
From: Hayes, Miriam (Nicole) <mnhayes@blm.gov>
Sent: Tuesday, March 12, 2019 4:02 PM
To: Sean Cottle; coastalplainAR
Subject: Fwd: [EXTERNAL] Official Comment on EIS for Oil/Gas Leasing in the Arctic National Wildlife Refuge

Nicole Hayes

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----- Forwarded message -----

From: **Leila Pyle** <lpyle@live.com>
Date: Tue, Mar 12, 2019 at 2:47 PM
Subject: [EXTERNAL] Official Comment on EIS for Oil/Gas Leasing in the Arctic National Wildlife Refuge
To: mnhayes@blm.gov <mnhayes@blm.gov>

Hello,

My name is Leila Pyle and this is my official public comment on the proposed draft EIS for oil and gas lease sales on the Arctic National Wildlife Refuge coastal plain.

I would like to state that I wholly oppose any oil and gas development in the Arctic National Wildlife Refuge, and I am in support of Option A in the EIS: No action.

I am a young Alaskan raised on Kodiak Island, and I now live in Anchorage. I am white, of settler colonial descent. I also, as recently as one generation before me, come from a background of white conservationists. People who came to Alaska for ideals of wilderness and nature and to work on its public lands and Refuges. I am writing this because of that history, and because I stand against it, in pursuit of speaking the truth. I want to ask you, who work for the BLM and are perusing careers based on the idea of public lands: **What is the meaning of public land when it has been stolen in the first place?** It is places like the Arctic Refuge and the threat it is currently facing that expose this interconnected and dirty history of the white man's Alaska. For in America, in the colonial mindset, the myth of wilderness and the frontier have always gone hand in hand. And the so called "frontier" has always been, in reality, the frontlines of resource extraction, exploitation and genocide. But Alaska is not your Last Frontier. We are NOT your warehouse, as Governor Dunleavy seems to believe. This land is sacred.

I write in solidarity with the indigenous people of Alaska, especially the Gwich'in and Iñupiaq, whose lives and cultures are on the line for this oil that we DO NOT NEED. I hope first and foremost that you listen to and heed these voices. They speak the truth that will lead to a future Alaska for all of us.

I would like this comment to be recorded as a substantive comment on the grounds that the EIS inadequately addresses

issues of food sovereignty, subsistence rights, human rights, as well as climate change, and the impact that extracting even more fossil fuel would have on the overall global climate and specifically the arctic and Alaska. As a substantive comment there should be adequate follow-up as such.

I also ask that for the record this comment be translated into Gwitch'in and Iñupaiq.

Thank You.

Leila Pyle