having involved consultations with Gwich'in People and other Alaska Natives whose life ways and lifescapes are directly affected.

Stop all oil and gas development in ANWR!

Martha Rich  
 1451 Flat Mountain Rd.  
 Fairbanks, ak. 999712

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Following is a mere sampling of sections of the UN Declaration on the Rights of Indigenous Peoples that the forthcoming coastal plain drilling EIS must ensure would not be violated:

Article 7 section 2 says:

*Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.*

At the Fairbanks scoping meeting of May 29 Misty Nickoli, Denaa of the Gaath Doh (Kaltag) and Tsimshian of Metlakatla, called oil and gas activities on the coastal plain "an act of genocide" for the violence it would do to what the coastal plain depended upon by the Gwich'in Nation as "the sacred place where life begins" and thus to the Nation itself.

Article 8 section 1 says:

*Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.*

Destroying the health of the Porcupine Caribou Herd would be destroying that of Gwich'in culture.

Article 8 section 2 says:

*States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities; (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources...*

Oil and gas activities would dispossess the Gwich'in Nation of lands so sacred they don't set foot in it themselves, out of respect for its primacy for caribou birthing upon which the People depend.

Article 11 section 1 says:

*Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.*

The coastal plain is a sacred land to Gwich'in People.

Article 12 section 1 says:

*Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.*

How can Gwich'in People pass on their lifeways to future generations without the continued flourishing of the Caribou Herd they depend upon?

Article 18 says:

*Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.*

The Gwich'in Nation have not been consulted. Their voices have not been heard in meaningful ways by those quietly and hastily pushing through P.L. 115-97.

Article 19 says:

*States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.*

The Gwich'in Nation have not been consulted. Their voices have not been heard in meaningful ways by those quietly and hastily pushing through P.L. 115-97.

Article 20 section 1 says:

*Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.*

Leasing and drilling activities in the coastal plain would deprive Gwich'in and other Alaska Natives of their fans to subsistence and freedom in their activities entwined with the Porcupine Caribou Herd.

Article 24 section 1 says:

*Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.*

Leasing and drilling activities in the coastal plain would deprive Gwich'in and other Alaska Natives of their vital animals and other vital aspects of this lifescape, diminishing food security and human health.

Article 24 section 2 says:

*Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.*

Peoples deprived of their cultural necessities—for Gwich'in this is the Porcupine Caribou and the sacredness of the coastal plain-- suffer ill mental health.

Article 25 says:

*Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.*

The coastal plain is so sacred to Gwich'in People they do not even set foot in it during calving and other times, not even in famine. Leasing and drilling activities would be a desecration.

Article 27 says:

*States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.*

None of this has yet taken place. The Gwich'in Nation and other Alaska Native tribes as such have neither been included nor respected in decision-making.

Article 29 section 1 says:

*Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.*

Coastal plain leasing and drilling activities would be a gross violation of the Agreement Between the Government of Canada and the Government of the United States of America on the Conservation of the Porcupine Caribou Herd.

Article 29 section 2 says:

*States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.*

Oil and gas drilling would reportedly involved injecting waste toxic drilling fluids under the (melting due to climate change due to bring oil and gas) permafrost. No matter how much care might be promised or even actually taken, toxic oil spills will happen.

Article 31 section 1 says:

*Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.*

This must include the Porcupine Caribou Herd and other aspects of the coastal plain lifescape supporting them and Gwich'in and other Alaska Native lifeways. The coastal plain is a source of Alaska Native nutrition, culture, and spirit and health.

Article 32 sections 1-3 says

*1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.*

Gwich'in and tribes of other Nations as such have not been heeded.

*2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.*

Gwich'in and tribes of other Nations as such have not given consent.

*3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.*

This must be done.

Article 37 section 1 says:

*Indigenous peoples have the right to the recognition, observ- ance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other con- structive arrangements.*

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The UN adopted the Declaration of the Rights of Indigenous Peoples in 2007, and the US supported it nine years later. P.L. 115-97 is in violation of this Declaration with regard to Alaska Native Nations, particularly the Gwich'in People. Those violations must not continue.

Please submit Day 21 comment here: [blm\\_ak\\_coastalplain\\_EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)

Hey, especially for you who are registered AK voters, why not also adapt and send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>

In fierce love and grace, and, see you on Day 22,

Julianne

**P.S. Don't forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this--I've attached the Campaign launch email plus a digest of previous days' prompts in a pdf below. Also, please continue to share, inviting folks to join in! It's not too late!**

P.P.S. And, if you happen to have twenty minutes for a longer read, here is new a piece of mine, w/thanks to the Northern Alaska Environmental Center: <https://medium.com/@northerncenter/far-away-and-close-training-for-arctic-refuge-alliance-f838648ffc8c>

\*Day 21 Comment Sources:

[http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

<http://ourarcticrefuge.org/wp-content/uploads/2012/10/GSChumanrightsreport.pdf>

<http://www.un.org/en/universal-declaration-human-rights/>

<http://ourarcticrefuge.org/take-action/>

<http://ourarcticrefuge.org/wp-content/uploads/2012/10/GG-Resol.-2012-1.pdf>

[https://www.uaa.alaska.edu/academics/institutional-effectiveness/departments/center-for-advancing-faculty-excellence/\\_documents/peter-colonization-of-alaska-natives.pdf](https://www.uaa.alaska.edu/academics/institutional-effectiveness/departments/center-for-advancing-faculty-excellence/_documents/peter-colonization-of-alaska-natives.pdf)

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#### 4 attachments



**30-30 Daily Prompt Email Digest.docx**  
96K



**ATT00001**  
1K



**30-30 Prompts Only .docx**  
177K



**ATT00002**  
1K

11 May 2018

Dear Friends,

As a council member of the Fairbanks Climate Action Coalition I am helping launch the **Alaskan Arctic Refuge Writing Campaign**. Whether you live in Alaska or elsewhere, this campaign is on behalf of the *Arctic National Wildlife Refuge's Coastal Plain* (also perfunctorily called the 10-02 Area of the Arctic National Wildlife Refuge), which is imminently threatened by oil and gas mining.

### The Call

I am writing to invite you to join a flash writing campaign—beginning now and ending June 19. Could you set aside ten minutes a day for this short timespan to participate? The procedure will very simple, just two steps:

**1) Please email me, Julianne Warren, [coyotetrail.net@gmail.com](mailto:coyotetrail.net@gmail.com) to get on the action list.**

Between now and June 19, I will write a short prompt each day or so. You can use that prompt as is, or spin off a few sentences of your own to submit as part of the required public scoping process. This process is for gathering input on “issues, impacts, and potential alternatives” with regard to oil and gas leasing in the Refuge. In other words, development is not a done deal. We can help keep it from happening (at the very least, we can amplify our Alaskan opposition to development for future decisions).

**2) Submit a daily (or as often as you can) comment to this email address: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov)** (Learn more at the [BLM website](#))

\*Note: Please Bcc our FCAC coordinator [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) on each comment. She's record-keeping on a goal of one million comments.)

\*\*Note: You can make your comment do even more work by turning it into a Letter to the Editor. Please see the end of this message for more on that.\*\*

### Brief Backgrounder: Where is the Fight to Defend the Arctic Refuge?

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Long before the Coastal Plain was called the Arctic National Wildlife Refuge's 10-02 area, the Gwich'in People--who are caribou people--called this ground Iizhik Gwats'an Gwandaii Goodlit, or “the sacred place where life begins.” This ribbon of tundra between the Brooks Range and Beaufort Sea is where caribou cows of the Porcupine Caribou Herd give birth most springtimes. It is also home to musk oxen, denning polar bears, snow geese and 134 other bird species.

On December 20th, 2017, Trump signed P.L. 115-97 into law, a provision which Congress passed as a stowaway on the tax bill, due largely to work behind the scenes by the Alaska delegation, led by Senator Lisa Murkowski. This new law establishes an oil and gas program on the Coastal Plain of the Refuge. It *requires* the Department of the Interior's Bureau of Land Management to hold at least two lease sales within ten years, the first to happen before 2022.

The Department of Interior/BLM intend to move much faster than the normal environmental impact statement occurs. They are pushing for the first lease sale to happen in 2019. This means rushing the public commenting process and procedures of thorough scientific review. In this effort, on April 20th, the BLM initiated the 60-day scoping process during which time "comments on issues, impacts and potential alternatives to be analyzed" may be submitted in writing. This is part of preparation for the federally mandated Leasing Environmental Impact Statement. The scoping period, as well as this writing campaign, closes June 19th.

If you sign on to this campaign--which I hope you will!--future emails will include more about the public meetings that are also part of this scoping process. Just seven locations and times were have been [scheduled](#) as of May 9. Six are in Alaska, and one in Washington, D.C. (If none of these meetings are near you we also urge you to raise your community's interest and let it be known. The BLM may hold additional meetings in other places.)

The prompts you will receive as a member of this month-long writing campaign will walk us through many more details as well as reflections related to the Coastal Plain of the Refuge. *I hope you'll join in!*

All you need to do to get started is send a brief email with "I'm in" in the subject line to: [coyotetrail.net@gmail.com](mailto:coyotetrail.net@gmail.com).

Here we go!

With gratitude, and, in grace,  
Julianne Warren, co-liaison for FCAC Keep It In The Ground Working Group

**\*\*Note on Letter to the Editor action:**

If you compose a comment that would also suit as a Letter to the Editor, please consider submitting it to your local paper! If you're a Fairbanksan, Fairbanks Climate Action Coalition is gathering a Refuge-related [Letter to the Editor database](#). We would like to gather folks' letters in a file. This way, we will have an array ready to draw from (in your name, of course!). With such a database, we can submit your letters strategically as one or another may end up speaking more directly to a given future moment. If you are willing to add to to our Letter collection, please email yours to [coyotetrail.net@gmail.com](mailto:coyotetrail.net@gmail.com). Of course, if you prefer to submit on your own, please do! Here is the *Fairbanks Daily News-Miner* submission information: [letters@newsminer.com](mailto:letters@newsminer.com) (You must include your physical address, email address and phone number).

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In action,

Fairbanks Climate Action Coalition

Find us on [Facebook](#) [Twitter](#) and [Online](#)

Learn more about the Jemez Principles, which we organize from [here](#).

15 May 2018

Dear 30-30 Allies,

Welcome to **Day 1** of our 30-30 Campaign!

(I've attached the Campaign launch email in a pdf below for your reference. Also, as you feel led, please continue to circulate this announcement as well as our daily prompts. We'd love to keep adding folks to our email list. It's not too late to join!)

We've named our campaign **30 Days of Alliance for 30 Years of Self-Defense**. So, let's start our first \*comment prompt with that foundation (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own. **Submit Day 1 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)):

The Gwich'in Steering Committee [GSC] was formed 30 years ago in 1988 after reaching consensus in their traditional way. The GSC organized to speak with a united Gwich'in voice against oil and gas drilling in what the U.S. Government calls the Coastal Plain (perfunctorily, the 10-02 area) of the Arctic National Wildlife Refuge. The Coastal Plain is a 110-mile long and relatively narrow twenty to forty-mile-wide band of tundra between the Beaufort Sea and Brooks Range in northeastern Alaska. This is part of a wider Arctic region that spans northeast Alaska and northwest Canada in which Gwich'in People have lived for millennia entwined with caribou.

Gwich'in People have long called the Coastal Plain "Iizhik Gwats'an Gwandaii Goodlit" or "the sacred place where life begins" because it provides a sheltered calving ground for the Porcupine Caribou Herd, upon which their People depend nutritionally for 80% of their diet, as well as spiritually and culturally. This caribou nursery ground is so sacred that Gwich'in people do not even enter it themselves, not even in times of famine.

For 30 years, the GSC has been presenting their case against incessant fossil fuel threats before U.S. Congress, the United Nations Special Rapporteur on Indigenous Peoples, and public hearings. Article 1 of the International Covenant of Civil and Political Rights, ratified by the U.S. Senate, reads in part: "*...In no case may a People be deprived of their own means of subsistence.*"

Drilling in the Coastal Plain—the sacred place where life begins--would violate Gwich'in traditional practices and, at a particularly sensitive time in their life cycle, disrupt the caribou upon which Gwich'in People depend. Drilling would deprive the Gwich'in People of their right to continue their own way of life, and endanger their very future.

As the current Gwich'in Steering Committee Chair, Bernadette Demientieff, wrote in an April 24 *Fairbanks Daily News-Miner* Op-Ed:

"Drilling in the Arctic Refuge will slice through the heart of these sacred lands, the heart of my people. The push to drill in the coastal plain of the Arctic Refuge is a direct threat to my people. It is an attack on our culture and way of life.



Let me be clear. The Gwich'in, and all who stand with us, will fight to protect this sacred space. We will fight in every hall, every hearing, every election, every courtroom and every place of power; we will fight every step of the way."

I am one of those who stand with the Gwich'in, for their rights.

**Please submit Day 1 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

In fierce love and grace, and, see you on Day 2,

Julianne

\*Day 1 Comment Sources:

<http://ourarcticrefuge.org/gwichin-steering-committee/>

<http://ourarcticrefuge.org/wp-content/uploads/2012/10/GG-Resol.-2012-1.pdf>

[http://www.newsminer.com/opinion/community\\_perspectives/when-will-the-delegation-stand-up-for-the-rights-of/article\\_68fff886-4791-11e8-9022-9beb7f6e35ad.html](http://www.newsminer.com/opinion/community_perspectives/when-will-the-delegation-stand-up-for-the-rights-of/article_68fff886-4791-11e8-9022-9beb7f6e35ad.html)

16 May 2018

Dear 30-30 Allies,

Welcome to **Day 2** of our 30-30 Campaign!

(I've attached the Campaign launch email in a pdf below for your reference. Also, as you feel led, please continue to circulate this announcement as well as our daily prompts. We'd love to keep adding folks to our email list. It's not too late to join!)

In the next few days, I'll aim comments to highlight concerns related to the scoping and leasing process itself. Ordinarily, the NEPA analysis would allow a "no-action alternative," which would mean leaving things as they are—without drilling. The law-- P.L. 115-97--that legalizes drilling in the Coastal Plain of the Arctic Refuge, however, does not permit that alternative. It was written aggressively to *require* the Bureau of Land Management to hold at least two lease sales within ten years, the first to happen before 2022. So, even as we work to have that law overturned e.g. replaced with a wilderness area designation, we need to find ways to filibuster the whole leasing process, which, additionally, is being fast-tracked by the current administration. This haste itself has consequences that are democratically erosive, culturally exclusive, and environmental reckless.

(Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own. **Submit Day 2 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)):

**Day 2 \*Comment Prompt:**

A basic principle of democracy is that those who are affected by a decision get an equitable say in making that decision. Implicit in this principle is the ability to understand and be understood, which requires translation of languages for those who don't speak the same one. Those most directly affected by Coastal Plain drilling plans are Alaska Natives—particularly the Gwich'in Nation—who have long called this place "Iizhik Gwats'an Gwandaii Goodlit" or "the sacred place where life begins" because it provides a sheltered calving ground for the Porcupine Caribou Herd they depend on nutritionally, culturally, and spiritually. Several hundred people speak Gwich'in. Iñupiat groups have also inhabited the Arctic Refuge region for millennia with lifeways directly and intimately tied to this area. Several thousand people speak Inupiaq. At the very minimum, all materials pertaining to the leasing of and drilling decisions within the Coastal Plain must be translated into these two languages.

Furthermore, this scoping process and all decisions pertaining to Refuge uses need to honor the cultural heritages, of thousands of speakers of other first languages within four Alaska Native language families, not to mention (as we are talking about federal land) many speakers of other Native languages countrywide.

In addition to the practicalities of communication, the U.S. Government must translate languages out of respect for indigenous peoples. This respect must acknowledge wrongs to many tribes whose children were forbidden to speak their first languages in schools in abusive projects of colonization and cultural “assimilation.” We must not continue those abuses, but all the more make efforts to honor the sovereignty and cultural heritages of Native Nations.

Please submit Day 2 comment here: [blm\\_ak\\_coastalplain\\_EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)

**(Reminder: Don’t forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this!)**

In fierce love and grace, and, see you on Day 3,

Julianne

\*Day 2 Comment Sources:

<https://www.uaf.edu/anlc/languages/stats/>

<https://www.uaa.alaska.edu/academics/institutional-effectiveness/departments/center-for-advancing-faculty-excellence/documents/peter-colonization-of-alaska-natives.pdf>

<http://www.ankn.uaf.edu/curriculum/articles/CarolBarnhardt/HistoryofSchooling.html>

17 May 2018

Dear 30-30 Allies,

Welcome to **Day 3** of our 30-30 Campaign! (Remember, you can keep inviting others to join!)

Day 3 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Only seven locations and times have so far been [scheduled](#). Six are in Alaska, and one in Washington, D.C. If interest is raised, the BLM may hold additional meetings in other places.

**Submit Day 3 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

**Day 3 \*Comment Prompt:**

In 1867, the U.S. government payed Russia a few cents per acre for lands never ceded by Alaska Natives, including Gwich'in People, to either country.

In 1971, the Alaska Native Claims Settlement Act [ASCSA] was signed by President Nixon to resolve land claims impeding Trans Atlantic Pipeline System construction. The Act “transferred” about 44 million acres—about 1/10 the lands historically occupied by Alaska Native tribes—and \$962 million to 12 newly formed Alaska Native development corporations. These corporations are for-profit and largely invested in the Alaska oil industry. Tribal members are stockholders and get annual dividends.

In the case of the Refuge, the for-profit corporations, particularly the Arctic Slope Regional Corp, are pitted against sacred tribal values and sovereignty. It remains the case that tribes have sovereignty, not the corporations. In the words of Gwich'in Steering Committee Executive Director, Bernadette Demientieff, “Corporations don’t speak for us.” Yet, those corporations have the ears of the Alaska congressional delegation over those of the Gwich'in People. There is also large and growing distrust of oil and gas companies, their promises, and the risks to land and life among other Alaska Native tribes versus Native Corporations. In the words of Eyak Athabaskan subsistence and commercial fisherman Dune Lankard, “There’s a large and growing concern among Alaska natives who are standing up against more oil and gas drilling in Alaska. Native people make up approximately 17 percent of Alaska’s population—and the fact is that ANCSA corporations don’t truly represent the indigenous people of Alaska. By law, they represent their corporate self-interests. But in reality they don’t speak for those of us coming together to save what remains of our wild ands and irreplaceable subsistence way of life.”

The law legalizing oil and gas drilling in the Refuge, P.L. 115-97, was passed disregarding tribal sovereignty. This continues a U.S. government legacy of disrespect and injustice and is deeply disturbing with regard to upholding democratic values of this country. Extra effort must

be made in this scoping period to ensure hearing all Alaska Native voices in ways that matter. This should include adding many more public meetings throughout the state.

**Please submit Day 3 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

In fierce love and grace, and, see you on Day 4,

Julianne

P.S. Don't forget that you can turn your comment into a [Letter to the Editor](#)! See below attachment for more on this!

P.P.S. I've attached the Campaign launch email in a pdf below for your reference. Also, as you feel led, please continue to circulate this announcement as well as our daily prompts. We'd love to keep adding folks to our email list. It's not too late to join!

\*Day 3 Comment Sources:

<https://medium.com/center-for-biological-diversity/corporate-interests-native-rights-and-restoring-alaskans-traditional-values-5bc2e7f605b2>  
<http://blogs.platts.com/2018/05/07/alaska-offshore-oil-projects-arctic-drilling/>  
<https://www.eenews.net/stories/1060067945>  
<https://durangoherald.com/articles/192923>

18 May 2018

Dear 30-30 Allies,

Welcome to **Day 4** of our 30-30 Campaign! (Remember, you can keep inviting others to join!)

Day 4 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Only seven locations and times have so far been [scheduled](#). Six are in Alaska, and one in Washington, D.C. If interest is raised, the BLM may hold additional meetings in other places.

**\*\*\*The Fairbanks Scoping Meeting is Tuesday, May 29th.\*\*\***

Sign-up at the Carlson Center (2010 2nd Ave) starting 3pm. (BLM has allotted time for only 50 people. Please arrive *early* to sign-up.)

Walk over to Curling Club (1962 2nd Ave) between 3 and 6 for to practice testimony, share food, and ground our spirits ahead of time.

Testimony begins at Carlson Center at 6pm with 3 minutes/person.

**Submit Day 4 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

#### **Day 4 \*Comment Prompt:**

Section 1003 of the 1980 Alaska National Interest Lands Conservation Act designated 8 million acres surrounding the Coastal Plain wilderness and created the larger, 19.6 million acre Arctic Refuge, prohibiting oil and gas leasing and development unless authorized by an act of Congress. When Congress passed P.L. 115-97 authorizing drilling in the Coastal Plain, they did so legally. They did not, however, do it out in the open, democratically.

Alaska Senator Lisa Murkowski, Chair of the US Committee on Energy and Natural Resources, arranged to attach the drilling legislation to a bill that could not be filibustered and would require only 50 votes. The \$1.1 billion federal share of Coastal lease sales projected over the coming decade thus became a budgetary line item appended to the 2018 tax bill. The senator admits she did this quietly to avoid triggering opposition.

In passing this law, Congress slyly disregarded the Gwich'in Nation. Along with that morally and democratically unacceptable disregard, Congress also ignored the wills of seventy percent of registered U.S. voters who are against Refuge drilling (including a majority of Republicans), according to October 2017 research conducted by the Yale Program on Climate Change Communication.

At the very least, in addition to more public scoping meetings across Alaska to give Alaska Natives and other Alaskans voice, open democracy demands scheduling more public meetings nationwide.

Ultimately, P.L. 115-97, though legal, does not represent the will of the Gwich'in Nation and other Alaska Native sovereign tribes who would be most affected by drilling nor the will of most Americans. This law must be repealed. I call on Congress to quickly advance measures to repeal P.L. 115-97, and to replace it with legislation e.g., wilderness area designation that would defend the Coastal Plain against commodification and extraction and for its sacred, ecological, and cultural values.

**Please submit Day 4 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

In fierce love and grace, and, see you on Day 5,

Julianne

P.S. Don't forget that you can turn your comment into a [Letter to the Editor](#)! See below attachment for more on this!

P.P.S. I've attached the Campaign launch email in a pdf below for your reference. Also, as you feel led, please continue to circulate this announcement as well as our daily prompts. We'd love to keep adding folks to our email list. It's not too late to join!

\*Day 4 Comment Sources:

<http://climatecommunication.yale.edu/publications/americans-oppose-drilling-arctic-national-wildlife-refuge/>

<https://www.sierraclub.org/sites/www.sierraclub.org/files/press-room/Gwich%27in%20Steering%20Committee%252FGreen%20Group%20Sign%20on%20Letter%20%281%29.pdf>

<https://www.nytimes.com/2018/04/05/magazine/how-lisa-murkowski-mastered-trumps-washington.html>

<https://www.cbo.gov/system/files/115th-congress-2017-2018/costestimate/anwrreconciliation.pdf>

<https://www.congress.gov/115/bills/hr1/BILLS-115hr1enr.pdf>

<https://www.everycrsreport.com/reports/RL33872.html>

19 May 2018

Dear 30-30 Allies,

Welcome to **Day 5** of our 30-30 Campaign! (Remember, you can keep inviting others to join!)

**You each are doing GREAT! Comments are pouring in. New folks are signing on each day. THANK YOU for your participation and important work in defense of the Refuge and Gwich'in ways of life.**

Day 5 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Only seven locations and times have so far been [scheduled](#). Six are in Alaska, and one in Washington, D.C. If interest is raised, the BLM may hold additional meetings in other places.

**\*\*\*The Fairbanks Scoping Meeting is Tuesday, May 29th.\*\*\***

Sign-up at the Carlson Center (2010 2nd Ave) starting 3pm. (BLM has allotted time for only 50 people. Please arrive *early* to sign-up.)

Walk over to Curling Club (1962 2nd Ave) between 3 and 6 for to practice testimony, share food, and ground our spirits ahead of time.

Testimony begins at Carlson Center at 6pm with 3 minutes/person.

**Submit Day 5 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

#### **Day 5 \*Comment Prompt:**

The Gwich'in People are Caribou People. They are entwined nutritionally, spiritually, and culturally. Eighty percent of Gwich'in peoples' diet is caribou. Their stories and life ways, the places they live are all shaped by the Porcupine Caribou Herd, including the Herd's migratory patterns.

The Porcupine Caribou Herd generally winters within the Northwest Territories of Canada and migrates north to the coastal plain in Alaska in spring to birth and nurse their calves, then, heads back south again—up to 3,000 miles annually.

Caribou cows with calves are particularly sensitive. They will move as much as a mile-and-a-half away from human disturbance. Within the relatively narrow sweep of coastal plain there is not much alternative space into which displaced cows could move their young. This is especially relevant to the misleading claim made by Senator Murkowski and the whole Alaska congressional delegation. They insist that oil and gas mining will be environmentally “responsible” and limited to 2,000 acres.



In fact, under the P.L. 115-97, the ground calculated in that 2,000-acre limit includes only airstrips and the area actually touched by piers holding up pipelines. That 2,000 acres does not take into account the amount of land that would be strapped under a sprawling network of pipelines and “temporary” roads. Seismic evidence suggests any coastal plain fossil hydrocarbons would not be in one big well (as in Prudhoe Bay), but are likely widely dispersed. Accessing them would, all the more, requiring a spidering network of infrastructure. And, even before the roads, pipelines, and facilities got built, the industry would send in a fleet of fifty-six pound “thumper trucks” driven in grids spaced at  $\leq 1/2$  mile to update seismic testing. Additionally, millions of gallons of water for drilling activities would be drained from Arctic rivers. Along with the threat of oil spills, the chemical brews also required for drilling would become waste—likely toxic—injected under the permafrost, the same permafrost that is melting due to climate change from burning oil and gas. Of course, this is the very same permafrost that has been supporting the coastal plain soil and vegetation supporting caribou giving birth to their calves supporting Gwich’in People and culture for millennia.

How could drilling in the coastal plain possibly be done “responsibly” given these interconnected ecological and cultural realities, which the scoping process must fully take into account?

**Please submit Day 5 comment here: [blm\\_ak\\_coastalplain\\_EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

In fierce love and grace, and, see you on Day 6,

Julianne

P.S. Don’t forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this!

P.P.S. I’ve attached the Campaign launch email in a pdf below for your reference. Also, as you feel led, please continue to circulate this announcement as well as our daily prompts. I’ve added a digest of previous days’ prompts to the end of this email, for anyone interested. We’d love to keep adding folks to our email list. It’s not too late to join!

\*Day 5 Comment Sources:

[http://arcticcircle.uconn.edu/ANWR/anwr\\_fws.htm](http://arcticcircle.uconn.edu/ANWR/anwr_fws.htm)

<https://www.murkowski.senate.gov/press/release/murkowski-conference-report-opens-the-1002-area-reforms-tax-code>

<https://www.energy.senate.gov/public/index.cfm/2017/11/alaska-delegation-now-is-the-right-time-to-open-alaska-s-1002-area>

<https://fas.org/sgp/crs/misc/RL33872.pdf>

<https://www.everycrsreport.com/reports/RL33872.html>

<http://ourarcticrefuge.org/about-the-refuge/>

20 May 2018

Dear 30-30 Allies,

Welcome to **Day 6** of our 30-30 Campaign! (Remember, you can keep inviting others to join!)

I've always appreciated the occasion of a Sabbath—a period for rest. A Sabbath might be understood as a refuge in time, or, even a sacred revolution of Earth.

Let's pause today, then, for a rest, to care for ourselves and each other, including all that grows from the ground outside our own doors.

Today, if you are led to make a comment to BLM about what it means to value the Refuge, please do so (address at bottom of email). If not, that is ok, too.

Perhaps this poem by rap artist AKU-MATU (<https://www.allisonwarden.com>) will speak to your spirit:

she sings ceremony

atop the mountain

resetting cellular memory

a power reclamation song

(a

moose

holds space

nearby,

hidden)

she gives an offering

the wind

extracts

debris from her heart shields

(dissolution dance)

she

returns

to

her center

she

becomes

volcano

**If you feel led to submit on Day 6, please comment  
here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

In fierce love and grace, see you on Day 7!  
Julianne

Day 6 Sources:

<https://twitter.com/100DaysAction/status/992314560190148609>

May 21, 2018

Dear Amazing 30-30 Allies,

Welcome to **Day 7** of our 30-30 Campaign! (Remember, you can keep inviting others to join. Attached is a digest of past days' invitation and prompts.)

*Each day our list of participants grows. Thank you for your important contribution. What a community!*

Day 7 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Click here for those [scheduled](#). (Please see below for Fairbanks May 29 meeting details.) If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.

Today's comment is another one related to process. For Gwich'in voices to matter, for any of our voices to matter in defense of the Refuge or in anything else, we need to slow things down. I was reading Nick Couldry's *Why Voice Matters* over the weekend and taken by his articulations of *why*: Deliberation takes time. Without deliberation what we end up with is top-down, imposed policies not the careful, caring, just processes of participatory decision-making needed for flourishing.

**Submit Day 7 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

**Day 7 \*Comment Prompt:**

The bill legalizing drilling in the Refuge was slyly passed by Congress without heeding the voices of the Gwich'in Nation and other Alaska Natives--those who will be most affected--nor the will of most Americans. Adding insult to injury, the BLM is rushing the implementation of P.L. 115-97.

This law, already written aggressively, *requires* the BLM to hold at least two lease sales within ten years, the first before 2022. The Bureau intends to move even faster than that. The Bureau intends to hold the first lease sale in 2019.

How can the Bureau possibly fulfill their duties to listen responsively to concerns raised--in writing and in person--by Alaska Natives, other Alaskans, and people all across the country in such a short time? How can the Bureau possibly study and address the many concerns collected throughout this scoping period in a mere matter of months? How can a thorough scientific review be made of all the likely and complex causes and consequences of proposed drilling activities take place within a year or less?

Listening takes time. Study takes time. Deliberation takes time. Not taking due time for due process is democratically erosive, culturally exclusive, and environmentally reckless.

Moving at quick speed also belies the deceit in Senator Murkowski's promise to "do it right." What could "doing it right" possibly mean under the imposition of the law and now such impatience to implement it? This is not right. In real terms, such haste means danger to the coastal plain, the Porcupine Caribou Herd and Gwich'in lifeways, to climate habitability, and to values a large majority of Americans hold dear.

Please submit Day 7 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)

In fierce love and grace, and, see you on Day 8,

Julianne

P.S. Don't forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this--I've attached the Campaign launch email plus a digest of previous days' prompts in a pdf below. Also, please continue to share, inviting folks to join in! It's not too late!

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Walk over to Curling Club (1962 2nd Ave) between 3 and 6 for to practice testimony, share food, and ground our spirits ahead of time.

Testimony begins at Carlson Center at 6pm with 3 minutes/person.

\*Day 7 Comment Sources:

<https://www.reuters.com/article/us-usa-oil-alaska-leases/trump-administration-seeks-swift-action-on-alaska-oil-leases-idUSKCN1GR261>

<http://thehill.com/policy/energy-environment/360492-senate-committee-approves-bill-allowing-drilling-in-alaskan-arctic>

<https://www.congress.gov/115/bills/hr1/BILLS-115hr1enr.pdf>

<http://climatecommunication.yale.edu/publications/americans-oppose-drilling-arctic-national-wildlife-refuge/>

<http://ourarcticrefuge.org>

See also: Nick Couldry. *Why Voice Matters* (London: Sage Publications, 2010).

May 22, 2018

Dear Amazing 30-30 Allies,

Welcome to **Day 8** of our 30-30 Campaign! (Remember, you can keep inviting others to join. Attached is a digest of past days' invitation and prompts.)

Keep up the GREAT work, friends. It is beautiful to watch so many contributions accumulating. Thank you for all that you're doing!

Day 8 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Click here for those [scheduled](#). (Please see below for Fairbanks May 29 meeting details.) If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.

So, today, let's start a thread about that which should never be exchanged for money, not to mention the relatively small amounts an authoritarian U.S. minority are chomping to take.

**Submit Day 8 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

**Day 8 \*Comment Prompt:**

Before P.L. 115-97, the coastal plain was the only five percent of the North Slope (the land north of the crest of the Brooks Mountain Range and between Canada and the Chukchi Sea) of Alaska protected by statute *from* drilling. It was a refuge *from* surrounding extractive uses. Put another way, it was the only five percent protected *for* non-commodified, non-industrialized life, including the Porcupine Caribou Herd's calving entwined with the nutrition, spirituality, and culture of the Gwich'in Nation.

The new law assumes coastal plain lease sales will raise \$2.2 billion over the next decade. Half of this is marked for the federal government to offset tax cuts, the other half to fund Alaska. Based on recent bids for leases elsewhere in the North Slope, this government accounting is a ten-fold overestimate of coastal plain leasing income. Leasing revenue over the next 10 years would more likely add up to mere millions of dollars. And that depends on whether oil and gas companies decide to go forward at all in such a risky business. Drilling in the arctic is more expensive and tricky than elsewhere and the threat of sunk costs is real.

In terms of oil revenue, the high-end projected total spread across the forty year presumed life of presumed coastal plain oil fields might total \$296 billion, with another \$175 billion of funding for Alaska.

The total dollars projected, even at inflated estimates, would not pay off even half this current year's federal budget deficit. For Alaska, the money would not cover even a single human generation's worth of annual state budgets. And this is without taking into account

other costs—including increasingly expensive climate warming consequences to food security, land and human health, and infrastructure across multiple generations.

It turns out, however, that such so-called economic externalities are not actually external to robust, durable economies, but are inseparable from them. Enough is enough. I call for an accounting of the worth of the coastal plain that regards the foundations of flourishing peoples—particularly Alaska Natives. I call for an accounting that respects other-than-monetary valuations of what is non-negotiable for life--particularly conditions of health, including long co-evolved soils, waters, plants and animals in self-renewing relations with a habitable global climate.

**Please submit Day 8 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

**Hey, especially for you who are registered AK voters, why not also send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

In fierce love and grace, and, see you on Day 9,

Julianne

P.S. Don't forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this--I've attached the Campaign launch email plus a digest of previous days' prompts in a pdf below. Also, please continue to share, inviting folks to join in! It's not too late!

**\*\*\*Reminder: The Fairbanks Scoping Meeting is Tuesday, May 29th.\*\*\* (Other meetings listed here: [scoping meetings scheduled](#))**

Sign-up at the Carlson Center (2010 2nd Ave) starting 3pm. (BLM has allotted time for only 50 people. Please arrive as *early* as possible to sign-up.)

Walk over to Curling Club (1962 2nd Ave) between 3 and 6 for to practice testimony, share food, and ground our spirits ahead of time.

Testimony begins at Carlson Center at 6:30pm with 3 minutes/person.

\*Day 8 Comment Sources:

<https://news.nationalgeographic.com/2017/12/arctic-wildlife-refuge-tax-bill-oil-drilling-environment/>

<https://fas.org/sgp/crs/misc/RL33872.pdf>

[http://www.sitnews.us/1117News/110217/110217\\_anwr.html](http://www.sitnews.us/1117News/110217/110217_anwr.html)

May 23, 2018



Dear Amazing 30-30 Allies,

Welcome to **Day 9** of our 30-30 Campaign! (Remember, you can keep inviting others to join. Attached is a digest of past days' invitation and prompts.)

Another beautiful morning! Onward we go with so much gratitude for your work in this campaign!

Day 9 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Click here for those [scheduled](#). (Please see below for Fairbanks May 29 meeting details.) If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.

Today, we'll continue the thread about that which should never be exchanged for money along with the wrongness of profiting from wrecking land, culture, and climate.

**Submit Day 9 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

#### **Day 9 \*Comment Prompt:**

There is an old story from chapter 25 of the book of Genesis that relates to oil and gas leasing in the coastal plain. A starving hunter named Esau agrees to sell his birthright to his stay-at-home brother Jacob for a bowl of stew.

Of course, fossil hydrocarbons are not food. And, the partnership of politicians and industry who have undemocratically, via P.L. 115-97, legalized oil and gas drilling in the Refuge are not planning to sell their own but others' birthright. That is immoral. In particular, these self-appointed authorities are planning to sell the birthright of the Porcupine Caribou Herd upon which Gwich'in nutrition and life ways depend. They are also planning to sell out the rightful will of a large majority of the U.S. public who also do not want this federal land to be drilled. That is undemocratic. Moreover, the intended exchange of land and oil for money and energy would have generational consequences for a very short-sighted, moreover, destructive gain. This is imprudent.

The actual U.S. federal oil recovery calculations go something like this. According to average figures from the 2018 Congressional Research Service report, "Arctic...Refuge: An Overview," the estimated yield of the presumed coastal plain oil fields over the projected forty-year duration of their productivity might equal over seven billion barrels of oil. This would amount to perhaps a single year's supply for the U.S. at current use rates, although P.L. 115-97 also does not prohibit export of the Refuge's oil and gas. The report also finds it unlikely, at current values, that coastal plain natural gas would be economically recoverable.

Scientific evidence indicates a high likelihood that drilling would harm the Porcupine Caribou Herd--who for millennia, entwined with Gwich'in People--have depended upon this ground. Those consequences would be palpable across multiple generations, if not irreversible. The coastal plain is a land of many other kinds of beings, of beauty and mystery that many U.S. voters, though they may never setting foot in it, want to defend for itself. Evidence also indicates that at least 80% of already proven reserves of fossil hydrocarbons must stay underground for there to be a reasonable chance of staying below the 2 degree C threshold global temperature rise, the estimated threshold of catastrophic climate change danger. Exploration and drilling for additional oil to burn is contrary to the health and safety of everyone.

How does it make sense to drill in the coastal plain in light of how immoral, undemocratic, and imprudent it would be?

**Please submit Day 9 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

**Hey, especially for you who are registered AK voters, why not also send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

In fierce love and grace, and, see you on Day 10,

Julianne

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Testimony begins at Carlson Center at 6:30pm with 3 minutes/person.

\*Day 9 Comment Sources:

<https://fas.org/sgp/crs/misc/RL33872.pdf>  
[http://arcticcircle.uconn.edu/ANWR/anwr\\_fws.htm](http://arcticcircle.uconn.edu/ANWR/anwr_fws.htm)

<https://newrepublic.com/article/136987/recalculating-climate-math>, <https://www.rollingstone.com/politics/news/global-warmings-terrifying-new-math-20120719>, IPCC, Royal Society, Oxford, etc...

May 24, 2018

Dear Amazing 30-30 Allies,

Welcome to **Day 10** of our 30-30 Campaign! (Remember, you can keep inviting others to join. Attached is a digest of past days' invitation and prompts.)

Keep going! Our numbers keep growing, and your comments to BLM continue to accumulate. Thank you for all of your work. Speaking the truth is crucial. Let's keep doing it.

Day 10 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Click here for those [scheduled](#). (Please see below for Fairbanks May 29 meeting details.) If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.

Today, let's talk a bit more about the claims of the Alaska congressional delegation, including economic ones, including about jobs related to drilling in the coastal plain.

**Submit Day 10 comment here:** [blm\\_ak\\_coastalplain\\_EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

**Day 10 \*Comment Prompt:**

The Alaska congressional delegation wants their state and country to believe that drilling in the Refuge's coastal plain will provide jobs, economic growth, and generations of energy independence. These claims must be examined.

On energy independence: The law legalizing oil and gas in the Refuge, P.L. 115-97, does not prohibit the export of coastal plain yields. And, even if burned in the U.S., projected oil yields would power only about one year of current U.S. energy demands.

On economic growth: Based on recent bids in the North Slope, leasing sales held over the next decade would not even generate the \$2.2 billion claimed in the tax bill. The estimated revenues from oil and gas over the estimated 40-year duration of field productivity would not pay off even half of this year's federal budget deficit and would not fund Alaska's budget for even a single generation. Moreover, the possibility of sunk costs is real as drilling in the Arctic always comes with additional expenses and risks. At the same time, there is a growing global movement of institutions divesting from the fossil fuel industry, including lenders like the World Bank, and reinvesting in decarbonized energy innovation. Because of global climate change the demand for oil and gas must and will fall. Additionally, financial calculations have failed to account for increasing costs of slumping infrastructure, moving villages, and more illness as consequences of intensifying climate change due to burning fossil fuels.

On jobs: While oil industry does provide jobs, these would last only for the 40-year estimated durability of the presumed oil field, or less, as oil demand drops. Meanwhile, despite the recent U.S. withdrawal from the Paris Agreement, the U.S. has been seeing explosive

growth in renewable energy jobs with a far more extensive outlook. The fact that the EU and China are outpacing the U.S. should help motivate the U.S. and Alaska to move forward more competitively. Wind industry jobs are already double those of coal, and solar employs many more. Alaskan communities already are moving forward in renewables as discussed in the recent report "Beyond Fossil Fuels" supported by the Northern Alaska Environmental Center and Greenpeace- <https://www.greenpeace.org/usa/wp-content/uploads/2017/10/Arctic-Report-2017-10-13.pdf>. While Scientific American ran an article last year highlighting how remote Alaskan communities are cutting edge for integrating renewable energies into power grids-<https://www.scientificamerican.com/article/what-rural-alaska-can-teach-the-world-about-renewable-energy/>. And, the Cold Climate Housing Research Center in Fairbanks is another example of Alaska innovation, brim with possibility supporting invention, building, and selling re/generative energy systems—providing jobs at each step of the way.

We must examine the claims of benefits upon which the Alaska delegation stake their argument for drilling in the Refuge. The claims are not supported by evidence. Should drilling activities based on falsehoods—ones that would move Alaska and the U.S. backward--still go forward? Should everyone lose—Gwich'in and other Alaska Natives, as well as other Alaskan residents and nationwide—to support the lost and dangerous cause of fossil fuel industry? I think not. It is time to shake free. It is time to look ahead.

**Please submit Day 10 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

**Hey, especially for you who are registered AK voters, why not also send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

In fierce love and grace, and, see you on Day 11,

Julianne

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Testimony begins at Carlson Center at 6:30pm with 3 minutes/person.

\*Day 10 Comment Sources:

<http://juneauempire.com/nation-and-world/news/state/2017-12-19/anwr-drilling-approved>

<https://www.greenpeace.org/usa/wp-content/uploads/2017/10/Arctic-Report-2017-10-13.pdf>

<https://insideclimatenews.org/news/26052017/infographic-renewable-energy-jobs-worldwide-solar-wind-trump>

<http://money.cnn.com/2017/05/24/news/economy/solar-jobs-us-coal/index.html>

<https://www.yaleclimateconnections.org/2018/05/southern-ute-tribe-invests-in-solar-energy/>

<https://www.everycrsreport.com/reports/RL33872.html>

May 25, 2018

Dear Strengthening 30-30 Allies,

Welcome to **Day 11** of our 30-30 Campaign! (Remember, you can keep inviting others to join. Attached is a digest of past days' invitation and prompts.)

We are on a roll! I trust that knowing we are part of a team at work might be as uplifting to you as it is to me! Thank you for all that you each and all are doing!

Day 11 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Click here for those [scheduled](#). (Please see below for Fairbanks May 29 meeting details.) If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.

Today, let's talk a bit more about the claims of the Alaska congressional delegation, particularly Senator Murkowski...on climate change.

**Submit Day 11 comment here:** [blm\\_ak\\_coastalplain\\_EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

**Day 11 \*Comment Prompt:**

Alaska's Senator Lisa Murkowski, Chair of the US Committee on Energy and Natural Resources, who secreted the coastal drilling authorization law into the tax bill, is one of a number of politicians lately delivering a schizophrenic message on climate change. The message is this: Climate change is real and destructive—including undermining millennia of conditions supporting Gwich'in and other Alaska Native lifeways. Climate change is caused mostly by carbon emitted from burning oil and gas. Yet, we will keep on mining and burning fossil hydrocarbons even though we have better options. We can keep on burning oil and gas and protecting the "environment," Murkowski says.

This is not the talk of honest and/or healthy minds. This sort of argument must be diagnosed as illogical reasoning as part of this scoping process.

In fact, on December 12, 2015, most of the world united on the Paris Agreement to curb mounting risks by committing to limit global temperature rise this century to 1.5-2 degrees Celsius above pre-industrial levels. Earth's temperature has risen approximately .85 degrees Celsius since 1880, already half of the maximum.

According to the IPCC Report, remaining below a two-degree rise will require keeping atmospheric carbon dioxide (eq) concentrations below 450 ppm in 2100. This will require reducing global greenhouse gas emissions by 40 to 70% of 2010 levels by 2050, and bringing "emissions levels near zero or below" by the end of this century.

According to the International Energy Agency, carbon dioxide from fossil fuel combustion contributes almost 70% of total global greenhouse emissions from human activity.

Keeping carbon dioxide concentrations down, therefore, as the IPCC Report states, will require phasing out fossil fuel power generation by the end of this century. This means keeping at least two-thirds of proven fossil fuel reserves under the ground. Avoiding climate catastrophe requires a different global investment landscape. It requires shifting hundreds of billions of dollars to low-carbon ventures, stranding investments left in fossil fuels.

Drilling in the coastal plain is economically as well as prudentially and morally senseless. It is unwanted by a large majority of registered U.S. voters. It is unwanted by those who it would be most directly affected, the Gwich'in Nation whose lifeways are entwined with the caribou for whom this landscape is for calving, sacred.

This scoping process must recognize the dangerous illogic supporting the will to drill in the coastal plain. We must respond in defense of healthy lands, waters, cultures, and minds and truly durable economies. We must find the legal, just avenues for keeping any oil and gas that might be found in the coastal plain in the ground.

**Please submit Day 11 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

**Hey, especially for you who are registered AK voters, why not also send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

In fierce love and grace, and, see you on Day 12,

Julianne

P.S. Don't forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this--I've attached the Campaign launch email plus a digest of previous days' prompts in a pdf below. Also, please continue to share, inviting folks to join in! It's not too late!

**\*\*\*Reminder: The Fairbanks Scoping Meeting is Tuesday, May 29th.\*\*\* (Other meetings listed here: [scoping meetings scheduled](#))**

Sign-up at the Carlson Center (2010 2nd Ave) starting 3pm. (BLM has allotted time for only 50 people. Please arrive as *early* as possible to sign-up.)

Walk over to Curling Club (1962 2nd Ave) between 3 and 6 for to practice testimony, share food, and ground our spirits ahead of time.

Testimony begins at Carlson Center at 6:30pm with 3 minutes/person.

\*Day 11 Comment Sources:

<https://grist.org/briefly/republican-lisa-murkowski-says-its-time-for-her-party-to-take-climate-change-seriously/>



<https://www.washingtonexaminer.com/lisa-murkowski-challenges-her-fellow-republicans-why-is-it-politically-charged-to-say-climate-change/article/2649054>  
[http://www.newsminer.com/opinion/community\\_perspectives/time-for-a-conversation-on-climate-change-and-alaska-s/article\\_6ef1dc30-2e7a-11e8-bc86-676e3758844c.html](http://www.newsminer.com/opinion/community_perspectives/time-for-a-conversation-on-climate-change-and-alaska-s/article_6ef1dc30-2e7a-11e8-bc86-676e3758844c.html)

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Pachauri et al., “Climate Change 2014: Synthesis Report: Summary for Policymakers,” 1.

Ottmar Edenhofer, “Climate Change 2014: Mitigation of Climate Change: Summary for Policymakers” (IPCC Report, 2014, 10), accessed January 25, 2015, [http://www.ipcc.ch/pdf/assessment-report/ar5/wg3/ipcc\\_wg3\\_ar5\\_summary-for-policymakers.pdf](http://www.ipcc.ch/pdf/assessment-report/ar5/wg3/ipcc_wg3_ar5_summary-for-policymakers.pdf) , 10.

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Pachauri et al., “Climate Change 2014: Synthesis Report: Summary for Policymakers,” 31.

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International Energy Agency, “World Energy Investment Outlook 2014 Factsheet Overview” (Report, 2014, 1), accessed January 25, 2015, [http://www.iea.org/media/140603\\_WEOinvestment\\_Factsheets.pdf](http://www.iea.org/media/140603_WEOinvestment_Factsheets.pdf)

Edenhofer, “Climate Change 2014: Mitigation of Climate Change: Summary for Policymakers,” 26.

Tim Dickinson, “The Logic of Divestment: Why we Have to Kiss Off Big Carbon Now,” Rolling Stone , January 14, 2015, 2, 4, accessed January 25, 2015, <http://www.rollingstone.com/politics/news/the-logic-of-divestment-why-we-have-to-kiss-off-big-carbon-20150114>

May 26, 2018

Dear Beautiful 30-30 Allies,

Welcome to **Day 12** of our 30-30 Campaign! *Please do keep inviting others to join. Attached is a digest of past days' invitation and prompts.*

You are the best! Thank you for all your work as a member of this campaign!

Day 12 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes in-person public meetings. Click here for those [scheduled](#). (Please see below for Fairbanks May 29 meeting details.) If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.

Yesterday brought news that Northern Dynasty Minerals pulled out of their Pebble Mine agreement with First Quantum Minerals. This was thanks to pressure from Alaska Natives and other Alaskans and people country wide opposing it along with regulatory uncertainty...This gives me encouragement! <https://www.fool.com/investing/2018/05/25/heres-why-northern-dynasty-minerals-fell-as-much-a.aspx> So, let's take that as a starting place for today's prompt.

**Submit Day 12 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

### **Day 12 \*Comment Prompt:**

On May 9, the Gwich'in Steering Committee posted a letter asking "oil and gas companies, and the banks that fund them, to stand with the Gwich'in Nation by not initiating any oil and gas development in the Arctic Refuge." Doing so, they argue, would be wrong because it would ruin sacred land, harm caribou, erode Gwich'in culture entwined with them. It would be wrong because burning more fossil fuels would further intensify climate change, undermining Arctic land health and human health as well as economic conditions. The Gwich'in Steering Committee and more than 100 institutional signatories on their letter emphasize that the brands of any oil company or bank supporting drilling in the Arctic Refuge face "enormous reputational risk and public backlash." Doing so also would be an "irresponsible business decision," they stress, because the world is transitioning away from fossil fuels to decarbonizing energy innovations (<http://www.alaskawild.org/wp-content/uploads/2018/05/Corporate-Investor-Letter-Group-Statement-5-14-2018.pdf>)

This Gwich'in statement was supported by a May 14 letter signed by investors representing \$2.52 trillion in assets. These investors "oppose any efforts to develop oil and gas" in the Refuge. They "strongly urge oil and gas companies, and the banks that fund them, not to initiate any oil and gas development in the Arctic Refuge." The investors' letter details climate, financial, and reputation risks of pursuing such a "speculative fossil fuel source" accompanied by devastating ecological and human rights consequences that must not be allowed.

Yesterday's news reported that the likewise adamantly contested proposed Pebble Mine project lost a major investor. This was thanks in no small way to public pressure illuminating the rightness of prioritizing the health of waters, fish, land and people--the foundation of durable economies--over destructive mining for short-term corporate profit.

Leasing the Refuge for drilling is a venture likewise destined to fall apart. The BLM should not ignore the informed and firm voices of Gwich'in and other Alaska Native tribes and more than 100 organizational allies with Gwich'in against coastal plain drilling. The BLM must not ignore potential investors as well as the will of a majority of U.S. registered voters. The BLM dare not be so gravely irresponsible.

Please submit Day 12 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)

Hey, especially for you who are registered AK voters, why not also send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>

In fierce love and grace, and, see you on Day 13,

Julianne

P.S. Don't forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this--I've attached the Campaign launch email plus a digest of previous days' prompts in a pdf below. Also, please continue to share, inviting folks to join in! It's not too late!

**\*\*\*Reminder: The Fairbanks Scoping Meeting is Tuesday, May 29th.\*\*\* (Other meetings listed here: [scoping meetings scheduled](#))**

Sign-up at the Carlson Center (2010 2nd Ave) starting 3pm. (BLM has allotted time for only 50 people. Please arrive as *early* as possible to sign-up.)

Walk over to Curling Club (1962 2nd Ave) between 3 and 6 for to practice testimony, share food, and ground our spirits ahead of time.

Testimony begins at Carlson Center at 6:30pm with 3 minutes/person.

\*Day 12 Comment Sources:

<https://www.sierraclub.org/sites/www.sierraclub.org/files/press-room/Gwich%27in%20Steering%20Committee%252FGreen%20Group%20Sign%20on%20Letter%20%281%29.pdf>

<https://www.sierraclub.org/sites/www.sierraclub.org/files/press-room/Investor%20Arctic%20National%20Wildlife%20Refuge%20Letter%20%5B2%5D.pdf>

<http://www.alaskajournal.com/2018-05-25/pebble-owner-loses-potential-major-investor#.Wwl2ta2ZPeS>

<https://www.fool.com/investing/2018/05/25/heres-why-northern-dynasty-minerals-fell-as-much-a.aspx>

May 27, 2018

Good morning, 30-30 Team,

Welcome to Day 13!

It's another good day to take a rest, to care for ourselves, our families, the life outside our doors.

Here is a beautiful photo by Subhankar Banerjee of migrating caribou of the Porcupine Herd in May 2002.

If, meditating on it, you wish to leave a comment, of course, by all means do so: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) (with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com))



Early May 2002, Arctic National Wildlife Refuge, Alaska. Pregnant female caribou from the Porcupine River herd migrating over the Coleen River in the Arctic Refuge, on their way to the coastal plain for calving.

<http://www.subhankarbanerjee.org/photohtml/arctic-photo-white-02.html>

Perhaps you've been busy and missed one or more past days' prompts. If so, and if it feels good to you to catch up, here is the digest of comments 1-12 that you could use:

Finally, for those interest in attending a public hearing: [scoping meetings scheduled](#).

If you're in Fairbanks, please consider joining us for the scoping meeting here this Tuesday, May 29th. Here is our coalition's schedule for the event:

- +Sign-up at the Carlson Center (2010 2nd Ave) starting 3pm. (BLM has allotted time for only 50 people. So, you might want to arrive earlier, if you are able, to sign-up.

- +After you sign up, you can walk over to Curling Club (1962 2nd Ave) between 3 and 6 for to practice testimonies, share food, and ground our spirits ahead of time.

- +At 5pm, we plan to march together from the Curling Club to the Carlson Center to provide our public testimonies.

Please spread the word!

With fierce love, and, in grace, see you on Day 14,

Julianne

Dear Powerful 30-30 Allies,

Welcome to **Day 15** of our 30-30 Campaign! Thank you for all of your amazing work!

We're halfway through our 30 days campaign. If only 15 years could have been halfway in the defense by the Gwich'in People for the safety of the costal plain, caribou, and their life-ways. Instead, the danger has never been closer. Onward together!

Day 15 Comment Backgrounder: In addition to written comments, the Refuge leasing scoping process includes (too few) in-person public meetings. Click here for those [scheduled](#). (If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.)

**TODAY IN FAIRBANKS! If you're in Fairbanks, please do join us for the scoping meeting TODAY Tuesday, May 29th. Please consider standing up to testify in-person on behalf of the Refuge, in alliance with Gwich'in People.**

**+Sign-up at the Carlson Center (2010 2nd Ave) starting 3pm.(BLM has allotted time for only 50 people, 3-min each. So, you might want to arrive earlier, if you are able, to sign-up.)**

**+After you sign up, you can walk over to Curling Club(1962 2nd Ave) between 3 and 6 for to practice testimonies, share food, and ground our spirits ahead of time.**

**+At 5pm, we plan to march together from the Curling Club to the Carlson Center to provide our public testimonies.**

**Submit Day 15 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)** (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

**Day 15 \*Comment Prompt:**

Bernadette Demientieff, executive director of the Gwich'in Steering Committee said this in an interview for "On Call" on May 23 (<http://kalw.org/post/gwichin-nation-resisting-drilling-arctic-refuge-matter-survival?platform=hootsuite#stream/0>):

*My elders are my scientists. They have been living in this area a lot longer than any body else. And, when they say this is the wrong thing to do, when they say that our way of life is at risk, I'm gonna take their word before anybody else's. They know our animals, they know how, they know that...[sobs] I'm sorry...I'm just trying to really protect our identity as Gwich'in, and our way of life. And, it's all connected. It's connected to the land, to the water, to the animals. And, it's scary to think that, you know, we're having people making decisions about our future, and they're not even involving us. We're adults. We are, you know, one of the First Nations of*

*this country. And, they're just coming in demanding changes, and tearing apart our homelands. And, that's just not ok.*

It's not ok, in the first place, that this law legalizing drilling in the coastal plain passed without consultation with the Gwich'in Nation and other Alaska Native tribes—those most directly affected.

It's not ok that this law was purposely passed quietly as a rider on the tax bill, and not out in the open. It is not ok that this law passed against the will of 70% of U.S. registered voters.

It's not ok, that the scoping process is happening in such haste and with such minimal outreach. Today, in Fairbanks, one of merely six public meetings scheduled by the BLM is to take place. There is another in Anchorage tomorrow. There is one in Washington D.C. on June 15. There have been four scheduled in Alaska Native—Inupiat and Gwich'in—villages: Kaktovik, Arctic Village, Utqiagvik, and Venetie. This is not enough. There should be public meetings, at least, in all thirteen Gwich'in villages whose ways of life depend on the Porcupine Caribou Herd who depend on the coastal plain as their nursery. There should be public meetings in all 33 coastal villages already dealing with thawing permafrost, rising seas, and erosion, as well as declining food security, connected with climate change from burning fossil fuels. The coastal plain is also U.S. federal land. There should be meetings not only in D.C., but outside Alaska in all the other 49 states.

The narrow value of fossil fuel profit driving drilling in the coastal plain also is not ok. It is not ok that this harmful industry and a few politicians be allowed to talk over the knowing voices of Gwich'in People and over most of the rest of us in the U.S. It is not ok to trample democratic process and values that hold us together as human beings—including respect for elders, food security, land and human health, sacred beauty, and the flourishing of future generations. These are responsibilities, as Bernadette notes, that Gwich'in take seriously. These responsibilities also belong to all of us. The BLM scoping process must uphold the capacities of the Peoples of this country—foremost the First Nations who know the land better than anyone—to carry out their responsibilities.

**Please submit Day 15 comment here: [blm\\_ak\\_coastalplain\\_EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

**Hey, especially for you who are registered AK voters, why not also send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

If you happen to have twenty minutes for a longer read: Here is new a piece of mine, w/thanks to the Northern Alaska Environmental Center, that gives more context related to these 30-30 prompts: <https://medium.com/@northerncenter/far-away-and-close-training-for-arctic-refuge-alliance-f838648ffc8c>



In fierce love and grace, and, see you on Day 16,

Julianne

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\*Day 15 Comment Sources:

<http://kalw.org/post/gwichin-nation-resisting-drilling-arctic-refuge-matter-survival?platform=hootsuite#stream/0>

Dear Persistent 30-30 Allies,

Welcome to **Day 16** of our 30-30 Campaign! *This list keeps growing!* Thank you! *Please keep inviting folks to join in (see attachment)!*

Day 16 Update on Scoping Meetings: In addition to written comments, the Refuge leasing scoping process includes (too few) in-person public meetings. Click here for those [scheduled](#). (If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.)

**Yesterday, close to 50 people testified. With very few exceptions, testimonies were in defense of the Refuge. And, these were powerful. There also were around 30 folks not allowed to speak because time ran out. So, led by Fairbanks Climate Action Coalition's Jessica Girard, those left out lined up at the mic. One-by-one, we repeated our names and requested another scoping meeting be scheduled in Fairbanks.**

**Afterward, one of the BLM panelists said that by Friday he would report back on requests for more scoping meetings from other villages. It was not clear whether he would include our request in Fairbanks or not. We'll keep on it.**

**Meanwhile, there is a scoping meeting TODAY IN ANCHORAGE! If you're in Anchorage, please do consider testifying *TODAY* Wednesday, May 30th, 4:30-9:00 at the Dena'ina Center (600 W. 7th Ave).**

**And, in Utqiagvik on Thursday at the Inupiat Heritage Center, 5pm.**

Wow, it is difficult even to know where to begin. There were so many sharply eloquent voices last night. There are many comments to return to. For today, since these in-person meetings call out what it means to have voice, I will try to pick up some voices that talked about having a voice—not only being allowed to speak, which is crucial, but also knowing that listening has happened, that speaking has mattered in relation to advancing goals and values.

**Submit Day 16 comment here: [blm ak coastalplain EIS@blm.gov](#) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)** (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

#### **Day 16 \*Comment Prompt:**

This scoping period is crucial for giving voice to people. But, voice must include both chances to give accounts of ourselves as well as ways to know listening is happening. Having a voice means that our accounts matter in relation to advancing goals and living values.

At the scoping meeting in Fairbanks last night, Dana Tizya-Tramm, a Vutnut Gwich'in Councillor from Old Crow in the Northern Yukon, Canada said, "I am going to use my voice today. My people were first to be here...this voice has travelled to me" across many

generations of ancestors. In an October 25, 2017 CBC Yukon interview, Tizya-Tramm said, “the land speaks for itself but for those who cannot hear, the Gwich’in will speak even louder.” The Refuge process has, he said, represented the “complete degradation of your democracy. This process has not upheld “free, prior nor informed consent” as required by the UN Declaration on the Rights of Indigenous Peoples.

Bernadette Demientieff, Executive Director of the Gwich’in Steering Committee from Fairbanks, Alaska, said that she had requested an extension on the scoping period from BLM, but had not heard back. She would like an answer. “We’re not asking...for schools...jobs...We’re asking to live as we always have.”

Steve Ginnis, Gwichyaa Zhee Traditional Chief from Fort Yukon, Alaska, stressed that the process to open the Refuge was unfair. The Gwich’in would be most affected, yet they had never been invited to meetings about it, never were directly consulted. “In my worldview,” he said, “that’s not a democratic process..[that is] ramming through...We’re the ones that are going to pay the price for this—big time...We are talking about our People’s long-term survival.”

Rhonda Pitka, First Chief of the Beaver Village Council and Vice Chair of the Council of Athabaskan Tribal Governments, said the Council chiefs had been requesting meetings as well as translation of scoping and other related materials into Alaska Native languages, but this request had not been respected. She “strongly opposes development in the Refuge...coastal plain.”

Adeline Raboff, an author in Fairbanks, said, as a Gwich’in person and also a member of this world--as we all are—one meeting after another, year after year, these continual demands to defend land and lifeways are “innervating.” The energy dominance “manifestation of Manifest Destiny,” she says, this attitude that means “destruction of everything in its path..this has got to stop.” We must “find another way.”

For decades, Gwich’in and other Alaska Natives have been fighting, and a majority of U.S. voters have been saying “no” to drilling in the Refuge. Who is listening? How will we know?

As an Inupiat member of the Caribou Clan (whose name, unfortunately, I missed), asked BLM representatives last night: “How do you plan to...catalogue this data?” How will our voices count in this scoping process? How will we be able to know that they count?

The Fairbanks meeting gave time and space for some voices, but not nearly enough. There were at least 30 people lined up at the mic when the BLM representatives ended the meeting at 9pm:

Each of those people requested another scoping meeting in Fairbanks, as well as meetings in all villages that would be affected by leasing and drilling.

We also requested meetings outside in each of the U.S. states, since we also are talking about federal public land.

We also requested an extension of the scoping period. For instance, Rhonda Pika explained that being there last night meant missing helping her grandmother set up fish camp. She recommended at least a 120 day extension to cover much of the fishing season.

We also requested translations of all information into and testimonies from Native languages through this process.

We need to know—all of us—that BLM is listening to the vast majority of voices last night who raised concerns and opposition to leasing and drilling in the Refuge. BLM must make clear that our representatives, that the administration, are listening to us.

We need to know—all of us—how BLM is listening to those who would be most directly affected by leasing and drilling in the Refuge—that is, Gwich'in People and other Alaska Natives. BLM must make clear that their people are listening to Gwich'in People and other Alaska Natives.

We need to know—all of us—how BLM is listening to those outside, in the other 49 states. BLM must make clear that our government administrators are listening to the public concerning how public lands are treated.

This scoping process must be extended and must also include more times and spaces for people to speak.

This process must not allow the oil and gas industry to drown out the voices of real people and the land that speaks.

This process must not allow the values of Manifest Destiny to overshadow the voices of real people and the land that speaks.

Show us that our voices count—that our government is our government. Show us that our government is for each and all—for land that is not free of destruction is not the land of the free. Show us that our government is not for corporations, as Misty Nickoli, Denaa of the Gaath Doh (Kaltag) and Tsimshian of Metlakatla, challenged last night, but is for communities and their members.

**Please submit Day 16 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

**Hey, especially for you who are registered AK voters, why not also adapt and send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

If you happen to have twenty minutes for a longer read: Here is new a piece of mine, w/thanks to the Northern Alaska Environmental Center, that gives more context related to these 30-30 prompts: <https://medium.com/@northerncenter/far-away-and-close-training-for-arctic-refuge-alliance-f838648ffc8c>

In fierce love and grace, and, see you on Day 17,

Julianne

**P.S. Don't forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this--I've attached the Campaign launch email plus a digest of previous days' prompts in a pdf below. Also, please continue to share, inviting folks to join in! It's not too late!**

\*Day 16 Comment Sources:

[http://www.newsminer.com/news/local\\_news/locals-speak-out-against-anwr-drilling-at-blm-scoping-meeting/article\\_41e88f5a-63e4-11e8-8cf1-6b916bfc9f83.html](http://www.newsminer.com/news/local_news/locals-speak-out-against-anwr-drilling-at-blm-scoping-meeting/article_41e88f5a-63e4-11e8-8cf1-6b916bfc9f83.html)

<https://soundcloud.com/cbcyukon/vuntut-gwitchin-councillor-dana-tizya-tramm-on-us-budget-bill-that-could-open-anwr-to-exploration>

Dear Determined 30-30 Allies,

Welcome to **Day 17** of our 30-30 Campaign! *This list keeps growing!* Thank you! *Please keep inviting folks to join in (see attachment)!*

Day 17 Update on Scoping Meetings: In addition to written comments, the Refuge leasing scoping process includes (too few) in-person public meetings. Click here for those [scheduled](#). (If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.) **The next scheduled scoping meeting is TODAY in Utqiagvik at the Inupiat Heritage Center, 5pm.**

At the Fairbanks scoping meeting, several folks brought up how the drilling law breaches various agreements—including the original intent of the Alaska National Interest Lands Conservation Act (ANILCA 1980) section 1002, ANILCA section 810 on subsistence, the Agreement Between the Government of Canada and the Government of the United States of America on the Conservation of the Porcupine Caribou Herd, the UN’s Declaration on the Rights of Indigenous Peoples, Executive Order 13175 on “Consultation and Coordination with Indian Tribal Governments” (2000), NEPA’s intent (by not having a “no action” alternative for the coastal plain EIS), Alaska’s Statute 16.05.094 (1978) on Subsistence, and a call for a national security analysis. So, today I’ll start a thread supporting others’ calls for more attention to these matters.

**Submit Day 17 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

#### **Day 17 \*Comment Prompt:**

The Alaska National Interest Lands Conservation Act of 1980 (PL 96-487 aka ANILCA), in effect, expanded the pre-existing 8.9 million-acre Arctic National Wildlife Range, which included the coastal plain, to the 19.6 million-acre Arctic National Wildlife Refuge. All of the original range except the coastal plain was designated “wilderness area” because of potential oil and gas underneath it. The destiny of the coastal plain has been contested ever since.

The coastal plain is also sometimes called the 1002 area because Section 1002 of ANILCA applies to it. Section 1002 calls for “Arctic National Wildlife Refuge Coastal Plain Resource Assessment.” At the Fairbanks Scoping Meeting of May 29, 2018, James Warren, a retired English Professor gave a professional reader’s reading of this section. First, Section 1002 calls for a “comprehensive and continuing inventory and assessment of the fish and wildlife resources of the coastal plain.” Secondly, Section 1002 calls for “an analysis of the impacts, of oil and gas exploration, development, and production.” This begs the question “impacts” on whom or what? The first part of this section sets up fish and wildlife as primary as does the requirement that authorized exploratory activities be done in a way that “avoids significant adverse effects on the fish and wildlife and other resources. The overarching Purposes of the

Act, set out in Section 101, also make clear that the whom or what are fish and wildlife and “nationally significant natural, scenic, historic, archeological, geological, scientific, wilderness, cultural, recreational, and wildlife values,” which are for present and future generations’ “benefit, use, education and inspiration.” It is also the intent of this ANCILA “to provide the opportunity for rural residents engaged in a subsistence way of life to continue to do so.” This applies to the Gwich’in People who depend upon the Porcupine Caribou Herd who depend upon the coastal plain as their birthing ground as well as other Alaska Native Peoples.

According to this ANCILA, including with reference to the 1002 Section, oil and gas activities may proceed only if they can do so without adverse effects on the health of the coastal plain as a home for life. Oil and gas activities may proceed only if they can do so in accordance with the Section 101 Purpose of ANCILA (detailed in Section 810), including protecting subsistence needs of the area's interdependent Peoples.

For millennia, the Gwich’in People have depended—nutritionally, culturally, and spiritually--on the Porcupine Caribou Herd who birth on the coastal plain. Caribou make up 80% of the Gwich’in subsistence diet. As Bernadette Demientieff, director of The Gwich’in Steering Committee, stresses, “My elders are my scientists. They have been living in this area a lot longer than anybody else. And, when they say this [oil and gas activities] is the wrong thing to do, when they say that our way of life is at risk, I’m gonna take their word before anybody else’s. They know our animals.” Additionally, institutionalized scientists report evidence that caribou cows with newborn calves are particularly sensitive to disruptions. They will move as many as 1.5 miles away from human disturbance. Within the unique coastal plain, which is relatively narrow, there is not much alternative space into which displaced cows could move their young.

BLM would need to be able to give highly certain evidence that oil and gas activities will not breach the purposes of ANCILA, which are primarily to protect fish and wildlife—caribou as well as musk oxen, polar bears, over 135 kinds of birds, plants, soils and the permafrost upholding them--and other natural values as well as cultural values, including traditional subsistence for present and future generations. There is already plenty of evidence that oil and gas activities and ANCILA’s primary purposes are not compatible. BLM must respect this evidence particularly taking into account the knowledge of Gwich’in and other Alaska Natives who know this land better than anyone else and have been responsible to it for longer than anyone else.

**Please submit Day 16 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)**

**Hey, especially for you who are registered AK voters, why not also adapt and send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

In fierce love and grace, and, see you on Day 18,

Julianne

**P.S. Don't forget that you can turn your comment into a Letter to the Editor! See below attachment for more on this--I've attached the Campaign launch email plus a digest of previous days' prompts in a pdf below. Also, please continue to share, inviting folks to join in! It's not too late!**

P.P.S. And, if you happen to have twenty minutes for a longer read: Here is new a piece of mine, w/thanks to the Northern Alaska Environmental Center, that gives more context related to these 30-30 prompts: <https://medium.com/@northerncenter/far-away-and-close-training-for-arctic-refuge-alliance-f838648ffc8c>

\*Day 17 Comment Sources:

<https://www.wilderness.net/NWPS/documents/publiclaws/PDF/96-487.pdf>

<http://kalw.org/post/gwichin-nation-resisting-drilling-arctic-refuge-matter-survival#stream/0>

[http://arcticcircle.uconn.edu/ANWR/anwr\\_fws.htm](http://arcticcircle.uconn.edu/ANWR/anwr_fws.htm)



Dear Emboldening 30-30 Allies,

Welcome to **Day 18** of our 30-30 Campaign! *This list keeps growing!* Thank you! *Please keep inviting folks to join in (see attachment)!*

Day 18 Update on Scoping Meetings: In addition to written comments, the Refuge leasing scoping process includes (too few) in-person public meetings. Click here for those [scheduled](#). (If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.) **The next (so-far) scheduled scoping meetings are June 12 in Venetie, AK 10 am, Tribal Hall and June 15 in Washington, D.C., 4:30-9:00pm, National Housing Center (1201 15th St. NW).**

At the May 29 Fairbanks scoping meeting, several folks brought up how the drilling law breaches various agreements. Yesterday, we commented on the original intent of the Alaska National Interest Lands Conservation Act (ANILCA 1980) section 1002, including ANILCA section 810 on subsistence. Today, let's address the matter of Alaska's Statute 16.05.094 (1978) on Subsistence. Then, continuing this thread in subsequent days, we'll get to the Agreement Between the Government of Canada and the Government of the United States of America on the Conservation of the Porcupine Caribou Herd, the UN's Declaration on the Rights of Indigenous Peoples, Executive Order 13175 on "Consultation and Coordination with Indian Tribal Governments" (2000), the lack of a "no action" alternative for the coastal plain EIS as against NEPA's intent, and a call for a national security analysis.

**Submit Day 18 comment here:** [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

### **Day 18 \*Comment Prompt:**

At the May 29 scoping meeting in Fairbanks, AK, a local UAF anthropology Ph.D. candidate, Odin Miller, noted the need for the coastal plain EIS to recognize Alaska Statute 16.05.094. According to this law, the Alaska Fish and Wildlife Division of Subsistence must gather and share information on the details of state residents' subsistence needs. These are to include evaluation of "the impact of state and federal laws and regulations on subsistence hunting and fishing, and when corrective action is indicated, make recommendations to the department." These recommendations may include "amendment and appeal of regulations affecting subsistence hunting and fishing." This seems to resonate, as well, with ANCILA's purposes. According to the 1980 Act, oil and gas activities may proceed only IF they "avoid significant adverse affects on fish and wildlife" and "provide the opportunity for rural residents engaged in a subsistence way of life to continue to do so." Miller also noted that there are no data on the role of subsistence caribou hunting for the Gwich'in People in Alaska's Fish and

Wildlife Division of Subsistence files. He recommended a minimum of three years of Porcupine Caribou Herd studies in relation to the needs of all villages dependent upon them.

I would like to add a call to respect the Gwich'in People's knowledge of their own needs and knowledge about the needs of the Porcupine Caribou Herd accumulated across thousands of years of interdependence. They knowingly insist that oil and gas drilling can not co-exist with their subsistence (as well as other spiritual and cultural needs). As Bernadette Demientieff, director of The Gwich'in Steering Committee, stresses, "My elders are my scientists. They have been living in this area a lot longer than any body else. And, when they say this [oil and gas activities] is the wrong thing to do, when they say that our way of life is at risk, I'm gonna take their word before anybody else's. They know our animals."

On May 29 we heard testimony after testimony of Gwich'in people and other Alaska Native neighbors to this effect, adamantly opposing oil and gas activities in the coastal plain. For example, Steve Ginnis, Gwich'yaa Zhee Traditional Chief from Fort Yukon, Alaska, stressed the unwillingness to "be outsourcing resources on our land [as indeed, Alaskan lands have never been ceded by sovereign tribes to Russia nor the U.S.]," which are for "future generations...We are," he said, "talking about our people's long-time survival. I am very concerned about what's going to happen."

Dr. Jessica Black, a Gwich'in professor in the Department of Alaska Native Studies and Rural Development at UAF stressed the interdependence of coastal plain, caribou, Gwich'in culture, and intergenerational health. She left us with a vision of Gwich'in children running free mirroring caribou babies freely running in their birthing grounds.

Writer, actor, film director, and former Executive Director of the Gwich'in Steering Committee, Princess Daazhrai Johnson of Fairbanks, also stressed how little sense it makes to drill in birthing grounds. She left us with an audible impression--the Porcupine Herd's cows insisting, "Do not drill where I am having my calves."

Mr. Jeffrey Johns, an elder of Venetie, speaking his first language Gwich'in and then English, pled for the caribou babies. They must have the peace of the coastal plain to "grow bigger and stronger." From there the maturing calves travel to Arctic Village, to Venetie, to other villages. Gwich'in villages are where they are—across the far more recent U.S.-Canada border—because of the Porcupine Herd's traditional patterns, generation after generation of flows. "Please do not disturb them."

Ed Alexander, Gwich'yaa Gwich'in from Fort Yukon and co-chair of Gwich'in Council International, who "unilaterally condemn oil and lease sales," emphasized there is no place else on the continent of North America or anywhere like the coastal plain. It is world-renowned, unique in itself. It is, he warned, "un-ethical not to heed Gwich'in" in a "rushed process that may destroy our ways of life." It also goes against state and federal agreements and mandates.

This scoping process, then, must take into account the purposes, intents, and requirements of Alaskan and Federal laws regarding subsistence as mentioned above. This includes gathering and sharing related data, which has not yet been done. In doing so, however, the Gwich'in People and other Alaska Natives must not be treated merely as subjects of research, but as scientists themselves. The Gwich'in Nation and other Alaska Native Peoples know the Arctic, the coastal plain, the caribou, their own cultures, and their interdependent needs, obviously, far longer and far more intimately than anyone else. Required information on subsistence and coastal plain caribou must be gathered according to principles, for example, as

explained in Linda Tuhiwai Smith's blockbuster work, *Decolonizing Methodologies*. And, ultimately, oil and gas drilling may not go forward while cutting off subsistence interdependencies with the coastal plain.

Please submit Day 18 comment here: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)

Hey, especially for you who are registered AK voters, why not also adapt and send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>

In fierce love and grace, and, see you on Day 19,

Julianne

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P.P.S. And, if you happen to have twenty minutes for a longer read: Here is new a piece of mine, w/thanks to the Northern Alaska Environmental Center, that gives more context related to these 30-30 prompts: <https://medium.com/@northerncenter/far-away-and-close-training-for-arctic-refuge-alliance-f838648ffc8c>

\*Day 18 Comment Sources:

<https://law.justia.com/codes/alaska/1998/title-16/chapter-16-05/sec-16-05-094/>

<http://www.adfg.alaska.gov/index.cfm?adfg=subsistenceregulations.main>

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, Second Edition (New York: Zed Books, 2012).

June 2, 2018

Dear Vital 30-30 Allies,

Welcome to **Day 19** of our 30-30 Campaign! *This list keeps growing!* Thank you! *Please keep inviting folks to join in (see attachment)!*

Day 19 Update on Scoping Meetings: In addition to written comments, the Refuge leasing scoping process includes (too few) in-person public meetings. Click here for those [scheduled](#). (If interest is raised, the BLM may hold additional meetings in other places. Please encourage your friends in Alaska and country-wide.) **The next (so-far) scheduled scoping meetings are June 12 in Venetie, AK 10 am, Tribal Hall and June 15 in Washington, D.C., 4:30-9:00pm, National Housing Center (1201 15th St. NW).**

At the May 29 Fairbanks scoping meeting, several folks brought up how the drilling law breaches various agreements. We've now commented on the original intent of the Alaska National Interest Lands Conservation Act (ANILCA 1980) section 1002, including ANILCA section 810 on subsistence. We've also addressed the matter of Alaska's Statute 16.05.094 (1978) on subsistence. *Continuing this thread, today we'll talk about the Agreement Between the Government of Canada and the Government of the United States of America on the Conservation of the Porcupine Caribou Herd.* Next week, we'll aim to discuss the importance of the UN's Declaration on the Rights of Indigenous Peoples and Executive Order 13175 on "Consultation and Coordination with Indian Tribal Governments" (2000), the lack of a "no action" alternative for the coastal plain EIS as against NEPA's intent, and a call for a national security analysis.

**Submit Day 19 comment here:** [blm ak coastalplain EIS@blm.gov](#) with Bcc to: [jessicagirard11@gmail.com](#) (Reminder: You may cut and paste the below comment in whole or part and sign your name, adapt it, or spin off a new comment of your own.)

#### **Day 19 \*Comment Prompt:**

The Porcupine Herd generally winters within the the Northwest Territories of Canada and migrates north, including within Yukon Territory, to the coastal plain in Alaska in spring and back again—up to 3,000 miles annually. The caribou herd, not the imposed political boundary, determines where Gwich'in live. The Gwich'in's 13 villages and tribes—about 9,000 people—are spread along the Herd's traditional routes on both sides of the U.S.-Canadian border. In 1987, the U.S. and Canada crafted an "Agreement Between the Government of Canada and the Government of the United States of America on the Conservation of the Porcupine Caribou Herd." It was signed by the Canadian Minister of the Environment and the US Secretary of the Interior.

This Agreement recognizes the need for international cooperation in conserving the Porcupine Caribou Herd. It recognizes the importance of doing so for generations of Peoples

who depend upon and are responsible for the well-being of the Herd and its lifecycle. The objectives of the Agreement include appropriate actions by both the US and Canadian governments to “ensure that the Porcupine Caribou Herd, its habits and the interests of users of Porcupine Caribou are given effective consideration in evaluating proposed activities within the range of the Herd.” This includes the coastal plain of Alaska, which is the Herd’s traditional calving ground. This Agreement includes the promise that activities that will potentially affect the Herd or its habitat “will be subject to impact assessment and review consistent with” regulations of both countries. And, where an activity in one country is likely to have adverse consequences to the Herd, that country is to be consulted prior to a final decision on that activity.

Dana Tizya-Tramm, a Vutnut Gwich’in Councillor from Old Crow in the Northern Yukon, Canada traveled to the May 29th Fairbanks, AK scoping meeting. He also traveled to Washington, D.C. last year to testify in the Senate Energy Committee against opening the coastal plain to oil and gas activities. On the 29th, he testified that the U.S. process moving those activities forward “is a complete representation of the complete degradation of you democracy.” Contrary to public agreements and public will, drilling has been “pushed through.” “This is about money, this is about oil and gas, because it is definitely not about honoring agreements.”

From the U.S. Ed Alexander, Gwich’yaa Gwich’in from Fort Yukon and co-chair of Gwich’in Council International, who “unilaterally condemn oil and lease sales,” warned it was “un-ethical not to heed Gwich’in” in a “rushed process that may destroy our ways of life.” It also violates international agreements, he stressed.

Drilling in the coastal plain is a direct Canadian as well as U.S. issue involving international concerns, responsibilities, and agreements. The U.S. BLM’s scoping process must recognize the concerns, recommendations and needs of members of the Gwich’in Nation and others concerned in Canada. An April 20, 2018 Yukon-News article quotes the Environment Minister of Yukon, Pauline Frost, who is also MLA for Vuntut Gwich’in: “We most certainly support and firmly believe that development in the calving grounds is not sustainable and all the parties (in the Canadian delegation) have affirmed that,” she said. “We do also want to look at the Indigenous rights and the importance of the caribou to the people and the communities.”

A requirement of BLM's environmental review process on drilling in the coastal plain of the Refuge is to consider transboundary concerns. These concerns include not only adverse effects of drilling on the coastal plain, its caribou herd and the human beings and cultures interdependent with them, but also the very genesis of P.L. 115-97 as in violation of international agreements between the U.S. and Canada.

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**Hey, especially for you who are registered AK voters, why not also adapt and send daily comments directly to Senator Lisa Murkowski, Chair of Senate Energy and Natural Resources Committee, here: <https://www.murkowski.senate.gov/contact/email>**

In fierce love and grace, and, see you on Day 20,

Julianne

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\*Day 19 Comment Sources:

<https://www.yukon-news.com/news/gwichin-allies-vow-resistance-as-u-s-readies-anwr-drilling-leases/>

<https://cpawsyukon.org/porcupine-caribou/>

<http://www.treaty-accord.gc.ca/text-texte.aspx?id=100687>

Dear Beautiful 30-30 Allies,

Welcome to **Day 20** of our 30-30 Campaign.

On this third Sunday of our Campaign, I wish you special moments of rest, care for yourselves, your families, and the ground outside your doors.

You're doing really great. Our list keeps growing, and the comments are flowing. We'll be back at it tomorrow.

It's been a really full week for many of us. So, also, if you might have fallen behind in submitting comments, perhaps consider using today to catch up. The digest of prompts for Days 1-19 is attached in two forms: one is the full email, the other is just the prompts. Please use for comment submissions as you see fit.

I'll leave you with a June 2014 recording of the edge of the Arctic Ocean at Prudhoe Bay. This is about 100 miles west of the coastal plain of the Refuge. If it prompts a comment, of course, submit here, as ever: [blm\\_ak\\_coastalplain\\_EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)

In fierce love and grace, and, see you on Day 21,

Julianne

P.S. If you happen to have twenty minutes for a longer read, here is new a piece of mine-- w/thanks to the Northern Alaska Environmental Center: <https://medium.com/@northerncenter/far-away-and-close-training-for-arctic-refuge-alliance-f838648ffc8c>

The Gwich'in Steering Committee [GSC] was formed 30 years ago in 1988 after reaching consensus in their traditional way. The GSC organized to speak with a united Gwich'in voice against oil and gas drilling in what the U.S. Government calls the Coastal Plain (perfunctorily, the 10-02 area) of the Arctic National Wildlife Refuge. The Coastal Plain is a 110-mile long and relatively narrow twenty to forty-mile-wide band of tundra between the Beaufort Sea and Brooks Range in northeastern Alaska. This is part of a wider Arctic region that spans northeast Alaska and northwest Canada in which Gwich'in People have lived for millennia entwined with caribou.

Gwich'in People have long called the Coastal Plain "Iizhik Gwats'an Gwandaii Goodlit" or "the sacred place where life begins" because it provides a sheltered calving ground for the Porcupine Caribou Herd, upon which their People depend nutritionally for 80% of their diet, as well as spiritually and culturally. This caribou nursery ground is so sacred that Gwich'in people do not even enter it themselves, not even in times of famine.

For 30 years, the GSC has been presenting their case against incessant fossil fuel threats before U.S. Congress, the United Nations Special Rapporteur on Indigenous Peoples, and public hearings. Article 1 of the International Covenant of Civil and Political Rights, ratified by the U.S. Senate, reads in part: "*...In no case may a People be deprived of their own means of subsistence.*"

Drilling in the Coastal Plain—the sacred place where life begins--would violate Gwich'in traditional practices and, at a particularly sensitive time in their life cycle, disrupt the caribou upon which Gwich'in People depend. Drilling would deprive the Gwich'in People of their right to continue their own way of life, and endanger their very future.

As the current Gwich'in Steering Committee Chair, Bernadette Demientieff, wrote in an April 24 *Fairbanks Daily News-Miner* Op-Ed:

"Drilling in the Arctic Refuge will slice through the heart of these sacred lands, the heart of my people. The push to drill in the coastal plain of the Arctic Refuge is a direct threat to my people. It is an attack on our culture and way of life.

Let me be clear. The Gwich'in, and all who stand with us, will fight to protect this sacred space. We will fight in every hall, every hearing, every election, every courtroom and every place of power; we will fight every step of the way."

I am one of those who stand with the Gwich'in, for their rights.



A basic principle of democracy is that those who are affected by a decision get an equitable say in making that decision. Implicit in this principle is the ability to understand and be understood, which requires translation of languages for those who don't speak the same one. Those most directly affected by Coastal Plain drilling plans are Alaska Natives—particularly the Gwich'in Nation—who have long called this place "Iizhik Gwats'an Gwandaii Goodlit" or "the sacred place where life begins" because it provides a sheltered calving ground for the Porcupine Caribou Herd they depend on nutritionally, culturally, and spiritually. Several hundred people speak Gwich'in. Iñupiat groups have also inhabited the Arctic Refuge region for millennia with lifeways directly and intimately tied to this area. Several thousand people speak Inupiaq. At the very minimum, all materials pertaining to the leasing of and drilling decisions within the Coastal Plain must be translated into these two languages.

Furthermore, this scoping process and all decisions pertaining to Refuge uses need to honor the cultural heritages of thousands of speakers of other first languages within four Alaska Native language families, not to mention (as we are talking about federal land) many speakers of other Native languages countrywide.

In addition to the practicalities of communication, the U.S. Government must translate languages out of respect for indigenous peoples. This respect must acknowledge wrongs to many tribes whose children were forbidden to speak their first languages in schools in abusive projects of colonization and cultural "assimilation." We must not continue those abuses, but all the more make efforts to honor the sovereignty and cultural heritages of Native Nations.

In 1867, the U.S. government payed Russia a few cents per acre for lands never ceded by Alaska Natives, including Gwich'in People, to either country.

In 1971, the Alaska Native Claims Settlement Act [ASCSA] was signed by President Nixon to resolve land claims impeding Trans Atlantic Pipeline System construction. The Act "transferred" about 44 million acres—about 1/10 the lands historically occupied by Alaska Native tribes—and \$962 million to 12 newly formed Alaska Native development corporations. These corporations are for-profit and largely invested in the Alaska oil industry. Tribal members are stockholders and get annual dividends.

In the case of the Refuge, the for-profit corporations, particularly the Arctic Slope Regional Corp, are pitted against sacred tribal values and sovereignty. It remains the case that tribes have sovereignty, not the corporations. In the words of Gwich'in Steering Committee Executive Director, Bernadette Demientieff, "Corporations don't speak for us." Yet, those corporations have the ears of the Alaska congressional delegation over those of the Gwich'in People. There is also large and growing distrust of oil and gas companies, their promises, and the risks to land and life among other Alaska Native tribes versus Native Corporations. In the words of Eyak Athabaskan subsistence and commercial fisherman Dune Lankard, "There's a large and growing concern among Alaska natives who are standing up against more oil and gas drilling in Alaska. Native people make up approximately 17 percent of Alaska's population—and the fact is that ANCSA corporations don't truly represent the indigenous people of Alaska. By law, they represent their corporate self-interests. But in reality they don't speak for those of us coming together to save what remains of our wild ands and irreplaceable subsistence way of life."

The law legalizing oil and gas drilling in the Refuge, P.L. 115-97, was passed disregarding tribal sovereignty. This continues a U.S. government legacy of disrespect and injustice and is deeply disturbing with regard to upholding democratic values of this country. Extra effort must be made in this scoping period to ensure hearing all Alaska Native voices in ways that matter. This should include adding many more public meetings throughout the state.

Section 1003 of the 1980 Alaska National Interest Lands Conservation Act designated 8 million acres surrounding the Coastal Plain wilderness and created the larger, 19.6 million acre Arctic Refuge, prohibiting oil and gas leasing and development unless authorized by an act of Congress. When Congress passed P.L. 115-97 authorizing drilling in the Coastal Plain, they did so legally. They did not, however, do it out in the open, democratically.

Alaska Senator Lisa Murkowski, Chair of the US Committee on Energy and Natural Resources, arranged to attach the drilling legislation to a bill that could not be filibustered and would require only 50 votes. The \$1.1 billion federal share of Coastal lease sales projected over the coming decade thus became a budgetary line item appended to the 2018 tax bill. The senator admits she did this quietly to avoid triggering opposition.

In passing this law, Congress slyly disregarded the Gwich'in Nation. Along with that morally and democratically unacceptable disregard, Congress also ignored the wills of seventy percent of registered U.S. voters who are against Refuge drilling (including a majority of Republicans), according to October 2017 research conducted by the Yale Program on Climate Change Communication.

At the very least, in addition to more public scoping meetings across Alaska to give Alaska Natives and other Alaskans voice, open democracy demands scheduling more public meetings nationwide.

Ultimately, P.L. 115-97, though legal, does not represent the will of the Gwich'in Nation and other Alaska Native sovereign tribes who would be most affected by drilling nor the will of most Americans. This law must be repealed. I call on Congress to quickly advance measures to repeal P.L. 115-97, and to replace it with legislation e.g., wilderness area designation that would defend the Coastal Plain against commodification and extraction and for its sacred, ecological, and cultural values.

The Gwich'in People are Caribou People. They are entwined nutritionally, spiritually, and culturally. Eighty percent of Gwich'in peoples' diet is caribou. Their stories and life ways, the places they live are all shaped by the Porcupine Caribou Herd, including the Herd's migratory patterns.

The Porcupine Caribou Herd generally winters within the Northwest Territories of Canada and migrates north to the coastal plain in Alaska in spring to birth and nurse their calves, then, heads back south again—up to 3,000 miles annually.

Caribou cows with calves are particularly sensitive. They will move as much as a mile-and-a-half away from human disturbance. Within the relatively narrow sweep of coastal plain there is not much alternative space into which displaced cows could move their young. This is especially relevant to the misleading claim made by Senator Murkowski and the whole Alaska congressional delegation. They insist that oil and gas mining will be environmentally “responsible” and limited to 2,000 acres.

In fact, under the P.L. 115-97, the ground calculated in that 2,000-acre limit includes only airstrips and the area actually touched by piers holding up pipelines. That 2,000 acres does not take into account the amount of land that would be strapped under a sprawling network of pipelines and “temporary” roads. Seismic evidence suggests any coastal plain fossil hydrocarbons would not be in one big well (as in Prudhoe Bay), but are likely widely dispersed. Accessing them would, all the more, requiring a spidering network of infrastructure. And, even before the roads, pipelines, and facilities got built, the industry would send in a fleet of fifty-six pound “thumper trucks” driven in grids spaced at  $\leq 1/2$  mile to update seismic testing. Additionally, millions of gallons of water for drilling activities would be drained from Arctic rivers. Along with the threat of oil spills, the chemical brews also required for drilling would become waste—likely toxic—injected under the permafrost, the same permafrost that is melting due to climate change from burning oil and gas. Of course, this is the very same permafrost that has been supporting the coastal plain soil and vegetation supporting caribou giving birth to their calves supporting Gwich'in People and culture for millennia.

How could drilling in the coastal plain possibly be done “responsibly” given these interconnected ecological and cultural realities, which the scoping process must fully take into account?

Perhaps this poem by rap artist AKU-MATU (<https://www.allisonwarden.com>) will speak to your spirit:

she sings ceremony

atop the mountain

resetting cellular memory

a power reclamation song

(a

moose

holds space

nearby,

hidden)

she gives an offering

the wind

extracts

debris from her heart shields

(dissolution dance)

she

returns

to

her center

she

becomes

volcano

The bill legalizing drilling in the Refuge was slyly passed by Congress without heeding the voices of the Gwich'in Nation and other Alaska Natives--those who will be most affected--nor the will of most Americans. Adding insult to injury, the BLM is rushing the implementation of P.L. 115-97.

This law, already written aggressively, *requires* the BLM to hold at least two lease sales within ten years, the first before 2022. The Bureau intends to move even faster than that. The Bureau intends to hold the first lease sale in 2019.

How can the Bureau possibly fulfill their duties to listen responsively to concerns raised--in writing and in person--by Alaska Natives, other Alaskans, and people all across the country in such a short time? How can the Bureau possibly study and address the many concerns collected throughout this scoping period in a mere matter of months? How can a thorough scientific review be made of all the likely and complex causes and consequences of proposed drilling activities take place within a year or less?

Listening takes time. Study takes time. Deliberation takes time. Not taking due time for due process is democratically erosive, culturally exclusive, and environmentally reckless.

Moving at quick speed also belies the deceit in Senator Murkowski's promise to "do it right." What could "doing it right" possibly mean under the imposition of the law and now such impatience to implement it? This is not right. In real terms, such haste means danger to the coastal plain, the Porcupine Caribou Herd and Gwich'in lifeways, to climate habitability, and to values a large majority of Americans hold dear.

Before P.L. 115-97, the coastal plain was the only five percent of the North Slope (the land north of the crest of the Brooks Mountain Range and between Canada and the Chukchi Sea) of Alaska protected by statute *from* drilling. It was a refuge *from* surrounding extractive uses. Put another way, it was the only five percent protected *for* non-commodified, non-industrialized life, including the Porcupine Caribou Herd's calving entwined with the nutrition, spirituality, and culture of the Gwich'in Nation.

The new law assumes coastal plain lease sales will raise \$2.2 billion over the next decade. Half of this is marked for the federal government to offset tax cuts, the other half to fund Alaska. Based on recent bids for leases elsewhere in the North Slope, this government accounting is a ten-fold overestimate of coastal plain leasing income. Leasing revenue over the next 10 years would more likely add up to mere millions of dollars. And that depends on whether oil and gas companies decide to go forward at all in such a risky business. Drilling in the arctic is more expensive and tricky than elsewhere and the threat of sunk costs is real.

In terms of oil revenue, the high-end projected total spread across the forty year presumed life of presumed coastal plain oil fields might total \$296 billion, with another \$175 billion of funding for Alaska.

The total dollars projected, even at inflated estimates, would not pay off even half this current year's federal budget deficit. For Alaska, the money would not cover even a single human generation's worth of annual state budgets. And this is without taking into account other costs—including increasingly expensive climate warming consequences to food security, land and human health, and infrastructure across multiple generations.

It turns out, however, that such so-called economic externalities are not actually external to robust, durable economies, but are inseparable from them. Enough is enough. I call for an accounting of the worth of the coastal plain that regards the foundations of flourishing peoples—particularly Alaska Natives. I call for an accounting that respects other-than-monetary valuations of what is non-negotiable for life--particularly conditions of health, including long co-evolved soils, waters, plants and animals in self-renewing relations with a habitable global climate.

There is an old story from chapter 25 of the book of Genesis that relates to oil and gas leasing in the coastal plain. A starving hunter named Esau agrees to sell his birthright to his stay-at-home brother Jacob for a bowl of stew.

Of course, fossil hydrocarbons are not food. And, the partnership of politicians and industry who have undemocratically, via P.L. 115-97, legalized oil and gas drilling in the Refuge are not planning to sell their own but others' birthright. That is immoral. In particular, these self-appointed authorities are planning to sell the birthright of the Porcupine Caribou Herd upon which Gwich'in nutrition and life ways depend. They are also planning to sell out the rightful will of a large majority of the U.S. public who also do not want this federal land to be drilled. That is undemocratic. Moreover, the intended exchange of land and oil for money and energy would have generational consequences for a very short-sighted, moreover, destructive gain. This is imprudent.

The actual U.S. federal oil recovery calculations go something like this. According to average figures from the 2018 Congressional Research Service report, "Arctic...Refuge: An Overview," the estimated yield of the presumed coastal plain oil fields over the projected forty-year duration of their productivity might equal over seven billion barrels of oil. This would amount to perhaps a single year's supply for the U.S. at current use rates, although P.L. 115-97 also does not prohibit export of the Refuge's oil and gas. The report also finds it unlikely, at current values, that coastal plain natural gas would be economically recoverable.

Scientific evidence indicates a high likelihood that drilling would harm the Porcupine Caribou Herd--who for millennia, entwined with Gwich'in People--have depended upon this ground. Those consequences would be palpable across multiple generations, if not irreversible. The coastal plain is a land of many other kinds of beings, of beauty and mystery that many U.S. voters, though they may never setting foot in it, want to defend for itself. Evidence also indicates that at least 80% of already proven reserves of fossil hydrocarbons must stay underground for there to be a reasonable chance of staying below the 2 degree C threshold global temperature rise, the estimated threshold of catastrophic climate change danger. Exploration and drilling for additional oil to burn is contrary to the health and safety of everyone.

How does it make sense to drill in the coastal plain in light of how immoral, undemocratic, and imprudent it would be?



The Alaska congressional delegation wants their state and country to believe that drilling in the Refuge's coastal plain will provide jobs, economic growth, and generations of energy independence. These claims must be examined.

On energy independence: The law legalizing oil and gas in the Refuge, P.L. 115-97, does not prohibit the export of coastal plain yields. And, even if burned in the U.S., projected oil yields would power only about one year of current U.S. energy demands.

On economic growth: Based on recent bids in the North Slope, leasing sales held over the next decade would not even generate the \$2.2 billion claimed in the tax bill. The estimated revenues from oil and gas over the estimated 40-year duration of field productivity would not pay off even half of this year's federal budget deficit and would not fund Alaska's budget for even a single generation. Moreover, the possibility of sunk costs is real as drilling in the Arctic always comes with additional expenses and risks. At the same time, there is a growing global movement of institutions divesting from the fossil fuel industry, including lenders like the World Bank, and reinvesting in decarbonized energy innovation. Because of global climate change the demand for oil and gas must and will fall. Additionally, financial calculations have failed to account for increasing costs of slumping infrastructure, moving villages, and more illness as consequences of intensifying climate change due to burning fossil fuels.

On jobs: While oil industry does provide jobs, these would last only for the 40-year estimated durability of the presumed oil field, or less, as oil demand drops. Meanwhile, despite the recent U.S. withdrawal from the Paris Agreement, the U.S. has been seeing explosive growth in renewable energy jobs with a far more extensive outlook. The fact that the EU and China are outpacing the U.S. should help motivate the U.S. and Alaska to move forward more competitively. Wind industry jobs are already double those of coal, and solar employs many more. Alaskan communities already are moving forward in renewables as discussed in the recent report "Beyond Fossil Fuels" supported by the Northern Alaska Environmental Center and Greenpeace- <https://www.greenpeace.org/usa/wp-content/uploads/2017/10/Arctic-Report-2017-10-13.pdf>. While Scientific American ran an article last year highlighting how remote Alaskan communities are cutting edge for integrating renewable energies into power grids-<https://www.scientificamerican.com/article/what-rural-alaska-can-teach-the-world-about-renewable-energy/>. And, the Cold Climate Housing Research Center in Fairbanks is another example of Alaska innovation, brim with possibility supporting invention, building, and selling re/generative energy systems—providing jobs at each step of the way.

We must examine the claims of benefits upon which the Alaska delegation stake their argument for drilling in the Refuge. The claims are not supported by evidence. Should drilling activities based on falsehoods—ones that would move Alaska and the U.S. backward--still go forward? Should everyone lose—Gwich'in and other Alaska Natives, as well as other Alaskan residents and nationwide—to support the lost and dangerous cause of fossil fuel industry? I think not. It is time to shake free. It is time to look ahead.

Alaska's Senator Lisa Murkowski, Chair of the US Committee on Energy and Natural Resources, who secreted the coastal drilling authorization law into the tax bill, is one of a number of politicians lately delivering a schizophrenic message on climate change. The message is this: Climate change is real and destructive—including undermining millennia of conditions supporting Gwich'in and other Alaska Native lifeways. Climate change is caused mostly by carbon emitted from burning oil and gas. Yet, we will keep on mining and burning fossil hydrocarbons even though we have better options. We can keep on burning oil and gas and protecting the "environment," Murkowski says.

This is not the talk of honest and/or healthy minds. This sort of argument must be diagnosed as illogical reasoning as part of this scoping process.

In fact, on December 12, 2015, most of the world united on the Paris Agreement to curb mounting risks by committing to limit global temperature rise this century to 1.5-2 degrees Celsius above pre-industrial levels. Earth's temperature has risen approximately .85 degrees Celsius since 1880, already half of the maximum.

According to the IPCC Report, remaining below a two-degree rise will require keeping atmospheric carbon dioxide (eq) concentrations below 450 ppm in 2100. This will require reducing global greenhouse gas emissions by 40 to 70% of 2010 levels by 2050, and bringing "emissions levels near zero or below" by the end of this century.

According to the International Energy Agency, carbon dioxide from fossil fuel combustion contributes almost 70% of total global greenhouse emissions from human activity. Keeping carbon dioxide concentrations down, therefore, as the IPCC Report states, will require phasing out fossil fuel power generation by the end of this century. This means keeping at least two-thirds of proven fossil fuel reserves under the ground. Avoiding climate catastrophe requires a different global investment landscape. It requires shifting hundreds of billions of dollars to low-carbon ventures, stranding investments left in fossil fuels.

Drilling in the coastal plain is economically as well as prudentially and morally senseless. It is unwanted by a large majority of registered U.S. voters. It is unwanted by those who it would be most directly affected, the Gwich'in Nation whose lifeways are entwined with the caribou for whom this lifescape is for calving, sacred.

This scoping process must recognize the dangerous illogic supporting the will to drill in the coastal plain. We must respond in defense of healthy lands, waters, cultures, and minds and truly durable economies. We must find the legal, just avenues for keeping any oil and gas that might be found in the coastal plain in the ground.

On May 9, the Gwich'in Steering Committee posted a letter asking "oil and gas companies, and the banks that fund them, to stand with the Gwich'in Nation by not initiating any oil and gas development in the Arctic Refuge." Doing so, they argue, would be wrong because it would ruin sacred land, harm caribou, erode Gwich'in culture entwined with them. It would be wrong because burning more fossil fuels would further intensify climate change, undermining Arctic land health and human health as well as economic conditions. The Gwich'in Steering Committee and more than 100 institutional signatories on their letter emphasize that the brands of any oil company or bank supporting drilling in the Arctic Refuge face "enormous reputational risk and public backlash." Doing so also would be an "irresponsible business decision," they stress, because the world is transitioning away from fossil fuels to decarbonizing energy innovations (<http://www.alaskawild.org/wp-content/uploads/2018/05/Corporate-Investor-Letter-Group-Statement-5-14-2018.pdf>)

This Gwich'in statement was supported by a May 14 letter signed by investors representing \$2.52 trillion in assets. These investors "oppose any efforts to develop oil and gas" in the Refuge. They "strongly urge oil and gas companies, and the banks that fund them, not to initiate any oil and gas development in the Arctic Refuge." The investors' letter details climate, financial, and reputation risks of pursuing such a "speculative fossil fuel source" accompanied by devastating ecological and human rights consequences that must not be allowed.

Yesterday's news reported that the likewise adamantly contested proposed Pebble Mine project lost a major investor. This was thanks in no small way to public pressure illuminating the rightness of prioritizing the health of waters, fish, land and people--the foundation of durable economies--over destructive mining for short-term corporate profit.

Leasing the Refuge for drilling is a venture likewise destined to fall apart. The BLM should not ignore the informed and firm voices of Gwich'in and other Alaska Native tribes and more than 100 organizational allies with Gwich'in against coastal plain drilling. The BLM must not ignore potential investors as well as the will of a majority of U.S. registered voters. The BLM dare not be so gravely irresponsible.



Early May 2002, Arctic National Wildlife Refuge, Alaska. Pregnant female caribou from the Porcupine River herd migrating over the Coleen River in the Arctic Refuge, on their way to the coastal plain for calving.

<http://www.subhankarbanerjee.org/photohtml/arctic-photo-white-02.html>

Today is Memorial Day. What is the liberty the U.S. has told ourselves we've fought for and won?

*Land of the Free* by Pulitzer Prize-winning author Archibald MacLeish was published in 1938 amid the Dust Bowl. "For a hundred and fifty years we've been telling ourselves," MacLeish wrote, "We told ourselves we had liberty... We told ourselves we were free because we said so..."

With the land blown away, people starving, having to move, he continues, "Now we don't know./ We're wondering."

"Maybe the constitution assured us our liberties," MacLeish writes, "But tell the six-year cotton-tops in Texas/ Canning the crawfish in ten cent cans—Heading the shrimps because the law can't stop it...tell the cotton choppers..." Tell the Lenape People, the Sioux, the Navajo, the Inupiat, the Gwich'in Nations.

"Maybe we thought," suggests MacLeish, "because the land went on/ Liberty went with the land: there was always liberty:/ There was all outdoors to be liberty...// There was always the forest ahead of us opening on..."

But, now we know, there is an end to the forest, there is an end to fertile soils supporting wheat, there is an end to clean water and a reliable climate, there is an end to Arctic coastal plain, caribou herds and salmon, there is an end to liberty that ends when the land ends along with lands' peoples.

If the BLM stands for the liberty that U.S. soldiers have lived and died for, the BLM must stand for its foundation—for the land, for the coastal plain. The coastal plain of the Refuge is a unique and precious lifescape upon which human lives depend. Healthy land inseparable from a habitable climate is the lifeblood of Gwich'in People. It is their freedom. It is the freedom, in the U.S., we all stand for.

Bernadette Demientieff, executive director of the Gwich'in Steering Committee said this in an interview for "On Call" on May 23 (<http://kalw.org/post/gwichin-nation-resisting-drilling-arctic-refuge-matter-survival?platform=hootsuite#stream/0>):

*My elders are my scientists. They have been living in this area a lot longer than any body else. And, when they say this is the wrong thing to do, when they say that our way of life is at risk, I'm gonna take their word before anybody else's. They know our animals, they know how, they know that...[sobs] I'm sorry...I'm just trying to really protect our identity as Gwich'in, and our way of life. And, it's all connected. It's connected to the land, to the water, to the animals. And, it's scary to think that, you know, we're having people making decisions about our future, and they're not even involving us. We're adults. We are, you know, one of the First Nations of this country. And, they're just coming in demanding changes, and tearing apart our homelands. And, that's just not ok.*

It's not ok, in the first place, that this law legalizing drilling in the coastal plain passed without consultation with the Gwich'in Nation and other Alaska Native tribes—those most directly affected.

It's not ok that this law was purposely passed quietly as a rider on the tax bill, and not out in the open. It is not ok that this law passed against the will of 70% of U.S. registered voters.

It's not ok, that the scoping process is happening in such haste and with such minimal outreach. Today, in Fairbanks, one of merely six public meetings scheduled by the BLM is to take place. There is another in Anchorage tomorrow. There is one in Washington D.C. on June 15. There have been four scheduled in Alaska Native—Inupiat and Gwich'in—villages: Kaktovik, Arctic Village, Utqiagvik, and Venetie. This is not enough. There should be public meetings, at least, in all thirteen Gwich'in villages whose ways of life depend on the Porcupine Caribou Herd who depend on the coastal plain as their nursery. There should be public meetings in all 33 coastal villages already dealing with thawing permafrost, rising seas, and erosion, as well as declining food security, connected with climate change from burning fossil fuels. The coastal plain is also U.S. federal land. There should be meetings not only in D.C., but outside Alaska in all the other 49 states.

The narrow value of fossil fuel profit driving drilling in the coastal plain also is not ok. It is not ok that this harmful industry and a few politicians be allowed to talk over the knowing voices of Gwich'in People and over most of the rest of us in the U.S. It is not ok to trample democratic process and values that hold us together as human beings—including respect for elders, food security, land and human health, sacred beauty, and the flourishing of future generations. These are responsibilities, as Bernadette notes, that Gwich'in take seriously. These responsibilities also belong to all of us. The BLM scoping process must uphold the capacities of the Peoples of this country—foremost the First Nations who know the land better than anyone—to carry out their responsibilities.

This scoping period is crucial for giving voice to people. But, voice must include both chances to give accounts of ourselves as well as ways to know listening is happening. Having a voice means that our accounts matter in relation to advancing goals and living values.

At the scoping meeting in Fairbanks last night, Dana Tizya-Tramm, a Vutnut Gwich'in Councillor from Old Crow in the Northern Yukon, Canada said, "I am going to use my voice today. My people were first to be here...this voice has travelled to me" across many generations of ancestors. In an October 25, 2017 CBC Yukon interview, Tizya-Tramm said, "the land speaks for itself but for those who cannot hear, the Gwich'in will speak even louder." The Refuge process has, he said, represented the "complete degradation of your democracy. This process has not upheld "free, prior nor informed consent" as required by the UN Declaration on the Rights of Indigenous Peoples.

Bernadette Demientieff, Executive Director of the Gwich'in Steering Committee from Fairbanks, Alaska, said that she had requested an extension on the scoping period from BLM, but had not heard back. She would like an answer. "We're not asking...for schools...jobs...We're asking to live as we always have."

Steve Ginnis, Gwichyaa Zhee Traditional Chief from Fort Yukon, Alaska, stressed that the process to open the Refuge was unfair. The Gwich'in would be most affected, yet they had never been invited to meetings about it, never were directly consulted. "In my worldview," he said, "that's not a democratic process...[that is] ramming through...We're the ones that are going to pay the price for this—big time...We are talking about our People's long-term survival."

Rhonda Pitka, First Chief of the Beaver Village Council and Vice Chair of the Council of Athabaskan Tribal Governments, said the Council chiefs had been requesting meetings as well as translation of scoping and other related materials into Alaska Native languages, but this request had not been respected. She "strongly opposes development in the Refuge...coastal plain."

Adeline Raboff, an author in Fairbanks, said, as a Gwich'in person and also a member of this world--as we all are—one meeting after another, year after year, these continual demands to defend land and lifeways are "innervating." The energy dominance "manifestation of Manifest Destiny," she says, this attitude that means "destruction of everything in its path..this has got to stop." We must "find another way."

For decades, Gwich'in and other Alaska Natives have been fighting, and a majority of U.S. voters have been saying "no" to drilling in the Refuge. Who is listening? How will we know?

As an Inupiat member of the Caribou Clan (whose name, unfortunately, I missed), asked BLM representatives last night: "How do you plan to...catalogue this data?" How will our voices count in this scoping process? How will we be able to know that they count?

The Fairbanks meeting gave time and space for some voices, but not nearly enough. There were at least 30 people lined up at the mic when the BLM representatives ended the meeting at 9pm:

Each of those people requested another scoping meeting in Fairbanks, as well as meetings in all villages that would be affected by leasing and drilling.

We also requested meetings outside in each of the U.S. states, since we also are talking about federal public land.

We also requested an extension of the scoping period. For instance, Rhonda Pika explained that being there last night meant missing helping her grandmother set up fish camp. She recommended at least a 120 day extension to cover much of the fishing season.

We also requested translations of all information into and testimonies from Native languages through this process.

We need to know—all of us—that BLM is listening to the vast majority of voices last night who raised concerns and opposition to leasing and drilling in the Refuge. BLM must make clear that our representatives, that the administration, are listening to us.

We need to know—all of us—how BLM is listening to those who would be most directly affected by leasing and drilling in the Refuge—that is, Gwich'in People and other Alaska Natives. BLM must make clear that their people are listening to Gwich'in People and other Alaska Natives.

We need to know—all of us—how BLM is listening to those outside, in the other 49 states. BLM must make clear that our government administrators are listening to the public concerning how public lands are treated.

This scoping process must be extended and must also include more times and spaces for people to speak.

This process must not allow the oil and gas industry to drown out the voices of real people and the land that speaks.

This process must not allow the values of Manifest Destiny to overshadow the voices of real people and the land that speaks.

Show us that our voices count—that our government is our government. Show us that our government is for each and all—for land that is not free of destruction is not the land of the free. Show us that our government is not for corporations, as Misty Nickoli, Denaa of the Gaath Doh (Kaltag) and Tsimshian of Metlakatla, challenged last night, but is for communities and their members.



The Alaska National Interest Lands Conservation Act of 1980 (PL 96-487 aka ANILCA), in effect, expanded the pre-existing 8.9 million-acre Arctic National Wildlife Range, which included the coastal plain, to the 19.6 million-acre Arctic National Wildlife Refuge. All of the original range except the coastal plain was designated “wilderness area” because of potential oil and gas underneath it. The destiny of the coastal plain has been contested ever since.

The coastal plain is also sometimes called the 1002 area because Section 1002 of ANCILA applies to it. Section 1002 calls for “Arctic National Wildlife Refuge Coastal Plain Resource Assessment.” At the Fairbanks Scoping Meeting of May 29, 2018, James Warren, a retired English Professor gave a professional reader’s reading of this section. First, Section 1002 calls for a “comprehensive and continuing inventory and assessment of the fish and wildlife resources of the coastal plain.” Secondly, Section 1002 calls for “an analysis of the impacts, of oil and gas exploration, development, and production.” This begs the question “impacts” on whom or what? The first part of this section sets up fish and wildlife as primary as does the requirement that authorized exploratory activities be done in a way that “avoids significant adverse effects on the fish and wildlife and other resources. The overarching Purposes of the Act, set out in Section 101, also make clear that the whom or what are fish and wildlife and “nationally significant natural, scenic, historic, archeological, geological, scientific, wilderness, cultural, recreational, and wildlife values,” which are for present and future generations’ “benefit, use, education and inspiration.” It is also the intent of this ANCILA “to provide the opportunity for rural residents engaged in a subsistence way of life to continue to do so.” This applies to the Gwich’in People who depend upon the Porcupine Caribou Herd who depend upon the coastal plain as their birthing ground as well as other Alaska Native Peoples.

According to this ANCILA, including with reference to the 1002 Section, oil and gas activities may proceed only if they can do so without adverse effects on the health of the coastal plain as a home for life. Oil and gas activities may proceed only if they can do so in accordance with the Section 101 Purpose of ANCILA (detailed in Section 810), including protecting subsistence needs of the area's interdependent Peoples.

For millennia, the Gwich’in People have depended—nutritionally, culturally, and spiritually--on the Porcupine Caribou Herd who birth on the coastal plain. Caribou make up 80% of the Gwich’in subsistence diet. As Bernadette Demientieff, director of The Gwich’in Steering Committee, stresses, “My elders are my scientists. They have been living in this area a lot longer than any body else. And, when they say this [oil and gas activities] is the wrong thing to do, when they say that our way of life is at risk, I’m gonna take their word before anybody else’s. They know our animals.” Additionally, institutionalized scientists report evidence that caribou cows with newborn calves are particularly sensitive to disruptions. They will move as many as 1.5 miles away from human disturbance. Within the unique coastal plain, which is relatively narrow, there is not much alternative space into which displaced cows could move their young.

BLM would need to be able to give highly certain evidence that oil and gas activities will not breach the purposes of ANCILA, which are primarily to protect fish and wildlife—caribou as well as musk oxen, polar bears, over 135 kinds of birds, plants, soils and the permafrost upholding them--and other natural values as well as cultural values, including traditional subsistence for present and future generations. There is already plenty of evidence that oil and gas activities and ANCILA’s primary purposes are not compatible. BLM must respect this evidence particularly taking into account the knowledge of Gwich’in and other Alaska Natives

who know this land better than anyone else and have been responsible to it for longer than anyone else.

At the May 29 scoping meeting in Fairbanks, AK, a local UAF anthropology Ph.D. candidate, Odin Miller, noted the need for the coastal plain EIS to recognize Alaska Statute 16.05.094. According to this law, the Alaska Fish and Wildlife Division of Subsistence must gather and share information on the details of state residents' subsistence needs. These are to include evaluation of "the impact of state and federal laws and regulations on subsistence hunting and fishing, and when corrective action is indicated, make recommendations to the department." These recommendations may include "amendment and appeal of regulations affecting subsistence hunting and fishing." This seems to resonate, as well, with ANCILA's purposes. According to the 1980 Act, oil and gas activities may proceed only IF they "avoid significant adverse affects on fish and wildlife" and "provide the opportunity for rural residents engaged in a subsistence way of life to continue to do so." Miller also noted that there are no data on the role of subsistence caribou hunting for the Gwich'in People in Alaska's Fish and Wildlife Division of Subsistence files. He recommended a minimum of three years of Porcupine Caribou Herd studies in relation to the needs of all villages dependent upon them.

I would like to add a call to respect the Gwich'in People's knowledge of their own needs and knowledge about the needs of the Porcupine Caribou Herd accumulated across thousands of years of interdependence. They knowingly insist that oil and gas drilling can not co-exist with their subsistence (as well as other spiritual and cultural needs). As Bernadette Demientieff, director of The Gwich'in Steering Committee, stresses, "My elders are my scientists. They have been living in this area a lot longer than any body else. And, when they say this [oil and gas activities] is the wrong thing to do, when they say that our way of life is at risk, I'm gonna take their word before anybody else's. They know our animals."

On May 29 we heard testimony after testimony of Gwich'in people and other Alaska Native neighbors to this effect, adamantly opposing oil and gas activities in the coastal plain. For example, Steve Ginnis, Gwichyaa Zhee Traditional Chief from Fort Yukon, Alaska, stressed the unwillingness to "be outsourcing resources on our land [as indeed, Alaskan lands have never been ceded by sovereign tribes to Russia nor the U.S.]," which are for "future generations...We are," he said, "talking about our people's long-time survival. I am very concerned about what's going to happen."

Dr. Jessica Black, a Gwich'in professor in the Department of Alaska Native Studies and Rural Development at UAF stressed the interdependence of coastal plain, caribou, Gwich'in culture, and intergenerational health. She left us with a vision of Gwich'in children running free mirroring caribou babies freely running in their birthing grounds.

Writer, actor, film director, and former Executive Director of the Gwich'in Steering Committee, Princess Daazhrai Johnson of Fairbanks, also stressed how little sense it makes to drill in birthing grounds. She left us with an audible impression--the Porcupine Herd's cows insisting, "Do not drill where I am having my calves."

Mr. Jeffrey Johns, an elder of Venetie, speaking his first language Gwich'in and then English, pled for the caribou babies. They must have the peace of the coastal plain to "grow bigger and stronger." From there the maturing calves travel to Arctic Village, to Venetie, to other villages. Gwich'in villages are where they are—across the far more recent U.S.-Canada border—because of the Porcupine Herd's traditional patterns, generation after generation of flows. "Please do not disturb them."

Ed Alexander, Gwich'yaa Gwich'in from Fort Yukon and co-chair of Gwich'in Council International, who "unilaterally condemn oil and lease sales," emphasized there is no place else on the continent of North America or anywhere like the coastal plain. It is world-renowned, unique in itself. It is, he warned, "un-ethical not to heed Gwich'in" in a "rushed process that may destroy our ways of life." It also goes against state and federal agreements and mandates.

This scoping process, then, must take into account the purposes, intents, and requirements of Alaskan and Federal laws regarding subsistence as mentioned above. This includes gathering and sharing related data, which has not yet been done. In doing so, however, the Gwich'in People and other Alaska Natives must not be treated merely as subjects of research, but as scientists themselves. The Gwich'in Nation and other Alaska Native Peoples know the Arctic, the coastal plain, the caribou, their own cultures, and their interdependent needs, obviously, far longer and far more intimately than anyone else. Required information on subsistence and coastal plain caribou must be gathered according to principles, for example, as explained in Linda Tuhiwai Smith's blockbuster work, *Decolonizing Methodologies*. And, ultimately, oil and gas drilling may not go forward while cutting off subsistence interdependencies with the coastal plain.

The Porcupine Herd generally winters within the the Northwest Territories of Canada and migrates north, including within Yukon Territory, to the coastal plain in Alaska in spring and back again—up to 3,000 miles annually. The caribou herd, not the imposed political boundary, determines where Gwich'in live. The Gwich'in's 13 villages and tribes—about 9,000 people—are spread along the Herd's traditional routes on both sides of the U.S.-Canadian border. In 1987, the U.S. and Canada crafted an "Agreement Between the Government of Canada and the Government of the United States of America on the Conservation of the Porcupine Caribou Herd." It was signed by the Canadian Minister of the Environment and the US Secretary of the Interior.

This Agreement recognizes the need for international cooperation in conserving the Porcupine Caribou Herd. It recognizes the importance of doing so for generations of Peoples who depend upon and are responsible for the well-being of the Herd and its landscape. The objectives of the Agreement include appropriate actions by both the US and Canadian governments to "ensure that the Porcupine Caribou Herd, its habits and the interests of users of Porcupine Caribou are given effective consideration in evaluating proposed activities within the range of the Herd." This includes the coastal plain of Alaska, which is the Herd's traditional calving ground. This Agreement includes the promise that activities that will potentially affect the Herd or its habitat "will be subject to impact assessment and review consistent with" regulations of both countries. And, where an activity in one country is likely to have adverse consequences to the Herd, that country is to be consulted prior to a final decision on that activity.

Dana Tizya-Tramm, a Vutnut Gwich'in Councillor from Old Crow in the Northern Yukon, Canada traveled to the May 29th Fairbanks, AK scoping meeting. He also traveled to Washington, D.C. last year to testify in the Senate Energy Committee against opening the coastal plain to oil and gas activities. On the 29th, he testified that the U.S. process moving those activities forward "is a complete representation of the complete degradation of you democracy." Contrary to public agreements and public will, drilling has been "pushed through." "This is about money, this is about oil and gas, because it is definitely not about honoring agreements."

From the U.S. Ed Alexander, Gwich'yaa Gwich'in from Fort Yukon and co-chair of Gwich'in Council International, who "unilaterally condemn oil and lease sales," warned it was "un-ethical not to heed Gwich'in" in a "rushed process that may destroy our ways of life." It also violates international agreements, he stressed.

Drilling in the coastal plain is a direct Canadian as well as U.S. issue involving international concerns, responsibilities, and agreements. The U.S. BLM's scoping process must recognize the concerns, recommendations and needs of members of the Gwich'in Nation and others concerned in Canada. An April 20, 2018 Yukon-News article quotes the Environment Minister of Yukon, Pauline Frost, who is also MLA for Vuntut Gwich'in: "We most certainly support and firmly believe that development in the calving grounds is not sustainable and all the parties (in the Canadian delegation) have affirmed that," she said. "We do also want to look at the Indigenous rights and the importance of the caribou to the people and the communities."

A requirement of BLM's environmental review process on drilling in the coastal plain of the Refuge is to consider transboundary concerns. These concerns include not only adverse effects of drilling on the coastal plain, its caribou herd and the human beings and cultures interdependent with them, but also the very genesis of P.L. 115-97 as in violation of international agreements between the U.S. and Canada.

It's been a really full week for many of us. So, also, if you might have fallen behind in submitting comments, perhaps consider using today to catch up. The digest of prompts for Days 1-19 is attached in two forms: one is the full email, the other is just the prompts. Please use for comment submissions as you see fit.

I'll leave you with a June 2014 recording of the edge of the Arctic Ocean at Prudhoe Bay. This is about 100 miles west of the coastal plain of the Refuge. If it prompts a comment, of course, submit here, as ever: [blm ak coastalplain EIS@blm.gov](mailto:blm_ak_coastalplain_EIS@blm.gov) with Bcc to: [jessicagirard11@gmail.com](mailto:jessicagirard11@gmail.com)