

THESIS

“DESTINATION PINE RIDGE”: A LONGITUDINAL CASE STUDY OF BARRIERS TO COLLABORATION
IN CULTURALLY APPROPRIATE TOURISM INITIATIVES

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ABSTRACT

“DESTINATION PINE RIDGE”: A LONGITUDINAL CASE STUDY OF BARRIERS TO COLLABORATION IN CULTURALLY APPROPRIATE TOURISM INITIATIVES

According to Ross et al. (2011) there are many barriers to genuine collaboration and natural resource co-management between Indigenous groups and westernized government groups but do these barriers exist for partnerships with Indigenous groups in other realms? This thesis is a specific case study of a partnership between the Pine Ridge Area Chamber of Commerce, the National Park Service, and several other South Dakota entities involved with the region’s tourism industry. This partnership, as a strategy to increase tourism to the Pine Ridge Indian Reservation in South Dakota through education, has had to tackle many of the same barriers as Ross et al. (2011) argues exist for natural resource co-management attempts, but have also made significant achievements. A participatory epistemology and Pierre Bourdieu’s (2009[1977], 1991, 1986) concept of capitals elaborate the case study analysis. This partnership has a long way to go before it is truly and equally collaborative, and has to confront many barriers until Lakota knowledge is incorporated into NPS interpretation. It has, though, accomplished many important steps to facilitating a mutually beneficial partnership have been accomplished, as well as individual growth and understanding among the participants.

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INTRODUCTION

For over 100 years Native American Tribes across the United States have lost their land and resources in the creation of National Parks. This loss of land in combination with a long history of forced removal and violence at the hands of the United States government has created an unbalanced and at times violent contemporary relationship between Tribes, Parks, and governments across the country (Keller and Turek 1998; Spence 1999). These troubled relationships are revealed in racist perceptions and portrayals of Native Americans in some National Park Service (NPS) interpretations, and also by the lack of Tribal history and connections within NPS interpretations of National Park space and history (Keller and Turek 1998; Spence 1999; personal communication March 29, 2012; Ostler 2010).

The lack of incorporation of Tribal history in parks is especially apparent in the state of South Dakota where parks such as Mt. Rushmore, Wind Cave, Badlands, and Jewel Cave often disregard or abridge Oglala Lakota history in the area. The Oglala Lakota reside on the Pine Ridge Indian Reservation in southwest South Dakota (Appendix A). The state of South Dakota has eight Native American Reservations and the state's population is 10.1% Native American (Norris et al. 2012). This percentage places South Dakota in the top ten states with the highest Native American population. Even with a large percentage of Native Americans in the State the incorporation of Native American history and culture was limited in the tourism industry. The Pine Ridge Area Chamber of Commerce (PRACC) on the Pine Ridge Indian Reservation has been documenting the stories from tourists where the state's tourism providers deliver inaccurate and /or negative information about the Reservation and the Lakota (personal communication March 29, 2012). In 2009 PRACC initiated a partnership with tourism providers in the state to

start to address the perpetuation of negative stereotypes to tourists. They hope that changing these negative perceptions will improve the tourism industry on the Reservation.

The partnership, which is now in its third year, has encountered many barriers some of which were addressed successfully and others that continue to prevent genuine collaboration.

This thesis explores these barriers with the framework of genuine collaboration with Indigenous groups presented by Ross et al. (2011) in combination with Pierre Bourdieu's (1977) theory of capitals. This partnership adheres to a participatory epistemology and is historically contextualized which elaborates the source of the barriers and solutions.

THEORETICAL APPROACH

This thesis utilizes participatory theory, which will be discussed in the next chapter, in conjunction with Pierre Bourdieu's (1977; 1991) theory of capitals and the collaborative stewardship barriers model presented by Ross et al. (2011).

In 2011 a collaborative group of academics and practitioners published a book titled "Indigenous Peoples and the Collaborative Stewardship of Nature: Knowledge Binds and Institutional Conflicts". This book was a seminal contribution to the evaluation of collaboration and partnerships concerning resource management and the role of Indigenous communities and their knowledge. The authors argue that even with innovations and progressions in co-management and collaboration "Indigenous people remain excluded from decision making and are sometimes even denied access to their own resources" but instead of only providing critiques to the presented case studies, Ross and colleagues provided a framework for evaluating collaborative projects and a model for true co-management: the "Indigenous Stewardship Model" (Ross et al. 2011:9).

They begin their book with two chapters dedicated to the epistemological conflict between Indigenous and scientific knowledge by contextualizing this dichotomy historically and presenting contemporary interpretations and discussions of the significance of this dichotomy. In general they argue that Indigenous knowledge is "practical, knowledge that is context-bound practical, largely unspoken and unsystematic, often beyond challenge and deeply embodied rather than abstractly theorized" (Ross et al. 2011:38). This is in comparison to Western scientific knowledge which is "dominated by a positivist, reductionist, theoretically constructed, reliable, independently verified, narrowly applied, and heavily compartmentalized way of

understanding how the world works” (Ross et al. 2011:51). Although they make the argument for these general trends they are also careful to explain that these definitions are not all encompassing and there are outliers on each side. The table below details the general differences between Western/Scientific knowledge and Indigenous/Local knowledge on several epistemological topics (Table 1).

Ways of Knowing	Western/Scientific Knowledge	Indigenous/Local Knowledge
Knowledge framework	Compartmentalized and specialized; narrowly constituted in a single or limited range of paradigms.	Holistic and integrated; broadly constituted in a wide array of paradigms.
Knowledge holders	Individuals or small research teams develop and explore specialist research questions (often rather like a small-scale society); knowledge is objective – knowledge without a knower. Knowledge is ‘true’ because of the rigor of data-gathering and theoretical framework of the knowledge research.	Knowledge is subjective and belongs to an individual or group of specialists. Knowledge is shared asymmetrically (based on social relationships between individuals in a society) but able to all members of society involved in applying knowledge to solve practical problems. Knowledge is ‘true’ because of social status of the knowledge holder.
Knowledge format	Knowledge is impersonal, factual, data-rich, and deemed to be decontextualized from external and unrelated aspects of society and culture (although expectations and dominant paradigms can influence knowledge application).	Knowledge is culturally and spiritually embedded in a social framework.
Methodology	Rigorous, empirical, and objective methodology, based in quantitative data and requiring replicable experimentation within rules of logic. Knowledge is theoretically framed, abstract, and universalizing.	Experimental, empirical, and subjective, based in both qualitative and quantitative data and requiring ongoing experimental reinforcement. Knowledge is pragmatic, concrete, and local.
Methods	Quantitative, empirical, replicative, and experimental; all results must be empirically grounded.	Quantitative, qualitative, spiritual, experiential, replicative, and experimental. All results must be experientially grounded.
Transmission	Publication and peer review, rigorous debate and academic investigation/corroboratorion. Transmission is designed to inform other specialists, although interdisciplinary research is becoming increasingly common.	Oral (including song and dance) and reviewed by social peers, debated in social circles. Transmission is designed to inform other members of a social group.
Application	Problems are resolved by experimental research based on theories that are ‘true’.	Problems are resolved by application of knowledge that works in accordance with social and normative rules.
Knowledge structures	Institutional.	Social and spiritual.

They continue to argue that the history of colonization which resulted in the dispossession of land and some cultural practices from Indigenous peoples was supported by a Western scientific knowledge system. This history of privileging Western scientific knowledge is “creating a divide across which Indigenous ways of being could not pass. To this day, the scientifically constructed separation between Indigenous peoples and Western practice continues to mute the voices of Indigenous peoples” (Ross et al. 2011:92). The question then arises on how this situation can be remedied and the first step is recognizing the barriers to collaboration and the incorporation of Indigenous knowledge and epistemologies.

Although the book focuses on collaboration and co-management regarding natural resources, the evaluative frame and co-management model can be applied more broadly to all types of collaboration, partnerships, and co-management schemes that claim to involve Indigenous people and their knowledge. An example is to apply the barriers presented in Ross et al. to the Oglala Lakota Voices (OLV) partnership, which will be detailed in following chapters. The goals of this partnership include incorporating Lakota knowledge, history, and culture into interpretation and to promote the Reservation as a tourism destination. Pierre Bourdieu’s (1977) system of capitals further contributes to the discussion and explanation of barriers in evaluating the partnership.

Ross et al. (2011) describe fifteen barriers to collaboration, eight epistemological barriers and seven systemic or institutional barriers. These barriers are easily reworded to apply to the OLV project. Table 2 below details this translation:

Table 2: Barriers from Ross et al. (2011:96-7) with Translation for the Oglala Lakota Voices Project

Epistemological Barriers		
Ross et al. Barrier	Ross et al. Description	Translation for the Oglala Lakota Voices Project
(A) Indigenous Knowledge (IK) Not Recognized	There is a lack of recognition that IK once had a place in natural resource management	There is a lack of recognition that IK has a place in NPS interpretation and in the South Dakota tourism experience
(B) Narrow Definitions	Narrow definitions of concepts of 'tradition' and 'custom' reduce opportunities for recognition of IK in modern communities	Narrow definitions of Lakota culture, history, and the Reservation reduce opportunities for recognition of IK in tourism related partnerships
(C) Non-validation of Indigenous Knowledge (IK)	Indigenous peoples' expertise and connection to the land or seascape are not deemed to have been 'proven' to the satisfaction of scientists and resources management bureaucrats	The Lakota's understanding of their own culture and history is not deemed to have been 'proven' to the satisfaction of tourism entity representatives
(D) Translation of Indigenous Knowledge (IK)	Indigenous peoples are required to translate their knowledge into frameworks that are widely understood by scientists and resource managers	Indigenous peoples are required to translate their knowledge into frameworks that are widely understood by organization leaders and Western systems of knowledge sharing
(E) Social/spiritual expression	When knowledge is expressed in a social or spiritual, rather than a scientific, framework, scientists often find the relevance of such information challenging	When knowledge is expressed in a social or spiritual, rather than a 'professional' and/or scientific, framework, organization leaders often find the relevance of such information challenging
(F) Codification of Indigenous Knowledge (IK)	The need to write down information can lead to Indigenous concerns about codification and appropriation of knowledge	The need to systematically write down and organize information can lead to Indigenous concerns about codification and appropriation of knowledge
(G) Ownership of knowledge	Barriers can arise when Western systems of property rights (including intellectual property rights) are imposed over Indigenous ways of controlling and managing ownership of knowledge	
(H) Spatial/temporal boundaries	Barriers may occur as a result of a system that requires land and water to be bounded spatially and temporally via the demarcation of areas on maps or within chronologically defined management planning systems	Barriers may occur as a result of a system that requires the sharing and teaching of knowledge to be bounded spatially and temporally via strict schedules and the convenience and comfort of Western participants
Institutional/Systemic Barriers		
Ross et al. Barrier	Ross et al. Description	Translation for the Oglala Lakota Voices Project
(I) 'Outsiders' kept 'outside'	Bureaucratic arrangements such as meeting requirements and government institutional structures make the involvement of any 'outsides' difficult	
(J) Indigenous Knowledge (IK) and management institutions	Barriers that occur when IK cannot be accommodated within reductionist and formulaic approaches to management such as those found in management manuals	Barriers that occur when IK cannot be accommodated within reductionist and formulaic approaches to partnerships and tourism development
(K) Decentralization	Barriers can arise as a result of the decentralized nature of Indigenous concepts of governance and decision making, which challenges bureaucratic systems of centralization	

(L) Racial/cultural inferiority	Some 'races' or cultures are seen as being categorically inferior, practicing inherently destructive or under-productive forms of livelihood, and therefore incapable of possessing a complex knowledge of nature	Some 'races' or cultures are seen as being categorically inferior, practicing inherently destructive or under-productive forms of livelihood, and therefore incapable of possessing a complex knowledge of nature
(M) State power	The State has more power than Indigenous people do and so it has greater control. Indigenous people must strategize about how and when to assert their concerns	The State has more power than Indigenous people do and so has greater control. Indigenous people must strategize about how and when to assert their concerns and challenge Western knowledge and understanding
(N) Benevolent West	The State is assumed to act benignly, despite obvious resource degradation under the State's watch. Indigenous people must prove that State actions have been detrimental	The State is assumed to act benignly, despite a history of racism and violence under the State's watch. Indigenous people must prove that State actions have been detrimental. The State's actions are frequently understood to be charitable and to be made in good faith.
(O) Globalization	The State needs to meet global environmental challenges on global (often theoretical) scales, rather than on the local scale used in IK systems	Global development trends influence what and how development is accomplished in partnerships rather than a local particular frame informing how development is accomplished

Ross et al. (2011:93) ask “how can Indigenous ways of knowing be recognized within mainstream bureaucratic structures?” The Oglala Voices Project is a case study of an attempt to do exactly that, to incorporate Lakota ways of knowing, history, and contemporary life into the knowledge system of the National Park Service in South Dakota. This thesis evaluates the successes of this endeavor and what obstacles still exist.

Bourdieu's system of capitals and notions of heterodoxy and orthodoxy allow for a deeper interpretation of the partnership and the historical context of the current relationship between the Lakota and the tourism entities in the region. Bourdieu discusses four types of capital: economic, cultural, social, and symbolic (2009[1977], 1991, 1986). Bourdieu discusses the forms of capital in terms of fields and doxa (2009[1977]). Doxa is the universe of knowledge that is known but taken for granted and not discussed whereas fields are where knowledge is

discussed and argued (Bourdieu 2009[1977]:168). Within each field there is a continuum of opinion from heterodox to orthodox. What opinion is heterodox or orthodox depends on many factors, one of which is the volume and composition of capitals that individuals or groups possess (Bourdieu 2009[1977]).

The opinions of those with more capitals, and especially economic capital, are typically further towards orthodox opinion in a field. This is complicated though in the fact that in different fields different material capitals are afforded various levels of symbolic capital, or legitimacy (Bourdieu 1991). For example, in the field of business economic capital is valued more than cultural or social capital which means that economic capital is more frequently recognized as legitimate and is transferred to power in the field of business (Bourdieu 2009[1977], 1991). Comparatively in the field of education social capital and economic capital are more even with regards to their perceived legitimacy and translation into power (Bourdieu 1986, 1991). In the field of education there is an understanding that the relationships with other people are important to an individual's achievement and may be just as important, if not more important, than economic capital (Bourdieu 1986, 1991).

Generally cultural capital is the knowledge system that individuals possess based on his or her family and community (Bourdieu 2009[1977], 1986). It is the possession of culture that then supports or inhibits the individual's ability to function within a field (Bourdieu 1986). Both cultural and social capital can be converted into economic capital in certain conditions, which Bourdieu argues is the most powerful form of capital (Bourdieu 2009[1977], 1986, 1991). Social capital is comprised of the relationships and social obligations that individuals have in families and communities (Bourdieu 1986, 1991). Finally, economic capital is considered to be any

material goods (such as land, personal property, or business assets) that can be immediately converted into money (Bourdieu 2009[1977], 1986, 1991). As each of these types of capitals are recognized as legitimate and thereby deemed orthodox, they are then also transformed into symbolic capital. Symbolic capital is embodied in prestige, fame, and similar notions (Bourdieu 2009[1977]:230, 1991). An example is when a person is connected to royalty they typically are awarded with symbolic capital due to their social capital of being connected to a family of high standing. Of course economic capital is also a factor in this example as many royal families also have considerable wealth. Another example is traditionally Lakota elders were awarded honor and fame due to their cultural knowledge and expertise (Neihardt 2008[1961]). Typically Lakota elders did not possess more economic capital than any other member which therefore makes their symbolic capital slightly different than that of a royal European individual (Pickering 2000).

When applied to the Oglala Voices Project Bourdieu's concepts of doxa, fields, and capitals are informative to contextualizing and examining the successes and failures of the project. In this partnership there is evidence of the transition of knowledge in the field of the partnership from heterodox to orthodox through the exchange of capitals. Before that process is explored the exchange of capitals that contributed to the original problem of relegating Lakota knowledge and belief to the heterodox will be explored by examining the exchange throughout history.

Before Ross et al.'s (2011) barriers to collaboration and Bourdieu's (2009[1977], 1989, 1991) doxa, fields, and capitals are applied to the case study the epistemological, and therefore methodological frame, of this research will be presented.

POSITIONALITY AND EPISTEMOLOGY

Many scholars now recognize that the anthropologist's experiences, personality, and background all influence the work they do and who they work with (Adler & Adler 1987; Becker 1996; Emerson, Fretz & Shaw 2011; Lareau 2003; Marshall & Rossman 2011; McCorkel & Meyers 2003; Rubin & Rubin 2012). Therefore, it is important to recognize my personal background and motivations for participating in OLV in conjunction with understanding my approach to OLV, both methodologically and epistemologically. My professional relationship with my mentor, Dr. Kathleen Pickering and resulting relationships with Lakota individuals not only led to my involvement in OLV but also has influenced my overall direction in life and my commitment to a participatory approach.

Traditionally, participatory approaches were conceptualized simply as a method. However, when working with Indigenous groups this method develops into an epistemology (Bacon, Mendez & Brown 2005; Bopp & Bopp 2006; Brydger 2012; Chambers 2002; Cook-Sather 2002; Darbyshire, MacDougall, & Schiller 2005; Freire [1970]2000; Harrison 2001; Kretzmann & McKnight 1993; Park 1997; Sherman et al. 2012; Smith 1999, 2012). Although I utilize many methods in this research, all of them are situated in a participatory epistemology which indicates that the research was driven by local needs and knowledge rather than by a specific research question devised from academic goals. A participatory process also requires intimate local involvement and direction throughout the research that adheres to community expectations and beliefs rather than purely academic goals (Bopp & Bopp 2006; Brydger 2012; Chambers 2002; Freire [1970]2000; Harrison 2001; Kretzmann & McKnight 1993; Sherman et al. 2012; Smith 1999, 2012). As a result a true participatory approach to research is decolonizing

for local communities and individuals and facilitates meaningful collaboration that ensures accurate and useful results.

An integral part of a participatory approach is transparency of purpose and means, especially by collaborators in the research who embody power and authority due to their position outside of the community (ie. academic status, skin color, political and economic backing). Description of the researcher's position in the research allows a more accurate understanding of all aspects of research, but specifically of data analysis as each person's identities and experiences dictate their perspective on the world and therefore on how he or she approaches research and analyzes and interprets data. Below I detail my personal biography as it relates to my involvement with PRACC projects and a participatory approach.

Personal Biography

In the fall semester of 2008 I became interested in working with Native American Tribes by taking a class with Dr. Pickering. The class, "Indigenous Peoples Today" allowed me to explore issues specific to Indigenous populations. I chose to focus on tourism in the Navajo Reservation, specifically to Canyon de Chelly in Arizona. During this class Dr. Pickering frequently referenced her work with the Lakota of Pine Ridge. After that class I took the preparation class for the summer ethnographic field school. During this preparatory class I was invited by Dr. Pickering to come with her for a weeklong Reservation trip to conduct interviews with youth of an organization as part of the organization's evaluation. This trip ended up changing my life and defines the work that I do now. On that trip I experienced a memorial dinner giveaway which is an event that takes place a year after the death of a family member to

celebrate his or her life and the transition of that person to the spirit world. This event opened my eyes to the generosity, love, and humor of Lakota culture, which although similar to “American” culture in some ways, is also very different. I immediately connected with the Lakota culture and research has become a way to be a part of the community.

My role in the community as a collegial participatory researcher and evaluator was a way that I could utilize my privilege as a young, educated, white woman but also not be a burden on the community by either imposing my own research agendas or by adding to the demand for the few resources and jobs on the Reservation (Smith 1999, 2012; Bacon et al. 2005). My specific role in PRACC projects developed over time through my participation in community research and evaluation projects, for many different organizations, all facilitated by Dr. Pickering.

As stated earlier, I was first introduced to the PRACC OLV project in late April 2011 and this spurred my involvement with the 2011 training, 2011 visitor survey, 2012 training, 2012 visitor survey, 2013 training, and 2013 business survey. I graduated with my BA in Anthropology from CSU in May 2011 and started the Master’s program in Anthropology at CSU in August 2011. Coincidentally the combination of these three projects turned into the topic for my thesis. I have been continuously clear with those that I am working with that my participation in the project will lead to my thesis. Not only did I inform PRACC but I received their permission to use their data in my thesis which in the end should also be informative and useful for them (Bacon et al. 2005; Wax 1952). Finally, in combination with my personal ties and connection with the Lakota I have made a commitment to decolonization and participatory development (Smith 1999; Bacon et al. 2005; Bopp & Bopp 2006).

This commitment is evidenced by my continued involvement since 2009 with organizations and projects including First Peoples Fund, The Lakota Funds Community Development Financial Institution, Cheyenne River Tribal Ventures (and the Northwest Area Foundation Tribal Ventures project as a whole), Four Bands Community Development Financial Institution, the South Dakota Indian Business Alliance, the Pine Ridge Area Chamber of Commerce, Cheyenne River Housing Authority, Oglala Lakota Sioux Housing, Native American Natural Foods, Painted Skye Consulting, Thunder Valley Community Development Corporation, Village Earth, and the Dakota Housing Needs Assessment project. My commitments, and therefore this list, has grown considerably in the two years since I started my Master of Arts and continues to expand as I am continuously involved with many projects and organizations as I develop into a competent and respected researcher and evaluator in Indian Country. Currently I am self employed full time by a combination of consulting work with several of these organizations. My consulting work involves data management and analysis, developing outcomes and indicators for data collection, and assisting with grant writing.

Epistemology

Most researchers, especially in the social sciences, are aware that research is conducted and data is collected on a continuum from highly quantitative to highly qualitative (Rynes & Gephart 2004; Becker 1996; Guba & Lincoln 2005; Marshall & Rossman 2011). In anthropology, quantitative studies rely heavily on surveys with prescribed responses usually using Likert scales and demographic information that can be easily quantified, whereas qualitative approaches frequently utilize in-depth interviewing and open-ended questions, among other methods

(Bernard 2006; Rynes & Gephart 2004; Becker 1996; Guba & Lincoln 2005; Marshall & Rossman 2011; Rubin and Rubin 2012). There are various ways that these authors address participatory and decolonizing approaches.

Marshall and Rossman (2011:19-30) split qualitative research into main sections, one that they call 'major genres' which include ethnographic, phenomenological and sociolinguistic approaches and a second which they call 'critical genres' that include narrative analysis, action research/participatory action research, cultural studies, internet/visual ethnography, feminism, critical race theory, and queer theory. In this way they conceptualize participatory or action research as a genre of qualitative research. Becker (2006) similarly splits all research into either qualitative or quantitative but does not specifically address participatory approaches. Rynes and Gephart (2004) provide a slightly different interpretation of splitting all research into three traditions: positivism and post positivism, interpretive research, and critical postmodernism. Within each of these traditions, different methods can be used. They argue that the methods of qualitative approaches are case studies, interviews, observations, grounded theory, and textual analysis. Participatory approaches are not included either in the traditions or in methods. Alternatively, though, Guba and Lincoln (2005:195) argue for five paradigms: positivism, post positivism, critical theory, constructivism, and participatory. They argue that each of these paradigms utilize and adhere to different ontologies, epistemologies, and methodologies. With Guba and Lincoln (2005) we start to see the importance of including participatory approaches not only as a method but as an approach or even more directly an epistemology in mainstream methods literature.

The recognition of scholars like Guba and Lincoln indicates a shift in understanding of the role of participatory work in traditional methods literature. The further incorporation of participatory scholars such as Linda Tuhiwai Smith (1999, 2012) into the methods literature has led to a stronger and more established participatory epistemology. Smith's book *Decolonizing Methodologies: Research and Indigenous Peoples* leads the call for decolonizing research. She asserts not only strong participatory methods but goes further in espousing a participatory epistemology. Although her work focuses specifically on the relationship between indigenous people and research, her arguments for doing research with and for local communities rather than for an academic audience and without any involvement or responsibility to local communities is relevant everywhere research is conducted, either quantitative or qualitative (Smith 1999).

Smith (1999) employs the works of Paulo Freire, especially his seminal work *Pedagogy of the Oppressed* where he presents the need for solidarity of the oppressed and the oppressors which requires the decolonization of the oppressed through their own transformation through humanization and liberation ([1970]2000). Smith (1999) takes the first steps to applying Freire's work to research by asserting that indigenous peoples themselves must be the drivers and owners of research in all ways. Research must be desired, initiated, developed, implemented, monitored, evaluated, and applied by the local community (Smith 1999).

Where then is the role for outsiders, for non-Indigenous anthropologists educated in the university system? The role for academics in relation to indigenous communities was not in the scope of Smith's book but she does say that the role is a problematic one (1999:71). Other

scholars address this problematic role. Sherman et al. (2012) offer an interesting approach from the side of academia in their analysis of the traditional role and process of research versus a participatory role and process of research. The graphics below depict the role that the community plays in traditional academic research (Figure 1) and the role that the community plays in participatory academic research (Figure 2) (Sherman et al. 2012:28). The depiction of this process allows academics to see and understand their role in participatory research, which is to help facilitate community-based research.

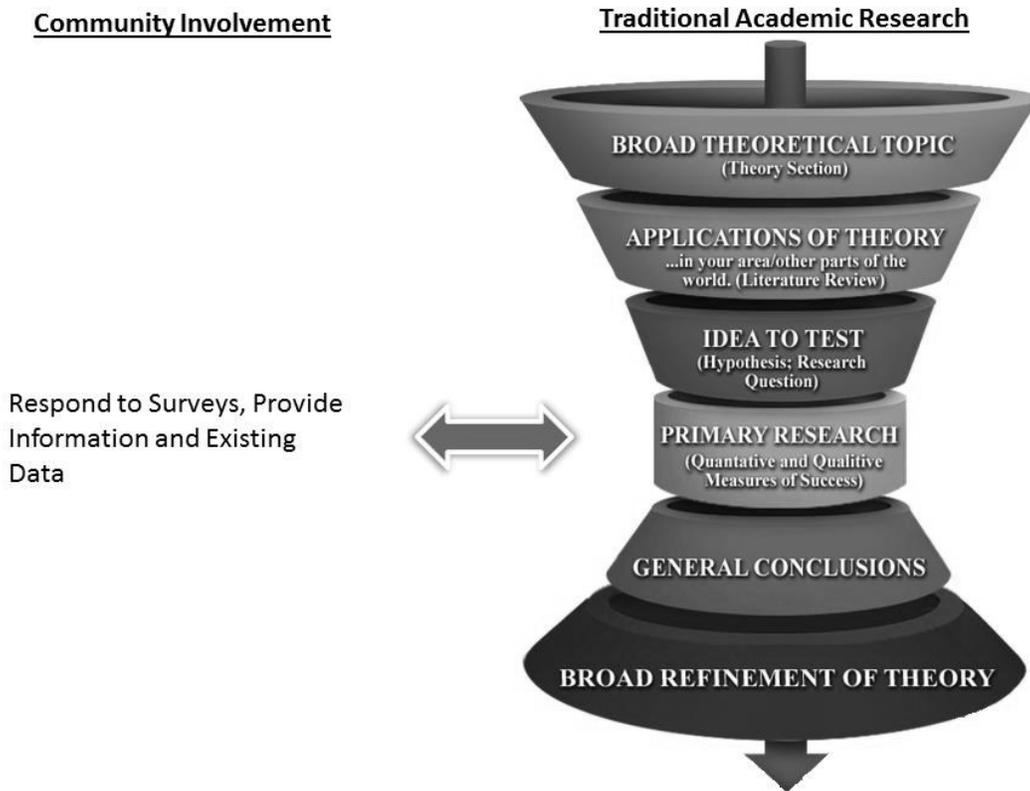


Figure 1. Community Involvement in Traditional Academic Research

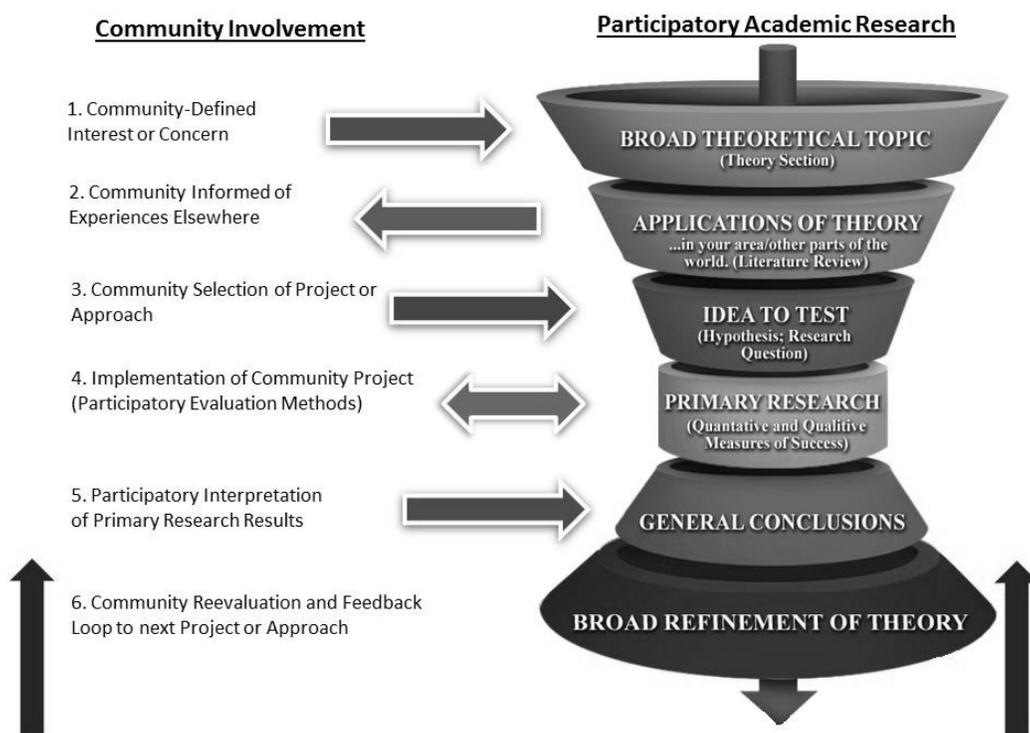


Figure 2. Community Involvement in Participatory Academic Research

Scholars including Barbara Harrison (2001), Michael and Judie Bopp (2006), Robert Chambers (2002), John Kretzmann and John McKnight (1993), and Michael Brydger (2012) all either present their own experience with participatory development and research through case studies or provide guides for doing participatory work. The combination of all of these works points towards a participatory epistemology. Rather than understanding a participatory approach as a method on the extreme critical edge of qualitative epistemologies it should be understood as its own epistemology with both quantitative and qualitative methods at its disposal with the ultimate goal of decolonizing research and working towards the goals of the communities they work with and have built long lasting relationships with (Sherman et al. 2012;

Brydge 2012; Chambers 2002; Harrison 2001; Bopp & Bopp 2006; Freire [1970]2000; Smith 1999, 2012; Kretzmann & McKnight 1993; Wilson & Yellow Bird 2005).

An additional complication of a participatory epistemology is the fact that many authors argue their work is participatory when it would not satisfy a participatory epistemology (Phillips & Pittman 2009; The Harvard Project 2008; Hosmer & O'Neill 2004). Research and development work cannot adhere to only pieces of a participatory framework and still be able to claim participation. The fact that these authors claim to have been participatory in one way or another demands clear descriptions of objectives and outcomes of participatory research to be held as a standard for all projects and research claiming to be participatory. Although this thesis research fulfills the standards of participatory research in the large sense of the research being initiated, designed and beneficial to PRACC, the actual project itself of changing perceptions of the Reservation through a cultural sensitivity training is not necessarily a participatory endeavor. The training itself was developed and the knowledge presented is the result of only a handful of Lakota people and therefore does not embrace the community involvement that many participatory frames require. Regardless the purpose of this thesis is not to evaluate the OLV project in terms of its ability to fulfill the requirements of a participatory framework but rather to evaluate its ability to fulfill its goals of partnership and collaboration while promoting cultural understanding and education.

HISTORICAL CONTEXT

The historical exchange of capitals, both equally and not, is important in contextualizing the current relationship between PRACC and the NPS in South Dakota. It is important to state that the history presented here has been classified into several stages starting with discovery and conquest, removal and extermination, allotment and assimilation, reorganization and self-government, termination, and finally self-determination (Deloria & Lytle 1983).

Before contact with Europeans the Lakota were organized by kinship groups known as *tiyospayes* (Pickering 1994). These groups were self-contained in that the Lakota were able to provide for all members of the *tiyospaye* by relying on reciprocity, redistribution and householding in a socially embedded economy (Pickering 1994; Polanyi 2001). During this time economic capital was not perceived in same way as Bourdieu conceives it, as money, but the principles were still present with a complicated and integrated trade network of goods and services (Pickering 1994). Conceptions of nature, time and work were based on interrelationships, cycles, and task orientation (Pickering 2004; Ross et al. 2011). The Lakota were nomadic and traveled over an area that now encompasses several states in the Rocky Mountain and Northern Plains regions (Pickering 1994). They had complex interplays of both cultural and social capital which typically trumped economic capital in translations to symbolic capital and ultimately power (Nabokov 2002; Pickering 1994, 2000).

After contact and during the initial phases of the fur trade traditional Lakota structures were altered to reflect the power of economic capital of Europeans (Pickering 1994). The European fur trade utilized Native American trade networks across the country and placed more dependence and power on economic capital, rather than on cultural and social capital

which started to decrease the symbolic capital of traditional leaders (Pickering 1994). A rift was started between those Lakota who chose to stay out of the European fur trade and those who participated therefore started the shift of traditional Lakota knowledge towards the heterodox in the field of interaction with European colonizers.

This trend of valuing economic capital continued violently into the phase of removal which then quickly transformed into extermination. This was the period of time when the Lakota were making treaties with the United States Government after the near genocide of their people from disease and famine (Biolsi 1992; Pickering 1994). Some Lakota entered into treaties with the United States as early as 1825 to secure trade and travel in contentious territories (Biolsi 1992). In 1851 the Lakota signed the Fort Laramie Treaty of 1851 (Appendix B) which guaranteed peace and set up a system of rations to the Lakota (Biolsi 1992). The United States also secured rights to build roads and forts on Indian lands (Biolsi 1992). From 1866 to 1868 the Lakota were at war over the Bozeman Trail which is located in present day Wyoming (Biolsi 1992). Due to these hostilities of both the Lakota in the Bozeman Trail war and the Americans in violating treaty arrangements and appropriating resources, the 1868 Fort Laramie Treaty was signed which established the Great Sioux Reservation (Appendix C) and secured hunting rights for the Lakota in the surrounding territory stretching from South Dakota to Montana, Wyoming, Nebraska, and Kansas (Biolsi 1992). The 1868 Fort Laramie Treaty further secured rations, schools, and many other services to the Lakota in exchange for the ceded land (Biolsi 1992; Pickering 2000).

The exchange of economic capital to the U.S. Government in exchange for protection and access to land is obvious in these treaties. Less obvious is the shift of traditional Lakota

knowledge from orthodox to heterodox. The U.S. Government had very little interest in understanding the Lakota's cultural and social ways and instead imposed their understanding of governance and a paternalistic notion of manifest destiny which required complete domination of the Lakota (Biolsi 2002; Deloria & Lytle 1983). This meant preventing the Lakota from accessing any type of capital and relegating their knowledge to heterodoxy (Bourdieu 2009[1977]).

For nearly eight years the Lakota and the United States were at a stalemate. The Lakota were suffering from disease and famine while the United States sent homesteaders further west (Biolsi 1992). Then in 1877 the Battle of the Greasy Grass, or Battle of the Little Bighorn as the United States remembers it, occurred where Custer was defeated (Biolsi 1992). The victory was short lived. In 1877 the Manypenny Commission compelled some Lakota to sign an agreement to cede the Black Hills out of the Great Sioux Reservation (Appendix D) (Biolsi 1992; Ostler 2010). The following year the Pine Ridge and Rosebud Agencies were created and the United States was able to extend its law and military arms into controlling Reservation populations (Pickering 2000; Biolsi 1992).

Again, after a gap of twelve years the Lakota were grappling with the loss of life of their families due to starvation and disease (Ostler 2010). United States control severely restricted Lakota cultural practices and many experienced hopelessness and despair (Biolsi 1992). At this time the Ghost Dance—a cultural revitalization with the hope that the world could be brought back into balance—was at its height (Ostler 2010). In 1889 the Great Sioux Agreement was signed, which split the Great Sioux Reservation into six smaller reservations (Appendix E) (Biolsi 1992).

The United States' reaction to the Ghost Dance culminated in the Wounded Knee Massacre on the 29 of December in 1890. Nearly 300 Lakota were slaughtered, two-thirds of whom were women and children (Ostler 2010). The Wounded Knee Massacre is still, nearly 125 years later, a traumatic event for many Lakota. After the 1889 Great Sioux Agreement the remaining 11 million acres were claimed by the United States and starting in the early 1900s was opened up to non-Indian homesteaders (Biolsi 1992). Continuing into the 1910s many Lakota land owners leased their land to non-Indian farmers and ranchers who had the skills to work the land (Biolsi 1992).

The extreme loss of life and land is at the base of all partnerships and relationships between the Tribe and the United States Government. The breaking of treaties and resulting trail of unfulfilled promises of education, healthcare, and rations continue to contribute to the Lakota's current state of poverty (Pickering 2000; Biolsi 1992). The Lakota thought they were exchanging land (economic capital) for education, healthcare, and rations (social and cultural capital) but because the land was more easily transformed into symbolic capital and therefore power for the United States Government the little social and cultural capital that was left to Lakota was not recognized as legitimate and therefore afforded them little power.

The delegitimization and continued stripping of the Lakota of any economic capital continued with the Dawes Act of 1887 was important because it granted opportunities for land accumulation to certain Lakota individuals. However, this policy, similar to the fur trade era, created another contentious divide among Lakota people and further relegated traditional Lakota practices to heterodoxy. Lakota men who fit the prescribed definition of a successful farmer or rancher (patriarchal, capitalistic, with a nuclear family) were awarded land holdings

(Pickering 2000). The Indian Reorganization Act (IRA) of 1934 followed these trends in awarding political office to those Lakota who were able to communicate effectively with, and had the same orthodox beliefs as, the US government (Pickering 2000). These policies also had a specific biological or racial component as the assignment of land and political office frequently was assigned in accordance with the degree of Indian blood. "Mixed-blood" individuals were typically favored in relationships with the government (Pickering 2000). The main purpose of the IRA was for Tribes to reorganize their governing systems to reflect the constitutional government structure of the United States. The IRA effectively promoted the influence of "assimilated" orthodox Lakota who saw the advantage in conforming to the policies of the BIA and the United States government (Pickering 2000). These Lakota were given political office where they influenced the distribution of funds from the United States government and were perceived to be the unifying force and voice of the Lakota (Pickering 2000). This has resulted in mixed sentiments about the effectiveness of the Tribal Government in many different areas including natural resource management and business development (Akers 2011). This effectively incorporated some Lakota into the orthodox system of social capital.

The removal and forced assimilation of American Indian children continued the near genocide of many tribes, including the Lakota, into the late 20th century. Boarding schools utilized direct physical and symbolic violence to indoctrinate Lakota children with Western values and culture (Littlemoon 2009; Pickering 2000). This forced Lakota children to abandon their traditional culture and accept and adapt to Western culture in the hopes of surviving boarding school. Boarding schools purported to have the goal of providing children with skills that would assist their accumulation of economic capital through jobs and in doing so making

them laborers to enhance the United States economy. More likely the children left boarding school with no skills and post-traumatic stress that made their success in both Lakota culture and American culture tenuous (Pickering 2000; Littlemoon 2009). Boarding schools attempted to strip Lakota children of any Lakota cultural and social capital they still possessed and replace it with skills to capitalize on orthodox economic capital.

Work programs such as relocation and the Civilian Conservation Corps, Indian Division (CCC-ID) also contributed to the assimilation of the Lakota into American culture. These work programs appealed specifically to those Lakota who had been separated from their traditional cultural and economic practices and were in need of a livelihood (Hosmer 2004). People like Walter Littlemoon who, after surviving boarding school, could not find his place on the Reservation and instead traveled to San Francisco with a work program (Littlemoon 2009). During the Great Depression the CCC-ID helped to further integrate the Lakota into American culture by providing a way to accumulate Western economic capital and in the process sacrifice their traditional social structure and connection to family (Hosmer 2004). Welfare programs like Temporary Assistance for Needy Families (TANF) were similar in its requirements for mothers to work in order to receive support from the government (Pickering et. al. 2006). These programs further legitimized economic capital and the dependence it created of the greatest importance, outstripping Lakota cultural and social capital.

This history provides the contextualization for the current need for a partnership to reintegrate Lakota culture and history into National Park Service interpretation. After nearly 200 years of systematically and symbolically stripping the Lakota of all capitals and relegating their knowledge to heterodox belief the National Park Service is recognizing the importance of

this knowledge and are partnering in order to start re-legitimizing Lakota knowledge into orthodox opinion.

HISTORY OF PRACC AND BUSINESS CLIMATE ON THE RESERVATION

As stated in the introduction, the OLV project and partnership between PRACC and the regional tourism entities were created based on the ANA. ANA advertises specific grant opportunities for Tribes throughout the United States with three areas of focus including language preservation, environment, and social and economic development strategies (SEDS) (Administration for Native Americans 2013a). Although the ANA claims that they accept community-based project funding requests they still have a system of funding opportunity announcements (FOA) which have guidelines for application and are topically oriented. Once one of these FOA's are released via the internet, Tribes are then able to find a FOA that fits their project and apply (Administration for Native Americans 2013b). Similar to many other aid organizations, Tribes are met with the task of tailoring their projects to a FOA, rather than submitting their projects without having to meet guidelines and specific topic areas (Pickering Sherman 2013; Akers 2013). This was the case for PRACC as although the trend for PRACC over the years has increasingly focused on tourism business development and promotion, the idea for the visitor center, cultural sensitivity training, and partnerships with state tourism entities did not develop on its own; it developed more directly out of the FOA from ANA (personal communication February 15, 2013¹).

In 1999 many factors finally coalesced into the first chamber of commerce on a Native American Reservation, the Pine Ridge Area Chamber of Commerce. The Lakota Funds, the first Community Development Financial Institution (CDFI) on a Native American Reservation, had a central role in the process. For almost three years the Executive Director of The Lakota Funds was arguing for and promoting a chamber of commerce for the Reservation. The impetus for a

chamber was to support the burgeoning small business community on the Reservation, especially the micro-entrepreneurs who had not yet started an official business but who were looking to do so (personal communication February 15, 2013¹). The Lakota Funds was willing and able to take the next step in their development by providing more and larger loans for small business, but the physical and social infrastructure for business on the Reservation was lacking (personal communication February 15, 2013¹). In order to assess the need for a chamber of commerce on the Reservation the Lakota Funds added several questions regarding the creation of a chamber to a survey they were conducting about access to credit (personal communication February 15, 2013¹). Coincidentally this was the first involvement that Colorado State University, specifically Dr. Kathleen Pickering, had with the chamber of commerce since she administered and analyzed the data from The Lakota Funds surveys which indicated that there was a strong desire and need from the community for a chamber of commerce (personal communication February 15, 2013¹).

Shortly after confirming the need for a chamber of commerce, an advisory council was created and started to meet concerning the goals and direction of the chamber (personal communication February 15, 2013¹). In 1999 Mark St. Pierre was hired as the Executive Director of the Pine Ridge Area Chamber of Commerce (personal communication February 15, 2013¹). The first several years after the initiation of PRACC were successful in terms of providing a social network for Reservation businesses, especially those owned by Tribal members, and in starting to address policy issues that posed barriers to business on the Reservation (personal communication February 15, 2013¹). Unfortunately a rift that was quickly created over three years between tourism focused businesses and non-tourism focused businesses led to the end

for PRACC (personal communication February 15, 2013¹). This rift resulted in the firing of the first Executive Director and in the realignment of the focus of PRACC on tourism (personal communication February 15, 2013¹).

Another important factor in the development of PRACC, and sister chambers of commerce on other Reservations, are the barriers and limitations to business on Reservations which result in low participant rates in Reservation chambers in comparison to the typical chamber of commerce. According to interviews with Reservation businesses, some of the barriers to business include lack of access to capital and lack of access to credit, lack of a skilled labor force and in business and managerial training, lack of access to real estate (both land and buildings) and infrastructure, tribal politics, and sometimes traditional social obligations of reciprocity and redistribution. Reciprocity and redistribution is a point of contention in the results of the interviews as some business owners feel that these obligations have been a barrier, whereas others have had a positive experience and find that these obligations make their businesses more successful and embedded in Lakota culture.

Barriers related to access to credit and capital are numerous. The most obvious barrier is that until November of 2012 there was not a single bank located on the Reservation. On the 29th of November Lakota Federal Credit Union opened as the first bank on the Reservation (Gease 2012). Until this time entrepreneurs on the Reservation were reliant on The Lakota Funds or off-Reservation lenders for accessing capital and credit (Pickering 2000; Pickering & Terkildsen 2001; Pickering Sherman 2011). Over the years access to capital and credit through The Lakota Funds has improved, but in their early years the maximum amount for a loan was \$25,000 and there were unnecessary requirements both in applying for and receiving loans

(Pickering Sherman 2011). In addition, The Lakota Funds did not have the lending capacity to serve a population of over 35,000 (Pickering 2000). These factors led many to seek financing from institutions in border towns or even as far away as Rapid City, which is almost 90 miles away, depending on where the individual lived on the Reservation, which is the size of Connecticut. In many cases even if an individual did seek a loan in an off-Reservation bank they would be declined or fall victim to predatory lending (National Credit Union Administration 2012; Pickering Sherman 2011).

Collateral, which in mainstream lending is typically understood to be the most important element in determining loan eligibility, was an important barrier that The Lakota Funds has been addressing since their creation in 1987 (Mushinski & Pickering 1996:152; Pickering Sherman 2011). At the time there was no legislation regarding collateral but even more important was the lack of understanding of collateral and loans on the Reservation (Pickering 2011). Of the first group of loan recipients from The Lakota Funds, 89% had no history of receiving bank credit, and 67% of those who had experience with bank credit had bad credit histories (Pickering Sherman 2011; Mushinski and Pickering 1996:152-153). Even as The Lakota Funds remedied the lack of knowledge concerning collateral and loans, the ability for Lakota living on the Reservation to accumulate collateral was difficult due to several factors. First, it was due to much of the land on the Reservation being held in trust by the Federal Government and thus not easily used as collateral (Pickering Sherman 2011). Second, the cycle of no collateral and no credit resulting in no loans makes it difficult for many to obtain other types of collateral such as homes, vehicles, and material items (Pickering Sherman 2011). The Lakota Funds has made many strides over the years in combating the lack of access to capital

and credit with their loan programs which are culturally appropriate and furthermore utilize training and success coaches (Pickering Sherman 2011; Mushinski and Pickering 1996). But could The Lakota Funds continue to offer all of these things while growing their loan capacity or did they need help?

The need for a chamber of commerce grew out of the need for training and work force development in conjunction with policy action items. During the early years of PRACC there was a heavy focus on providing education and training opportunities for entrepreneurs on the Reservation (personal communication February 15, 2013¹). In addition there was a focus on workforce development and promoting existing businesses. As PRACC evolved and became focused on tourism related business the availability of training through PRACC was diminished and The Lakota Funds continued to develop training as part of their loan programs (personal communication February 15, 2013¹; Pickering Sherman 2011).

The final two barriers to business were perfectly situated to be addressed by a chamber of commerce. The first, lack of infrastructure and real estate, could be addressed by a chamber of commerce through policy action initiatives. Indeed the lack of infrastructure, mostly related to utilities, is one of the most frequently cited barriers according to a survey of Reservation business owners (personal communication February 15, 2013¹). The ability for individual business owners to address the lack of infrastructure is limited, but a coalition of businesses through a chamber of commerce could address these issues with the Tribal Government and could propose legislation and action to address these barriers (personal communication February 15, 2013¹). Similarly, the lack of real estate is heavily dependent on the lack of available land to build store fronts on, which could also be addressed by policy initiatives

supported by a chamber of commerce (Pickering 2000). Barriers of infrastructure are closely tied to the fact that much land on the Reservation is Federal Trust land which results in many Lakota entrepreneurs being forced to start and maintain businesses off the Reservation where commercial laws and infrastructure meet their needs more easily (Pickering Sherman 2011). In its infancy PRACC started to address many of these policy issues but due to internal strife it was not as successful as was originally planned and hoped (personal communication February 15, 2013¹).

The final barrier, a lack of dedicated business culture, was the very specific need that the Executive Director of The Lakota Funds saw the chamber of commerce fulfilling (personal communication February 15, 2013¹). Traditional Lakota culture dictates the sharing of wealth, especially with family; therefore there is an expectation that Lakota businesspeople redistribute wealth they may accrue from business to their families and relatives (Pickering 2000). In addition there is a belief that Lakota businesspeople are very wealthy in comparison to other people living on the Reservation and therefore the expectation for businesspeople to have an endless supply of wealth to redistribute puts strains on many businesses (Pickering 2000; Akers 2011). The Executive Director of The Lakota Funds saw this issue with the businesses on the Reservation and believed that the creation of a chamber would help to address these problems by providing a source of solidarity for businesspeople as well as to help educate people on the Reservation about the realities of owning a business (Pickering 2000; personal communication February 15, 2013¹). Finally, not any chamber of commerce would do. Many Lakota businesspeople have different goals and values than mainstream American businesses which

would require specific knowledge and understanding of Reservation life and business (Pickering 2000; Akers 2011).

The coalescence of all of these barriers, a survey indicating the desire for a chamber of commerce, and the dedication of the Executive Director of The Lakota Funds led to the start of the first Native American chamber of commerce in 1999. PRACC has made many adaptations since 1999 for many different reasons but currently they seek funding from several different agencies as dues from their members do not sustain their activities. The grants they receive dictate their projects and focus. They run the visitor center for the Reservation located in Kyle, SD and seek to support Reservation businesses through referrals to visitors. The “Oglala Lakota Voices” project was one of these grant projects.

THE CASE STUDY

The previously presented short history of the Lakota provides context to the partnership between the Pine Ridge Area Chamber of Commerce (PRACC) and the region's tourism providers where there is a long history of abuse of Lakota trust by United States government representatives, including the National Park Service. This history of abuse, which is often unrecognized by the tourism providers, colors the way PRACC interacts with government entities. Due to this history the tourism providers are able to disregard Lakota culture and history in their interpretations and therefore continue to perpetuate many of the historical relationships between the Lakota and the United States government.

In 2008, nine years after its inauguration, PRACC submitted a grant proposal to the Administration for Native Americans (ANA) to promote tourism development on the Reservation through changing perceptions of the leading tourism providers in the state of South Dakota. This grant proposal was entitled, "Oglala Lakota Voices" (OLV) which had the specific objectives of [1] changing negative perceptions of Lakota culture and history through education, [2] documenting tourist activity and behavior, and [3] partnering with major state tourism providers.

The ANA grant was awarded to PRACC, starting in September of 2009 and ending September 2012, for a total of \$1.2 million to be awarded over the three years. The securing of the ANA grant required a lot of effort, time and research by PRACC and many of their partners, especially the Department of Anthropology at Colorado State University (CSU). The first important precursor to OLV was a previous two-year grant from the ANA for a "Buy Local Campaign" which revealed a gap in the Reservation economy of external revenue. The "Buy

Local Campaign,” combined with the research of Melanie Graham (a graduate student at CSU studying under Dr. Kathleen Pickering) which was concerned with local perceptions of cultural tourism and tourists on the Reservation, contributed to the writing of the OLV ANA grant proposal (Graham 2009; personal communication March 29, 2012¹). The final aspect of the proposal was observations that PRACC had made over nine years since its creation in 1999 that detailed the need for the Lakota to tell their own story. It was clear that neither tourists nor the South Dakota tourism industry were aware of this story and instead were perpetuating erroneous and negative stereotypes (personal communication March 29, 2012¹).

The director of PRACC recounts an especially poignant story of a couple traveling to the Reservation one recent summer:

They were coming from Badlands National Park and they stopped at Interior and were going to cut up through the Reservation to spend a night and then travel on to wherever they were going. They were getting gas at the local gas station in Interior and a park ranger came up, or what they said was a park ranger, someone in a uniform, in a National Park uniform. They got to visiting about their travel plans and that person in that uniform told them not to come to the Reservation. And these are stories that we’ve heard since our existence and trying to offset the negativity of tourism to the Reservation. But that incident really sparked a feel. They ended up staying in Interior that night because they didn’t know where to go. They didn’t know. The motel was just brand new then; it was only a couple years old so they didn’t have a lot of marketing out there. And then they found us eventually. They found us but this story’s even better because along the way after they turned onto BIA 27 off of 44 they had a flat tire. And they were broke down on the side of the road out in the middle of the Reservation and some Native gentlemen stopped and helped the guy fix the tire and they went on their way. And then he told them where to find Kyle. So their experience was quite different from what they had been told.

OLV sought to directly combat these negative stereotypes and indirectly increase tourism to the Reservation. Broadly OLV consisted of three phases. The first phase was the construction of a visitor center on the Reservation which became the new offices for PRACC,

and houses impressive cultural and natural displays. This first phase also included the establishment of a community advisory council whose purpose was to ensure that all the activities associated with OLV were culturally appropriate and relevant to the Oglala Lakota community. Through time the advisory council transformed into an elder council where elders from the community gathered to share their knowledge and wisdom.

The second phase of the project was a cultural sensitivity training. The training was piloted with Badlands National Park in the summer of 2009 and was developed in earnest for the first official training in May 2011. The training grew and responded to the needs of the partners and has since been conducted two more times in May 2012 and May 2013. The final phase of OLV was comprised of evaluative and exploratory surveys with Reservation visitors and with Reservation businesses.

All of these phases strove to meet five goals: [1] providing a physical location on the Reservation for culturally sensitive and accurate visitor information; [2] changing perceptions about the Reservation by Lakota people telling and representing their culture and history; [3] creating and maintaining effective partnerships between the Tribe (represented by PRACC) and state tourism providers; [4] documenting visitor demographics and experiences on the Reservation; and [5] assessing the effects of the project on local Reservation businesses. All of these goals contribute in one way or another to the overarching goal of increasing tourism on the Reservation.

The first goal was accomplished through the construction of the visitor center in Kyle, SD. The second and third goals were met by a combination of quarterly 'partner meetings' where at least one representative from each participating entity met to discuss the partnership,

its goals, and evaluation and a yearly training provided by PRACC to state tourism entity interpreters. The fourth goal was met through the implementation of a longitudinal survey of visitors to the Reservation. Finally, the fifth goal was accomplished by comparing survey data collected from Reservation businesses in 2008 by Melanie Graham and again in 2013 by a class of students from CSU, including myself.

This thesis directly addresses goals two and three but also includes data from goals four and five. The reason for a focus on changing perceptions and creating partnerships is two-fold. First, this is the section of the project that I was most involved in both in regards to planning and to evaluation. I became involved shortly before the first training in May 2011 and have continued through the May 2013 training. In addition, the combination of the training evaluations with specific data from the visitor and business surveys provide the most complete picture of OLV.

The combination of this evaluative data and my experiences throughout the project has led to the argument that in many ways the cultural sensitivity training was successful but that the impacts on the Reservation tourism economy are inconclusive. Therefore, an assessment of the barriers to the success of the training, and more specifically the partnerships that support it, is informative to the future of the training and to its effect on Reservation tourism development. The first two chapters of the thesis introduce a participatory epistemology and the combined framework of Pierre Bourdieu's (1977) capitals and Ross et al.'s (2011) barriers to collaboration. These frameworks are utilized throughout the rest of the chapters to evaluate the various aspects of the project. The effects of the training in each year, the effects on Reservation businesses, and the effects on tourism development are then presented. In

conclusion the future of the project and the overall goal of tourism development on the Reservation are explored.

The Black Hills

The historical relationship between the Oglala Lakota and the National Parks in the region, especially Mt. Rushmore, has been very controversial. According to the Fort Laramie Treaty of 1851, the Oglala Lakota owned the lands in the Black Hills, including the present day National Parks and Memorials of Mt. Rushmore, Wind Cave, and Jewel Cave (Ostler 2010). The second Fort Laramie Treaty of 1868 affirmed the rights of the Oglala Lakota to these lands in the Black Hills (Ostler 2010). This land was then taken from the Oglala Lakota in 1876-77 by utilizing threats of violence and the removing of rations (Ostler 2010). Since that time, the Oglala Lakota have been working through the United States legal system to regain their lands in the Black Hills (Ostler 2010). After more than 100 years, in 1980, the Supreme Court agreed that the Black Hills had been unlawfully taken from the Lakota and awarded the Tribe \$102 million in compensation. The Lakota refused, insisting rather for the return of the land in the Black Hills (Ostler 2010). In 2007 the sum was up to \$750 million (Ostler 2010).

These historical processes have resulted in a contentious base for the partnership between the Pine Ridge Area Chamber of Commerce and the region's tourism providers. The tourism providers have the power to tell the story of the land that was stolen from the Lakota and also receive a significant amount of income from these enterprises.

The Project Stakeholders: Goals and Perceptions

There are several key stakeholders in the partnership between the PRACC and the regional tourism entities, all of which had several goals. The first is the PRACC with the subsidiary of CSU, the second is the NPS, and the third is state and private tourism providers.

PRACC had three main goals with regards to the project. The first was to change perceptions of visitors and tourism providers regarding Lakota culture, history, and the Reservation (personal communication March 25, 2012¹). Their main area of interest was the State of South Dakota, though the project ended up having a regional focus, extending into Nebraska as well. PRACC's second goal, by the use of the same strategies as the first, was to combat racism with the same populations—tourists and tourism providers (personal communication March 25, 2012¹). Their final goal was to increase, and decolonize tourism to the Reservation by changing perceptions and telling their own story to tourists (personal communication March 25, 2012¹). CSU, through the participation of Dr. Kathleen Pickering as the evaluator for the project, was also a stakeholder in the project. Dr. Pickering saw the goals of the project as being similar to PRACC but added the goal of integrating the entire region in understanding the interconnectedness of all of the parks and the Reservation both historically and today (personal communication February 15, 2013¹).

The NPS, which included Badlands National Park (BADL), Mount Rushmore National Memorial (MORU), Wind Cave National Park (WICA), Jewel Cave National Monument (JECA), and Agate Fossil Beds National Monument (AGFO) had three generic goals. Each park prioritized these goals differently and may only subscribe to one of the three. In general all of the parks were interested in networking with each other and facilitating a relationship with the Tribe.

MORU and BADL started the project with a Memorandum of Agreement (MOA) which obligated them to several terms including: participation in the annual training provided by PRACC; to exchanging displays with PRACC; and presenting PRACC's display in their visitor center. After three years BADL, MORU, JECA, and AGFO signed new MOAs with PRACC to extend their agreement into the future.

The final stakeholder in the project was comprised of the private, state, and other non-NPS federal sectors. In the beginning of the project this only included Crazy Horse Memorial (CRM), but through the following three years grew to include the South Dakota State Tourism Department (SDSTD), Black Hills National Forest (BHNF), Custer State Park (CSP), Buffalo Gap National Grasslands, Rapid City Chamber of Commerce, Badlands Natural History Association, Forever Resorts, and Rapid City Convention and Visitors Bureau. CRM was dedicated to the project from the beginning and had two goals in doing so. First was to fulfill their mission to "protect and preserve the culture, tradition and living heritage of the North American Indians" (Crazy Horse Memorial N.D.). Their second goal was fulfilling their MOA with PRACC which obligated them to the same agreements as MORU and BADL. The rest of the non-NPS federal entities and state entities joined the project throughout the years. Their general goals in the partnership included networking with other similar tourism entities and partnering with the Oglala Sioux Tribe to promote cultural understanding and education.

CONTINUING OBSTACLES AND MOMENTS OF UNDERSTANDING

Although the goals from all of the stakeholders were generally well intentioned, there were several barriers presented by Ross et al. (2011) that the project has faced since its inception in 2009; some that have been overcome and others that continue to cause problems for true collaboration. Twelve of the fifteen barriers present continual obstacles for a truly collaborative process between PRACC and the tourism entities. Eleven of those thirteen barriers have been breached at some point throughout the three year partnership. Several examples and analysis of these barriers and the extent to which they were overcome will be provided in the following pages. All of the following stories and examples were gathered from personal interviews with key stakeholders, email and phone conversations with key stakeholders, and participant observation of meetings and training between November 2011 and May 2013.

Summary of Events

The project partnerships started at different times and in different ways for the partners. People like Dr. Kathleen Pickering and PRACC Director Ivan Sorbel were with the project in the planning and grant application phases. Even before the start of the grant project the President of the Board of Directors of PRACC, Kim Tilsen-Brave Heart, had solicited partnerships with the NPS in the region in an effort to employ Lakota interpreters at the parks, but at the time she was not successful. Even though hiring Lakota interpreters was not successful, these interactions started conversations which were the catalysts for opening the doors to future partnerships.

During the first year of the grant award period Ivan Sorbel reached out to BADL, who due to its long history of shared land ownership, has had a closer relationship with the Tribe and stronger commitment to supporting the Lakota story in its interpretation. In some ways the partnership was forced by the signing of the MOAs between PRACC, BADL, MORU, and CHM. Even after the signing of the MOA and with the close connection that BADL has with the Oglala Sioux Tribe there was some contention surrounding the MOA and the reasons why the interpretive staff were obligated to participate in a cultural sensitivity training. Some interpreters had negative stereotypes and in some cases were even racist towards the Lakota.

The MOAs were essential to the survival of the partnerships and to the success of the cultural sensitivity training. It was serendipitous that two Mandan/Hidatsa brothers, Paige and Gerard Baker, were the Superintendents of BADL and MORU at the time of the signing of the MOAs. These brothers had progressive ideas about Native American culture and history and the role it should play in NPS interpretation, especially in culturally significant areas such as MORU and BADL. Both men were instrumental in ensuring the success of the OLV partnership with PRACC. CHM was slightly different in their foray into the OLV partnership as it was due to their previous partnerships and work with PRACC and other Oglala Lakota organizations that fueled their desire to partner on the OLV project.

All three of these organizations signed MOAs which detailed PRACC's responsibility to provide an exhibit to each of the organizations as well as to provide a cultural sensitivity training for each organization. Generally, each organization was obligated to display the PRACC exhibit, provide their own exhibit for the PRACC Visitors Center, provide brochures and other materials, offer technical assistance to PRACC, and release employees for training. The specifics

of each MOA differed slightly based on the activities of each organization, but each obligated a sharing of information between PRACC and the partners for the duration of the three year OLV grant project.

Towards the beginning of the project the leadership at both MORU and BADL shifted when Paige retired in December 2009 immediately followed by Gerard in April 2010. Paige was succeeded by Steve Thede as acting Superintendent and then by Eric Brunnemann in August of 2010, both of whom were committed to the projects and vision Paige had for BADL. When Paige retired, Aaron Kaye, Supervisory Park Ranger, was a key player in future communication with PRACC and in executing the MOA. At MORU Gerard was replaced by Cheryl Schreier in September 2010. Here Blaine Kortemeyer was a key player in carrying out the MOA. This change of leadership caused a delay in fulfilling parts of the MOAs, especially the cultural sensitivity training.

Dr. Pickering played a large role in the beginning of the project, specifically as PRACC's evaluator for the grant, but also in making initial connections and facilitating the first partner meetings. She made many of the initial connections with the parks including AGFO, WICA, JECA, MORU, BADL, and CHM. By the summer of 2010 representatives from all of these parks had participated in several meetings regarding the partnership and training. In the summer of 2010, PRACC worked directly with only BADL who hosted Ivan Sorbel and Guss Yellow Hair to conduct a training session as part of BADL's normal training session for seasonal interpreters. After this initial training the potential for a joint training with all of the partners was coming to light.

I joined the project in early 2011 after the decision to conduct a joint training had already been made. My role was to work with the PRACC staff to develop a presentation for the

training out of the material that the President of the PRACC Board had been collecting. At that time I also facilitated the planning and organization of the training with the partners. The first joint training, which was titled “Lakota Culture, History, and Reservation Tourism Training”, was held on May 25, 2011 at Crazy Horse Memorial. The details and results of the first training will be presented in a later chapter.

Following this first training were two partner meetings, one in the fall of 2011 and one in the spring of 2012. In the fall the agenda focused on the results of the training and feedback from the partners and in the spring the focus was on the upcoming training. In April 2012 PRACC conducted a “train-the-trainers” training where the Lakota facilitators for the training came to learn about their role in the training. The training itself, which was now titled “Destination Pine Ridge” consisted of two parts; the first day was the training on May 23, 2012 at Crazy Horse Memorial and the following day was a guided tour of the Reservation by Lakota guides.

There was a partner meeting in June 2012 to discuss the results of the 2012 spring training and to receive feedback from the partners. In August 2012 PRACC participated in an ANA impact visit which allowed them the opportunity to express the successes and challenges of the project over the three years. Shortly after the impact visit another partner meeting was held to discuss the sustainability of the training and partnership. The ANA grant ended in September 2012 and an additional partner meeting was held in November 2012 where the partners agreed to participate in the training as a fee-for-service with PRACC. Then on May 22, 2013 the third training was held which was a combined training and tour.

Recognition and Validation of Indigenous Knowledge

Continuing Obstacles

The lack of recognition and non-validation of Indigenous Knowledge continues to be a barrier in the genuine partnership of PRACC and regional tourism providers. These barriers are evidenced throughout the partnership from one-on-one conversations, to partner meetings, to the training itself. Although it manifests itself in different ways the non-recognition and non-validation of Indigenous Knowledge are major barriers in this partnership.

Some examples of these barriers are detailed below. A specific example is that the discussion on whether to make the training a fee-for-service from PRACC was resolved after three years of intense discussion and PRACC convincing the partners of the value of Lakota culture and history in their interpretation practices. This process revealed that the tourism providers viewed, and many continue to view, Lakota culture, Lakota history and current events as secondary, rather than a necessity.

The non-validation of Indigenous Knowledge was apparent in several situations. The first was at the intimate partner meetings where the topics of the training were discussed and mock presentations were given to solicit feedback. At these meetings several tourism entity personnel directly challenged data and statistics that were presented, especially when the presentations challenged their stereotypes or understandings of Lakota culture and history. A specific example was in relation to alcohol abuse where the statistic presented was considerably less than statistics found elsewhere and contradicted the stereotype of the 'drunk Indian' which resulted in a meeting participant questioning the validity of the statistic which only accounted for alcohol abuse rather than just the use of alcohol (The Authentic History

Center 2012; Mihesauh 1996; Sawyer 2011; Trimble 1998). Conversely one of the men in the room contextualized the statistic concerning life expectancy by commenting on his age being over the average life expectancy for Native American men. There were several more instances where statistics were questioned, but as a caveat these meetings were structured so that this type of questioning and sharing was acceptable and solicited.

There were several similar instances during the training but one especially problematic issue was the questioning of the historical legitimacy of the Lakota, and other Tribes', connection and ownership of the Black Hills region of South Dakota. Training participants not only questioned Lakota ownership of the Black Hills on evaluations but also challenged the Lakota facilitators directly about their ties to the Black Hills. Furthermore, the validity of the Lakota Creation Story (and thereby the Lakota themselves), which locates the natural entrance to Wind Cave as the location where the Lakota entered the world, was questioned. Even interpreters who were attempting to be respectful could not validate Lakota beliefs. The story below from a Colorado State University student who volunteered at the 2012 training and later visited Wind Cave National Park is an example of the situation.

A few weeks after the training a friend and I took a road trip over the weekend to the Black Hills. One of our stops was Wind Cave National Park. We took the "Natural Entrance Cave Tour" which starts you at the natural entrance, which we learned at the training, is where the Lakota originated from. On the tour we heard nothing about the Lakota, neither about their creation story nor the evidence of their ancient presence in the area. Towards the end of the tour I asked the interpreter as a test, "we heard that the Lakota have a creation story that references Wind Cave. Can you tell us anything about that?" The interpreter responded, "Yes, the Lakota's Creation Story does involve Wind Cave but I do not know enough about it to tell you anything. You should visit the Reservation to learn more. But there is no evidence that the Lakota were ever in the cave."

We see here that parts of the interpretation do not validate Lakota understandings of history and their Traditional Knowledge that emphasizes their relationship with the Black Hills.

Although the interpreter made the correct call by not telling the Lakota Creation Story and instead referring visitors to the Reservation, he or she still invalidated Lakota history by making the caveat that the Lakota had never been in the cave. This further perpetuates colonialism and symbolic violence of a place that was stolen from the Lakota. Now compounding that they do not own the land, they also have to pay to visit it, and the people who work there deny their existence and presence in the area, both historically and contemporarily (Ross et al. 2011; Smith 1999).

Moments of Understanding

The first step in the recognition of Lakota culture and history was the Baker brothers becoming Superintendents of MORU and BADL. This facilitated the creation of the MOAs which, for the first couple of years, were instrumental in keeping the partnership going. As the partnership developed the recognition of the importance of Lakota culture and history for the partner's interpretation grew, and this resulted in the higher leadership at each tourism entity becoming involved. By the end of the grant cycle in 2012 the Superintendents from all of the parks were involved and outside entities were requesting to be included in the training each year. This recognition was further accentuated by the partners working together to pay for the 2013 training as a fee-for-service from PRACC. Finally, many of the tourism entity partners now solicit PRACC for other interpretive services, training, partnership, and consultation including Lakota plant uses and traditional stories.

There were also several instances of Lakota Indigenous Knowledge, culture, and history being validated throughout the partnership. The first was in the reaction of one of the partners when the validity of the information being presented was questioned. The partner's response was to contextualize the information by reiterating that this information represents real people and real experiences. He emphasized that the purpose of the training was to learn about the Lakota and their lives, both historically and contemporarily, so focusing on the validity of data was not important.

Another example was during the lunch break of one of the final partner meetings when another partner commented on the importance of this training in combating stereotypes and racism towards Pine Ridge and the other Reservations in the area. This was the first time one of the partners mentioned combating racism and directly credited his motives and 'new found' ideas toward his/her involvement with the training. This partner's understanding and commitment to the partnership and project was important to the success of the project and the validation of PRACC's goals with the project.

Translation and Codification of Indigenous Knowledge

Continuing Obstacles

The requirement and expectation of Lakota partners to translate and codify Lakota culture and history to the satisfaction of Western tourism providers prove to be a continuing barrier to the ultimate success of the partnership. Codification and translation of Indigenous Knowledge is especially obvious for the training where centuries of history and understanding have to be taught in one day to participants, many of whom know nothing about the Lakota or

Native Americans in general. This results in picking and choosing specific historical events and aspects of culture which are then presented out of context and in haste. In addition, the tourism provider partners emphasized the need for the history section to steer away from those moments in history that cause guilt for the participants. This results in a water-downed, inconsiderate presentation of a very violent and racist relationship, both past and present, with representatives of the colonizing United States (Deloria 1985, 1997; Deloria & Lytle 1998; Deloria & Wilkins 2000; Spence 1999). For the training to be successful and in order to continue the partnership PRACC had to translate Lakota culture and history into what the tourism providers understood and more importantly what they expected. Especially the NPS partners are historians of their parks and have expectations of what their history is and PRACC had to fit Lakota culture and history into that expectation.

The translation and codification of Indigenous Knowledge was accomplished through producing a curriculum which summarized all aspects of Lakota culture and history as well as a power point presentation of that information. Then, in 2012, the Lakota facilitators were trained to present their history and culture in a Western format, further systematizing and translating Lakota culture and history.

Moments of Understanding

Moments of understanding on the topics of the translation and codification of Indigenous Knowledge are less transparent in a partnership like this that requires that Indigenous Knowledge be translated and codified. One of the moments of understanding is that PRACC is building its capacity to interact with highly bureaucratic organizations like the National

Park Service by being able to translate and codify their knowledge. Additionally, PRACC and the Lakota facilitators made efforts to consult among themselves on what knowledge could or should be translated for the training. One of the topics they decided should not be translated and codified were Lakota stories about sacred sites. They also chose not to disclose the location or practices around sacred sites in order to protect the prayers the Lakota make at these sites.

A final example of a moment of understanding on the topics of the translation and codification of Indigenous Knowledge was towards the end of the grant period. The tourism partners started to question what they were asking of PRACC and were more open to different modes of learning. For instance, one partner asked the Executive Director of PRACC if Microsoft Office Power Point was the most comfortable way for him to transmit his knowledge or if another mode would be more appropriate. This revealed a shift towards cultural understanding as the Lakota traditionally transmitted knowledge orally by telling stories, rather than providing written materials. The partnership and training are very dynamic and responsive to evaluations and individual partner feedback which puts it in the best place to grow and incorporate more Lakota values and ways of communicating as it grows.

Racial/Cultural Inferiority and Social/Spiritual Expression

Continuing Obstacles

In this partnership, as with many partnerships built on the admitted stealing of land and forced removal, there are imbedded issues of racism and cultural inferiority by the colonial power. Although there are several systemic issues regarding a presumed racial and cultural inferiority of the Lakota by the partners as representatives of the colonial power, I will discuss

two specific instances that highlighted these assumptions in the partner meetings. The first concerns the site of the Wounded Knee Massacre and the 1973 Occupation, and the second concerns the management and planning of a guided tour to the Pine Ridge Indian Reservation.

What started as a normal partner meeting discussing the future of the partnership, and most importantly the training, became a discussion among the tourism providers of what can or should be done with the site of the Wounded Knee Massacre. The conversation started with the tourism providers trying to understand why ‘nothing had been done’ with the site and furthermore why the Lakota had not let the National Park Service manage the site. Many of the participants could not understand why there was not a developed visitor center with signage and maps of the specific locations of all of the events of the Massacre. The partners wanted the NPS formula of interpretation and presentation of history, not the Lakota experience and interpretation.

The PRACC Executive Director quelled this discussion by trying to summarize over one-hundred years of trauma and very complicated history to explain what had been done. The community is still in strife over what happened at Wounded Knee, both in 1890 and in the 1970s and cannot yet come to an agreement on how, or if, tourists should be allowed to visit such a sacred and macabre site. Some at the meeting understood while others did not.

The next suggestion was, “You know what would be fun? A re-enactment of Wounded Knee like they do at Little Big Horn!” This suggestion was not addressed, but the look on the face of the Executive Director at that suggestion said everything—why would anyone want to re-enact a Massacre of surrendered Lakota women, children, and elders?

This conversation is picturesque of the lack of understanding and empathy that comes with a sense of superiority. A re-enactment might seem like a decent idea for a culture that had not experienced hundreds of years of violence and the loss of millions of people. Americans are able to separate from this history and the NPS is able to interpret that history in what is assumed to be an unbiased way. What the Lakota are doing with the site is not good enough for the partners and Western visitors and their real everyday connection to the Massacre 122 years ago is unwarranted; “Why can’t they just get over it?”, is a common sentiment.

The second instance of superiority on the part of the tourism providers occurred after PRACC voiced a concern on being able to plan a Reservation-wide comprehensive tour in less than six months. After that comment, a meeting participant offered that the staff at that park could create the tour for them. They had plenty of capable staff who could map out the best route and incorporate relevant cultural material to be presented throughout the tour. All they needed were Lakota facilitators to step on the bus at different spots to give presentations and offer insight to a Lakota way of life. This assumes: [1] that the staff has all the knowledge of Lakota culture, history, businesses, services, and contemporary life that they needed to create a cultural sensitivity tour of the Reservation; and [2] that anyone can and should tell the Lakota story. Indeed these assumptions directly contradict the purpose of the partnership, the training, and the goals PRACC set out to accomplish. Interestingly the tourism providers were all in this meeting because they feel that their staff lacked sufficient knowledge of Lakota culture and history and they realized the importance of learning the Lakota story from Lakota people. This suggestion, though just a suggestion and voiced in a protected space, still illustrates the superiority the tourism providers feel they have over PRACC and the Lakota.

The instances of racial/cultural inferiority in the partner meetings are coupled with a lack of understanding and appreciation of social/spiritual knowledge in the training itself. The most poignant story of the perceived lack of relevance of social/spiritual expression concerns happened at the 2011 training. During this training songs were performed by one of the Lakota facilitators as part of understanding and experiencing of a piece of Lakota culture. The training evaluations revealed that several training participants did not like the songs. Even though only a few participants made these comments, they strongly affected the facilitator whose confidence in his own cultural practices was demeaned. It took an entire two years for this facilitator to regain his confidence to sing at the training. These comments, even if only coming from a few individuals, can have an extremely detrimental effect on partnerships. When the core of a culture is challenged, demeaned, and humiliated, the healing process is long and arduous. The effects of this are apparent through history for the Lakota with the cultural and physical genocide of their people (Brydge 2012; Hassrick 1964; Hosmer 2004; Littlemoon 2009; Pickering 2005; Smith 2005).

Moments of Understanding

Racism is complicated and extremely hard to combat, but through the years of this partnership and training small accomplishments have been made which are the start to a potentially significant systemic change. There have been two types of growth: personal and systemic. There were a few individuals who started the partnership with their own negative stereotypes of the Reservation and Lakota people who, through the course of the partnership, attended the trainings, built relationships with Lakota individuals, and have changed their

impressions and opinions toward historical and contemporary Lakota culture. Their personal change spreads as they are able to influence the opinions of others in their organizations.

The participation and support of the Superintendents was essential to the trickle-down effect of cultural understanding and appreciation. Even if their staffs did not necessarily believe in the project they were required to attend the training and this may have started them on their own paths of reflection and reflexivity. Individuals who are able to eliminate their negative stereotypes or are able to reinforce their knowledge of Lakota culture and history promote a culture of understanding which can lead to systemic change.

Systemic change can be seen in parks like AGFO and BADL who have both made Lakota culture and history an integral part of their parks interpretation and in other programs. These parks solicit the services and knowledge of several Lakota individuals, especially in regards to plants, history, stars, and cultural material. Finally, the mere involvement and now commitment of the tourism partners in this partnership and their attendance at the cultural sensitivity training gives service to their intentions to do better and learn about Lakota culture and history.

Over the years the repeat training participants expect and want to experience pieces of Lakota social life and spirituality. They enjoy the songs and connections to Lakota social life and practices. Although there were a few who didn't enjoy it every year, the vast majority did. Although the training is still presented largely in a non-social and non-spiritual framework, the ability to incorporate social and spiritual experiences is one step in the right direction.

Ownership of Knowledge

Continuing Obstacles

The ownership of knowledge was an obstacle in the partnership on two levels. First was the imposition of Western forms of ownership of knowledge, and the second was a pure lack of recognition of Lakota ownership. Both of these levels resulted in the appropriation of Lakota knowledge. The first level is the assumption by the tourism providers that the knowledge produced for the training was provided by a few select individuals therefore, Lakota history is individual rather than collective. Every Lakota person has a different understanding of history and emphasizes different stories based on their experiences and family history (Nabokov 2002). This proves to be a barrier in communicating Lakota culture and history to a Western audience when they often hear different stories and histories from different Lakota people which causes confusion. The second level of ownership of knowledge is the fact that PRACC owns the knowledge presented to the partners, which is not acknowledged by the partners. This lack of recognition of ownership results in the appropriation of knowledge. An example of this is that even though the Executive Director of PRACC would prefer that the training curriculum manual be used only for training purposes, many of the tourism providers use it as a service for interested tourists. A lot of time, work, and knowledge went into that publication and one of PRACC's goals is to make the curriculum into a product for sale, but the tourism providers do not always respect that goal.

Moments of Understanding

There are three examples of when PRACC's ownership of the knowledge in the training was acknowledged and respected, and a fourth example of the facilitators choosing what knowledge to share and what knowledge to keep protected. These examples include the paying of fees, the opportunity of a bus tour, the referring of visitors to the Reservation, and the fourth example was the Lakota facilitators regaining control of what was presented at the trainings. The remainder of this section further explains the significance of these examples and their relation to moments of understanding

The first example is that towards the second year of training, most of the tourism partners were in support of charging a fee for the training packet. Similarly, they were mostly in favor of having that material on a website where visitors could purchase the material, both of which were ideas presented by the Executive Director of PRACC. The second example was the suggestion at a partner meeting that PRACC capitalize on this training by offering bus tours of the Reservation utilizing Lakota interpreters where PRACC could receive the profit from such a venture. This was in contrast to previous suggestions of bringing in outside tour bus companies with outside interpreters to perform tours of the Reservation. The third example was that a few parks have, instead of interpreting Lakota culture and history themselves, started to refer interested visitors to the Reservation and PRACC. This was one of the ultimate goals of the partnership for PRACC.

The fourth example involved the Lakota facilitators making choices about what to include in the training and what to exclude. This conversation centered on the topic of sacred sites and the Lakota stories associated with them. After the 2011 training, the tourism

providers requested more stories and information regarding Lakota sacred sites which spurred a discussion among the Lakota facilitators in 2012. All of the facilitators agreed that stories were too important and complicated to include in this short training. Furthermore Lakota stories vary from *tiyospaye* (extended family) to *tiyospaye*, which make them difficult to codify in a single story for a communication in the framework of the training which required concise and clear stories and information. This exercise of protection of knowledge was an important step for PRACC in thinking about what they want tourism development to look like on the Reservation. At this time the tourism providers did not contest this decision, which exemplifies a growing understanding between all the partners.

Narrow Definitions and Spatial/Temporal Boundaries

Continuing Obstacles

Narrow definitions are most obvious during conversations of tourism development on the Reservation during partner meetings. The tourism providers expect an experience on the Reservation that is identical to a National Park visit. Therefore, tourism providers recommend what works in terms of tourism development for the NPS and other related entities. At the same time they expect there to be crafts and traditional Lakota cultural experiences. These narrow definitions require that the Lakota adhere to an NPS model and fulfill stereotypes that are often racist.

A specific example of how these narrow definitions of tourism development, and more specifically of interpretation formulas, was the partners' reactions to the differences in the two Lakota facilitators' interpretation styles at the 2012 tour. The negative reactions from some of

the tourism partners at the partner meeting following the tour clearly illustrate the narrow definitions they have of tour interpretation. One of the facilitators for the tour had a very personal way of interpreting the tour by telling his own history through his interpretation, pointing out locations of importance to him and his family. Conversely, the second facilitator took a more general approach and interpreted more about locations and events that were of importance to the Tribe as a whole. Some of the participants on the first bus with the first facilitator did not appreciate the facilitator's interpretation because it did not fit their narrow definition of an acceptable interpretation.

Spatial and temporal boundaries are an important barrier to the big picture of the partnership and training. Spatial boundaries come into play in regards to the location of the partner meetings and of the training. I only participated in one initial meeting that was held on the Reservation, the rest were held a minimum of an hour away from the PRACC office location and up to three hours away. This puts a heavy time constraint on PRACC and although the location of partner meetings shifted throughout the years, PRACC always had to travel whereas each tourism provider had at least one partner meeting at their location. An additional layer to these logistical boundaries is the fact that PRACC and the Lakota facilitators must teach their Lakota culture and history on their stolen land. All of the trainings except the 2013 training were held at Crazy Horse Memorial which is a contentious landscape for most Lakota, some of whom appreciate what is trying to be done and others who see it as the further desecration of the sacred Black Hills.

Temporal boundaries specifically around the length of meeting times and the pacing of the trainings have led to frequent clashes among the Lakota and tourism providers. The Lakota

sense of time is based more on the tasks to be completed rather than a strict start and stop time (Pickering 2004; Nabokov 2002). Many times the Executive Director of PRACC would be late because something of higher importance would arise before he needed to leave, which would make him late. A more specific example was when the Executive Director was late to a meeting because on his way he stopped to help some family members whose car had broken down on the side of the road. Although he could have called someone else to help his family members it was more important to him that he assist them himself and be late to the meeting. This was seen as negligence by the tourism providers rather than the Executive Director keeping his commitments to his family and community. In addition, when activities or presentations during the training did not meet the specific pre-set time slots the tourism partner participants became stressed and many found activities to be a waste of time if they did not fit the specified time period. Instead of focusing and learning from the presentations and activities the participants were more worried about keeping time.

Moments of Understanding

The ability for the NPS to accept more Lakota organization and ways of understanding as the training and partnership developed is evidence of their definitions growing. They have come to expect a looser organization of activities and time that are flexible to the needs of the group and in differing interpretation styles that emphasize different topics. Although they still have narrow expectations their ability to fill those expectations with a broader range of activities and interpretations has improved.

Spatial boundaries have been addressed as the partnership grew and trust was built. The location of the partner meetings is evidence of the breach of this barrier where one meeting was held at CHM, one at BADL, and two at MORU. Although there has yet to be a partner meeting located at PRACC, the fact that the tourism partners are sharing the responsibility of hosting and of traveling is evidence of the trust and strength of the partnership.

State Power and the Benevolent West

Continuing Obstacles

State power is an obvious barrier in a partnership between federal, state, and privately funded organizations that frequently operate on a national scale in comparison to a grant and membership funded Reservation Chamber of Commerce. Several of the tourism partners made comments that if PRACC had not solicited them, then they never would have initiated a partnership like this on their own. In addition, during the first two years of the partnership very few of the tourism partners would participate if the entire training was not funded by PRACC. The tourism partners hold a significant amount of power in the partnership because they are able to participate or not. This puts pressure on PRACC to please the tourism partners and make any changes the tourism partners require.

There are two levels of the barrier of the benevolent West. The first, more difficult barrier to overcome, is that of the State's ignorance or denying of any ill doing, past or present. The second barrier is the State's actions being perceived as charitable and of good will. An example of the first barrier in the partnership is the fact that many of the tourism provider

partners are insistent that all content presented in the cultural sensitivity training is “unthreatening” and will not make the participants feel guilty. Many times this requirement is coupled with a denial of the violent and abusive history of these tourism entities with the Lakota and other Tribes. PRACC, then, has to choose historical events carefully and to word them even more carefully in order to not offend the participants or challenge their white-washed version of history that frequently leaves out or misrepresents the largest genocidal event in American history, and possibly the world (Cesarani 2004:381; Stannard 1993).

The second benevolent West barrier is at the core of the partnership in the fact that the tourism providers are not required to incorporate Lakota culture and history into their interpretation and furthermore if they chose to incorporate Lakota culture and history they are not required to interpret it accurately or from the voice and perspective of the Lakota people. This ultimately means that partnerships and trainings result from the goodwill of the tourism entities which feeds back into state power and the reliance of PRACC on the continued goodwill of the partners for the sustainability of the partnership and training.

Moments of Understanding

Although the tourism partners started the partnership with more power, and still in many ways have more power, throughout the progression of the partnership they have given over some of that power which has led to a more equitable partnership. Because the NPS is an arm of the federal government their ability to make systemic change is often very limited. Regardless of this barrier the parks involved in this partnership were able to make strides towards creating systemic change by allocating funding to the PRACC training, involving high

level administrators in the meetings and training, and by signing MOAs. All of these actions were important to integrating the training into park policy in this region so that although the parks still wield more power than PRACC, they are using it to solidify the PRACC training as part of the normal seasonal employee training requirements.

The tourism entities have also shifted their opinions regarding paying for the training as a fee-for-service and rather than seeing their participation as a sign of their goodwill have seen the impacts it has had on improving interpretation at their sites as well as in integrating all tourism entities in the region which includes PRACC and the Reservation.

Discussion of Capitals

This longitudinal study of the partnership between PRACC and the region's tourism providers presents an interesting case study for applying Bourdieu's (2009[1977], 1986, 1991) doxa, fields, and capitals. As was discussed in the beginning of this thesis this partnership can be understood as a field where in the beginning Lakota culture and history were heterodox but by the end of the partnership Lakota culture and history have started to become more orthodox. This shift was accomplished by the exchange of capitals over the past three years.

In the beginning of the partnership all of the training costs were paid for by PRACC with their ANA grant. At the time this exercise of economic capital was not legitimized as it was conceptualized not as economic capital but as a necessary cost for the participation of the NPS partners. Over the three years though there was a shift where this cost was recognized as a legitimate expense of economic capital. In order to sustain the training and partnership after the end of the grant the NPS partners, who possess significantly more economic capital than

PRACC, agreed to allocate, and thus transfer, some of their economic capital to PRACC for the training.

This exchange of economic capital was justified by three years of exchanging cultural and social capital through the partnership and training. Due to the partnership the Executive Director of PRACC built social capital with the NPS partners by engaging with a system of relationships and obligations with Superintendents and Chiefs of Interpretation. This elevated the Executive Director of PRACC and thereby put the partnership and training in a place where social capital could be transformed into economic capital and immediately into symbolic capital.

Similarly cultural capital was shared mostly by PRACC to the NPS partners and their employees. Although this started as sharing in the end it turned into an exchange of cultural capital for economic capital. At the same time the sharing of cultural capital contributed the most to shifting Lakota culture and history from heterodox to orthodox opinion in this field. Now not only is PRACC's economic capital recognized as legitimate but Lakota culture and history (cultural capital) is starting to be recognized. Although there is still a lot of work to be done to influence additional fields this first step comes a long way in making changes to the current field.

Due to the social and economic capital of the NPS partners they have the ability to influence the other fields they participate in, especially South Dakota Tourism and the National Park Service on a national level. These powerful individuals, who represent organizations, have accepted and legitimized Lakota cultural capital and have started to make it their own. This legitimization can now be integrated into other fields and continue to shift Lakota culture and

history from the heterodox to orthodox. The results that reflect this shift of Lakota knowledge from heterodox to orthodox will now be discussed in the impacts of the training over the past three years.

OUTCOMES AND COMMUNITY IMPACTS

Summary of Training Outcomes

Lakota Culture, History, and Reservation Training 2011

The training in 2011 presented significant results on several levels, but especially in knowledge gained and in comfort level of recommending the Pine Ridge Indian Reservation as a tourism destination. Before the training the seventy participants had an average comfort level of 3.6 on a scale of 1 to 5 with 1 being not comfortable at all and 5 being completely comfortable. After the training the average response rose to 4 on the same scale. 99% confidence intervals reveal no overlap and therefore show a significant rise in the comfort level of training participants in recommending the Reservation as a tourist destination. This supports PRACC's assertion that ignorance of the Reservation and the Lakota people contributes to the region's tourism providers not recommending the Reservation as a tourism destination.

Similar results were found when analyzing knowledge level before and after the training on nine topics addressed in the training. Figure 3 below displays 99% confidence intervals around the mean response to knowledge of each topic before and after the training. The confidence intervals surrounded by black boxes portray which questions showed a significant increase in knowledge levels due to the training. In partner meeting discussions following the training, it was determined that those topics not showing significant increases were not addressed well enough during the training. This allowed for growth in the next year's training.

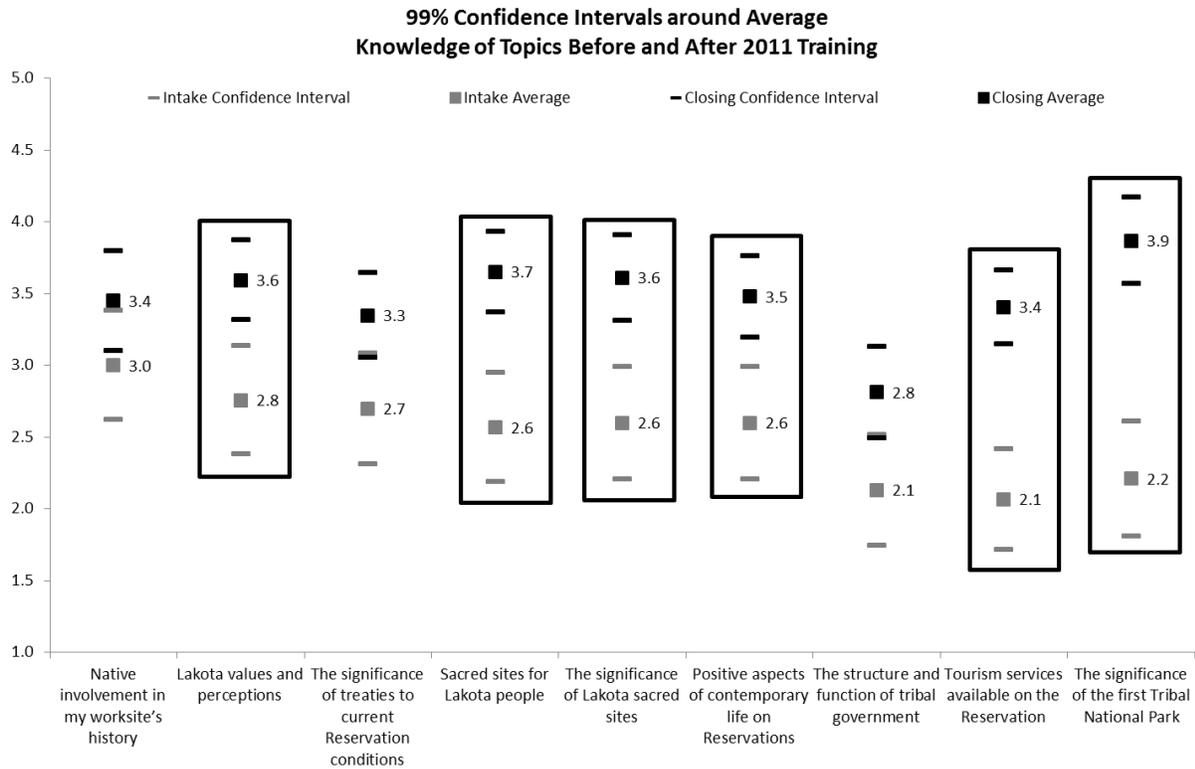


Figure 3. 99% Confidence Intervals around Average Knowledge of Topics Before and After 2011 Training

Destination Pine Ridge Training and Tour 2012

The 2012 training and tour were slightly more complicated in terms of data analysis for two reasons. First, there was an error with the intake form. An old version of the form was printed and distributed so the questions that were compared from intake to closing were not the same. In addition, the scaling was different from the intake to the closing which resulted in what appears to be a decline in knowledge from intake to closing. Although this could be true, it is also possible that having different questions and scaling altered the way the respondents answered the questions, thus causing the decrease. The second complication stemmed from participation rates compared to the training and to the tour. Only about half of the participants who attended the training also attended the tour which impacts the significance of the analysis

in regards to sample size. This resulted in no significant change between the intake and closing evaluations even though the pure averages rose for all questions from the closing to the end of the tour.

The question regarding level of comfort in recommending the Reservation as a tourism destination showed significant results at a 95% confidence interval between the intake and closing but not between the closing and tour. There was still an increase in the average response between the closing and tour but statistically the difference was not significant. The qualitative comments on the tour evaluations provide more context to the lack of significance. The lack of significant change from the closing evaluation to the tour could have been due to rainy weather which impacted how often the tour participants were able to get off the bus. This was the most common negative comment that the tour participants had and it affected their experience with the tour. This could explain why the tour did not significantly raise the comfort level in recommending the Reservation as a tourism destination.

Regardless the positive aspects of the tour were many. First, 79% of tour attendees learned a lot or a tremendous amount about interpreting Lakota culture and history. Second, 76% of tour attendees learned a lot or a tremendous amount about Reservation services. Finally, 88% of the tour attendees were either satisfied or extremely satisfied with the utility and effectiveness of what they learned on the tour in relation to their profession. These results were echoed in the partner meetings by the partners who were also pleased with the tour and thought it was the key to the future success of the training and partnership.

Destination Pine Ridge Tour Training 2013

The 2013 combined tour and training presented some interesting results. On all but one knowledge question, 99% confidence intervals revealed significant improvement from the beginning to the closing (Figure 4). Unlike 2011 and 2012 the difference before and after the training in comfort level of recommending the Reservation as a tourism destination did not reveal significant results at 99% or 95% confidence intervals. The average before the tour training was 4.07 and after was 4.38 which indicates that on average the tour training attendees felt comfortable recommending the Reservation but the slight rise was not statistically significant. Interestingly these results mirror the difference between the closing and tour in 2012 where there was a slight rise in pure averages but there was not a statistically significant change.

The lack of statistical significance in 2012 and 2013 may be due to two reasons. First, there were some repeat participants who had attended either the 2011 and/or 2012 training. Second, the mode of delivery being a tour could have deterred the attendees who were uncomfortable visiting the Reservation themselves and would likely therefore be uncomfortable recommending the Reservation as a tourism destination. This would result in the higher level of comfort before and after the tour.

**99% Confidence Intervals around Average
Knowledge of Topics Before and After 2013 Tour Training**

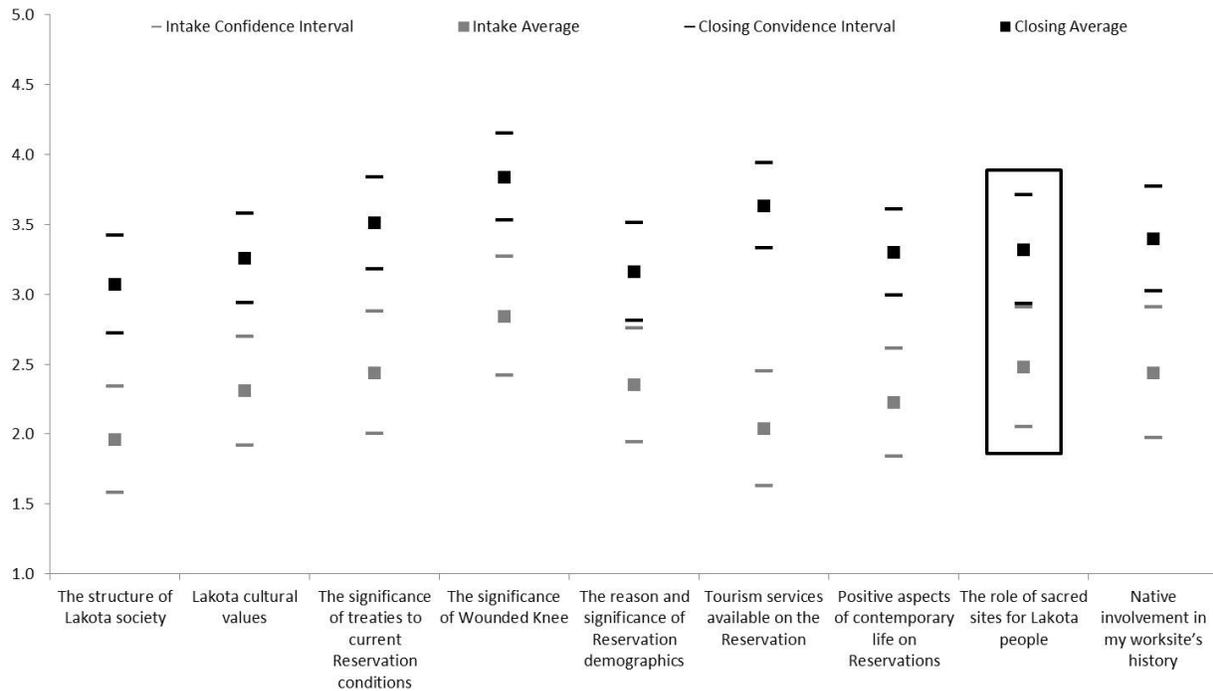


Figure 4. 99% Confidence Intervals around Average Knowledge of Topics Before and After 2013 Training

Summary of Impact on Businesses

In 2008, as part of a larger study of the Reservation economy, graduate student Melanie Graham conducted a survey with Reservation businesses regarding tourism development and the impact of tourism on these businesses. A little over half of Reservation businesses she surveyed identified themselves as tourism businesses and of those businesses roughly 38% of their clients were tourists. In order to try to assess any changes in the impacts of tourism on Reservation businesses I, with the help of CSU students, conducted the same survey, although condensed, in the spring of 2013. We found no statistically significant change, mostly because in 2013 we had about half the response rate in 2008. Some trends included a larger percentage of clients who lived on the Reservation in 2013 and the overall number of tourism businesses,

compared to non-tourism businesses, decreased from 50% of businesses surveyed in 2008 to about 20% of businesses surveyed in 2013.

What this data indicates is that there might be a decline in tourism related businesses and the impact that tourism has on Reservation businesses. Further studies would be required to solidify these findings and there is no way to tell if this survey was capturing any effects of the cultural sensitivity training and the partnerships with the regional tourism providers.

Another part of the business survey focused on the attitudes of business owners towards tourism development on the Reservation. Only one of these questions proved to be statistically significant with a 95% confidence interval which was business owners' attitudes towards letting visitors observe powwows. From 2008 to 2013 there was an increase in the percentage of business owners who agreed it was acceptable to allow tourists at powwows. In other cases we see general trends between 2008 and 2013 with most business owners agreeing that tourism development was acceptable but with less seeing any impacts from tourism. There was a slight rise in businesses accepting tourists at some Lakota ceremonies, such as sweats but there was unanimous agreement that the Sundance ceremony should continue to be restricted to tourists. Table 2 below details all of these attitudinal questions and the general trends between 2008 and 2013.

Summary of Impact on Reservation Tourism

In the summers of 2010, 2011, and 2012 Colorado State University assisted PRACC in collecting data from visitors on the Reservation. Three methods were used to assess visitor impact on the Reservation. The first method was a visitor's survey, the second was a guest log-

in book located at PRACC, and third was a log of visitor requests from the PRACC website. The visitor's survey was a convenience sample but there is no reason to believe the results are biased.

The most significant results from these methods were [1] a substantial increase in tourists requesting travel information from PRACC, [2] an increase in tourists visiting the PRACC Visitor Center, [3] an increase in local businesses and attractions being visited, and [4] visitors almost unanimously recommended visiting the Reservation.

The results from these surveys indicate that tourism could be a viable economic driver for the Reservation, especially if PRACC and other businesses focused on marketing and creating additional partnerships throughout the region to increase tourism to the Reservation. The partnership between PRACC and the region's tourism providers is one step in marketing tourism to the Reservation.

CONCLUSION

It has become apparent in this thesis from the application of Ross et al.'s (2011) barriers to collaboration and Bourdieu's (2009[1977], 1986, 1991) doxa, fields, and capitals, that there are many obstacles to a fully collaborative partnership, but at the same time there have been many advancements and there are still many opportunities for improvement in the Oglala Lakota Voices project. The single most inspiring result of the partnership is that all the partners are now willing and invested in the partnership and the success of the region. This indicates that even though there will be obstacles along the road, the partners are invested in working together to solve those problems and in the process invent new and unique solutions which may even result in systemic change.

Although the improvements due to this partnership for tourism businesses on the Reservation are negligible, if any, the partnership is still in its infancy and over the next ten years the effects of this partnership on Reservation businesses may yet be realized. There has been an increase in the numbers of visitors to the Reservation in the past three years so there is a high likelihood that the Reservation economy will improve, in time, due to these tourists and the money they bring to Reservation businesses.

That being said the results of increased knowledge and transmission of Lakota culture and knowledge to tourists takes the first steps in legitimizing Lakota knowledge and moving it from heterodox to orthodox belief. This then facilitates equality in partnerships and interactions with the Lakota and Western organizations as now Lakota social, cultural, and economic capital are recognized and valued. Although this partnership represents only the

initial steps in this process there is a beginning to everything. There is near unlimited potential for this process to continue and make significant changes.

Many barriers to collaboration have been breached in this partnership. That fact is truly encouraging but it must also be recognized that three years of a partnership cannot address nearly 200 years of history to the contrary. There are still many obstacles to truly equal collaboration and just as many to truly recognizing and incorporating Lakota knowledge into NPS interpretation. It has been educational to watch this partnership grow and develop through the years and it has been exciting to see the personal and professional relationships that have grown out of this partnership and will continue beyond it.

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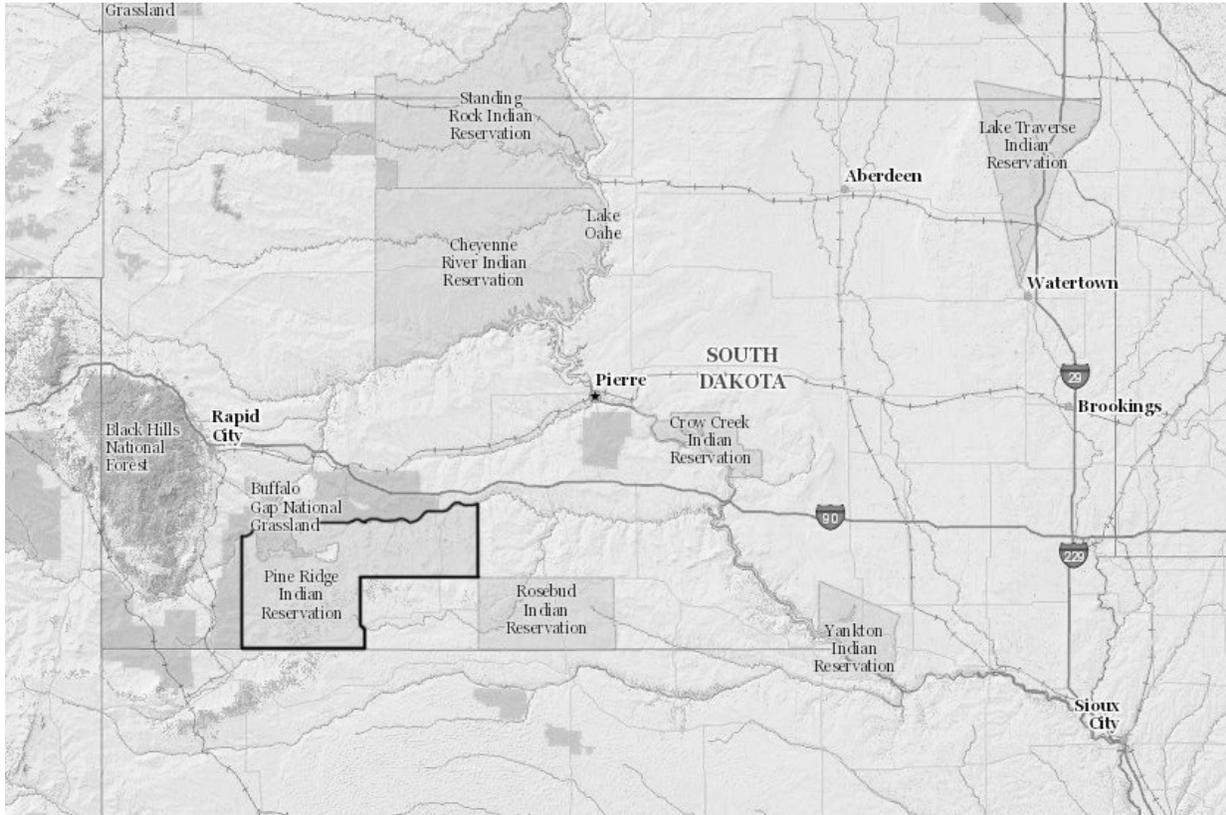
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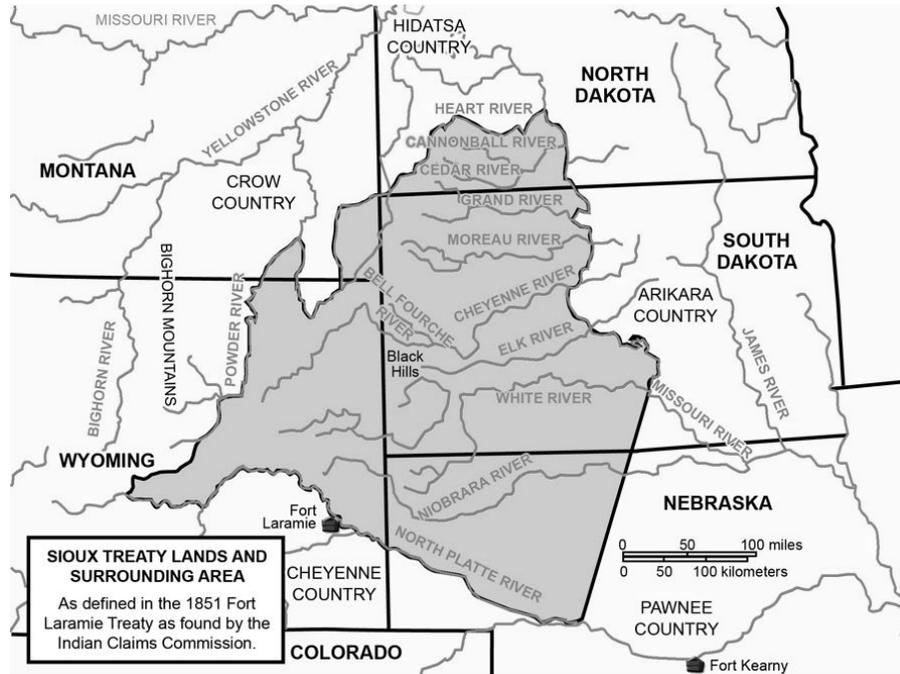
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APPENDICES

APPENDIX A: MAP OF THE INDIAN RESERVATIONS IN SOUTH DAKOTA WITH THE PINE RIDGE INDIAN RESERVATION OUTLINED (USGS MAP VIEWER)



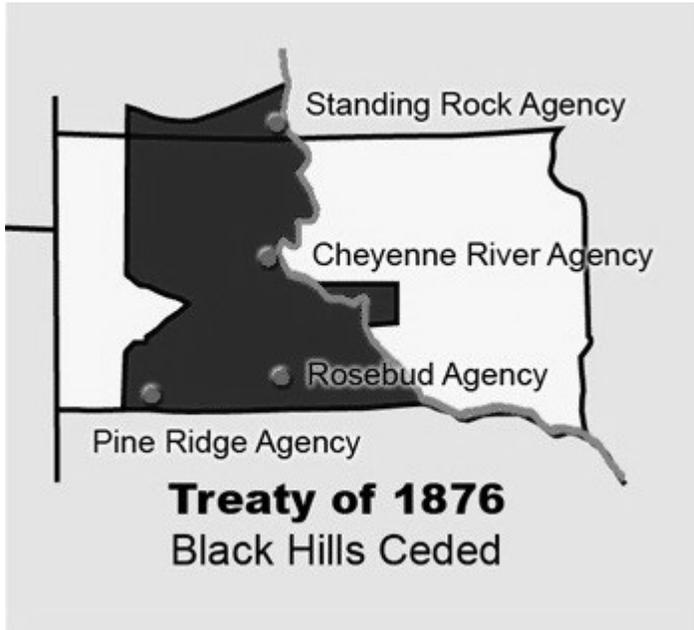
APPENDIX B: LAND HOLDINGS OF 1851 FORT LARAMIE TREATY



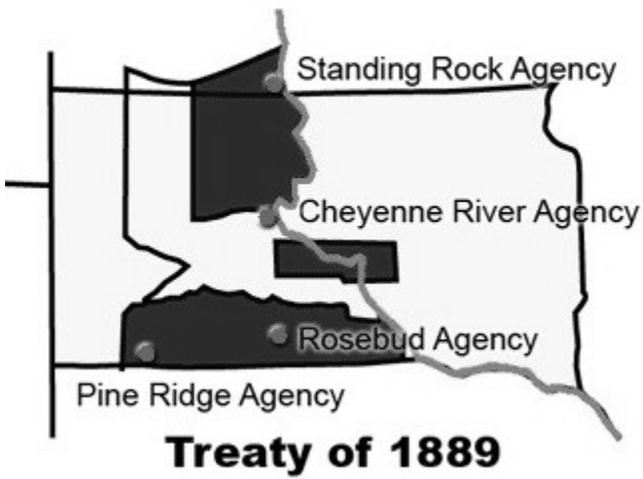
APPENDIX C: LAND HOLDINGS OF THE 1868 FORT LARAMIE TREATY



APPENDIX D: CEDED AREA OF THE BLACK HILLS IN 1876/7



APPENDIX E: LAND HOLDINGS OF THE 1889 GREAT SIOUX AGREEMENT



APPENDIX F: IRB LETTER OF SUPPORT FROM IVAN SORBEL, EXECUTIVE DIRECTOR OF THE PINE RIDGE AREA CHAMBER OF COMMERCE

**PINE RIDGE
AREA CHAMBER
OF COMMERCE**

7900 Lakota Prairie Dr.
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Fax: 605-455-2785
Email: pracc@pwrcc.net
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Executive Director

Ivan Sorbel

Board of Directors

President,
Kimberly Tilsen-Brave Heart

Vice
Tina Merdanian

Secretary
Jo White

Treasurer
Arlin Whirlwind Horse

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Gerald Courmoyer

Directors
Howard Olsen
Marquitta Heathershaw
Connie Smith

Staff
January Brunsch
Rachel Bissonette

**"This institution is an equal
opportunity provider, and
employer."**



September 18, 2012

Institutional Review Board
Colorado State University
Re: Andrea Akers

Dear Institutional Review Board Committee Members,

The Pine Ridge Area Chamber of Commerce (PRACC) is an association of business people-working together to make the Pine Ridge Area a better place in which to live, work, and raise a family.

We are a voluntary non-profit corporation, whose purpose is to create, sustain and enhance Indian owned businesses, therefore improving the quality of life on the Pine Ridge Indian Reservation. We accomplish this by applying the Lakota values of Honesty, Wisdom, Respect, Courage, Fortitude, Responsibility, and Generosity to the economic setting.

Over the course of three years from 2009 to 2012 we conducted research and trainings in relation to a project we termed the Oglala Lakota Voices Project. This project aimed to change negative perceptions of the Reservation in addition to creating partnerships with state tourism entities in order to facilitate tourism development on the Reservation.

We grant permission to Andrea Akers, graduate student of Dr. Kathleen Sherman, to use the results of this research, training, and partnerships to complete her Master's thesis in Anthropology at Colorado State University.

Ivan Sorbel
Executive Director
Pine Ridge Area Chamber
of Commerce

APPENDIX G: INTERVIEW PROTOCOL

An Exploration of the “Lakota Voices” PRACC/NPS/State Partnership Process
Andrea Akers and Ashley Cobb – Pine Ridge Area Chamber of Commerce

Interview Guide

Purpose and Expectations of the Partnership

- To begin, will you tell me about the development of the partnership?
 - (Prompt) In your opinion, why was this partnership developed?
 - (Prompt) Who were the initial participants and partners in the creation of the project?
- What motivated you – as a representative of an organization – to get involved with the project?
 - (Prompt) What are the larger organizational goals of this project?
- Okay, now I would like to ask you about short- and long-term outcomes for the project. First, what do you see as important to accomplish in the near-term?
 - What is the most important outcome?
 - How can we make this happen?
- Now, will you talk to me about the important long-term outcomes?
 - What is the most important outcome?
 - How can we make this happen?
- If this project accomplishes its goals, what will the relationship between the Tribe and the Park Service look like in 5 years?

Stakeholder Participation

- Who is currently involved in the partnership?
 - (Prompt) Individuals, Organizations
- What does the distribution of responsibilities among these stakeholders look like?
 - Are there others who should be included who are not currently?
- Thank you so much for your time, Is there anything else you would like to tell me about the partnership?

Factsheet and Consent

The PRACC wants to explore how the partnership among the various stakeholders was created and to better understand the expectations of all stakeholder groups regarding the partnership and the trainings. In this case, stakeholders are defined as individuals, groups, organizations, or agencies who affect or can be affected by the PRACC/NPS/State Partnership project. These interviews focus specifically on representatives from the Pine Ridge Area Chamber of Commerce (PRACC), Badlands National Park as a regional NPS partner, Oglala Sioux Parks and Recreation Authority (OSPRA) as a Tribal partner, and Crazy Horse Memorial as a state tourism organizational partner. The PRACC is interested in stakeholder motivations and the evolution of the process.

Respondent ID:
Location:
Date:
Time:
Place of Birth:

Age:
Gender:
Education:
Ethnicity/Race:
Occupation:

Unless you specify otherwise all of your responses will be kept confidential and your name will not be connected with your responses. There will probably be publications about the results of this research. These publications will not identify you directly unless you specifically request to be identified by checking the box below. [If you have no objection, your answers will be audio recorded. The tapes will be stored at the Ethnographic Lab at Colorado State University and used for purposes of this research only. The tapes will be labeled by number and date without reference to your name.] Your participation is completely voluntary. You may stop participating at any time. There are no experimental aspects to this research. There are no known risks inherent in this research. It is not possible to identify all potential risks in research procedures, but the researcher has taken reasonable safeguards to minimize any known and potential, but unknown, risks.

Your signature acknowledges that you consent to participating in this research.

-
- I agree to have the interview audio recorded.
 - I do not want to have the interview audio recorded.
 - I request to be identified in the study.

Your name (printed) _____

Your signature _____ Date _____

Mailing address _____

City _____ State _____ Zip Code _____

Email _____ Phone _____

Post-Interview Comment Sheet

Description of Setting:

Description of Informant:

Emotional Tone of Interview:

Difficulties (methodological or personal):

Evaluation of the Team Interview:

Reflections and Insights:

APPENDIX H: 2011 TRAINING EVALUATIONS

Intake Form
 Pine Ridge Area Chamber of Commerce
 Lakota Culture, History and Reservation Tourism Training
 May 25, 2011

Please answer the following questions to the best of your ability. The purpose of these questions is not to identify you personally or your park affiliation, but rather to gauge the overall knowledge and concerns of the Training participants. All your answers are anonymous. Please mark in the box below the statement that best describes you.

1. How often during the summer months are you asked by visitors to answer questions about Lakota culture and history?					
Never	3-5 times per summer	3-5 times per month	3-5 times per week	3-5 times per day	more than 3-5 times per day
2. How comfortable do you feel interpreting Lakota culture to visitors at your work site?					
not comfortable at all	somewhat uncomfortable	neutral	somewhat comfortable	completely comfortable	
3. How comfortable do you feel interpreting Lakota history to visitors at your work site?					
not comfortable at all	somewhat uncomfortable	neutral	somewhat comfortable	completely comfortable	
4. How comfortable do you feel talking with Lakota people?					
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable	
5. How comfortable do you feel interpreting Lakota culture and history for Lakota people?					
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable	
6. How comfortable do you feel recommending the Pine Ridge Indian Reservation as a tourism destination?					
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable	
7. How often have you visited the Pine Ridge Indian Reservation in the last year?					
Never	2-3 times	4-6 times	7-10 times	More than 10 times	
8. How would you rate your current knowledge of the following topics:					
	excellent	very good	good	fair	poor
Native involvement in my worksite's history					
Lakota values and perceptions					
The significance of treaties to					

current reservation conditions					
Sacred sites for Lakota people					
The significance of Lakota sacred sites					
Positive aspects of contemporary life on reservations					
The structure and function of tribal government					
Tourism services available on the reservation					
The significance of the first Tribal National Park					

9. If you had a question about Lakota culture or history, who would you contact? (list all available)

Closing Evaluation Form
Pine Ridge Area Chamber of Commerce
Lakota Culture, History and Reservation Tourism Training
May 25, 2011

1. How would you rate your knowledge of the following topics following today's training:					
	excellent	very good	good	fair	poor
How would you rate your knowledge of the following topics following this training?					
Native involvement in my worksite's history					
Lakota values and perceptions					
The significance of treaties to current reservation conditions					
Sacred sites for Lakota people					
The significance of Lakota sacred sites					
Positive aspects of contemporary life on reservations					
The structure and function of tribal government					
Tourism services available on the reservation					
The significance of the first Tribal National Park					

2. On a scale of no interest to very interested, please rate your experience with the following items by marking in the box of the answer that fits you the best:					
	no interest	very little	Some	Interested	Very interested
How interested were you in the topic of Lakota values and perceptions <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota values and perceptions <i>AFTER</i> this training?					
How interested were you in the topic of Lakota history <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota history <i>AFTER</i> this training?					
How interested were you in the topic of Lakota sacred sites <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota sacred sites <i>AFTER</i> this training?					
How interested were you in the topic of Lakota uses of plants <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota uses of plants <i>AFTER</i> this training?					
How interested were you in the topic of contemporary reservation life <i>BEFORE</i> this training?					
How interested were you in the topic of contemporary reservation life <i>AFTER</i> this training?					
How interested were you in the topic of reservation services <i>BEFORE</i> this training?					
How interested were you in the topic of reservation services life <i>AFTER</i> this training?					
3. How interesting were the handouts and written materials?					
not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting	
4. How interesting were the presentations?					
not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting	
5. How much did you learn about being interpreting Lakota culture and history?					
Nothing	Very little	Some	A lot	Tremendous amount	

6. How much did you learn about tourism services on the reservation?				
Nothing	Very little	Some	A lot	Tremendous amount
7. How comfortable do you feel recommending the Pine Ridge Indian Reservation as a tourism destination?				
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable

8. What did you enjoy the most about the training?

9. What part of the training do you think could be improved? What suggestions do you have for how to make those improvements?

10. Do you feel like you were an appropriate person from your worksite to attend this training? Yes / No Please Explain:

11. What is your job title and what park/memorial do you work with?

APPENDIX I: 2012 TRAINING EVALUATIONS

Intake Form
 Pine Ridge Area Chamber of Commerce
 “Destination Pine Ridge” Training
 May 23, 2012

Please answer the following questions to the best of your ability. The purpose of these questions is not to identify you personally or your park affiliation, but rather to gauge the overall knowledge and concerns of the Training participants. All your answers are anonymous. Please mark in the box below the statement that best describes you. Please turn in this form after the Crazy Horse film.

1. How often during the summer months are you asked by visitors to answer questions about Lakota culture and history?						
Never	3-5 times per summer	3-5 times per month	3-5 times per week	3-5 times per day	more than 3-5 times per day	Not Applicable
2. How comfortable do you feel interpreting Lakota <i>culture</i> to visitors at your work site?						
not comfortable at all	somewhat uncomfortable	neutral	somewhat comfortable	completely comfortable		
3. How comfortable do you feel interpreting Lakota <i>history</i> to visitors at your work site?						
not comfortable at all	somewhat uncomfortable	neutral	somewhat comfortable	completely comfortable		
4. How comfortable do you feel talking with Lakota people?						
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable		
5. How comfortable do you feel interpreting Lakota culture and history for Lakota people?						
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable		
6. How comfortable do you feel recommending the Pine Ridge Indian Reservation as a tourism destination?						
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable		
7. How comfortable do you feel talking about the services and businesses on the Pine Ridge Indian Reservation to visitors?						
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable		
8. How often have you visited the Pine Ridge Indian Reservation in the last year?						
Never	2-3 times	4-6 times	7-10 times	More than 10 times		

9. How would you rate your current knowledge of the following topics:					
	excellen t	very good	good	fair	poor
Native involvement in my worksite's history					
Lakota values and perceptions					
The significance of treaties to current reservation conditions					
Sacred sites for Lakota people					
The significance of Lakota sacred sites					
Positive aspects of contemporary life on reservations					
The structure and function of tribal government					
Tourism services available on the reservation					
The significance of the first Tribal National Park					

10. What do you hope to learn the most about in this training?

11. If you had a question about Lakota culture or history, who would you contact? (list all available)

12. If you have sought out information about the Lakota in the past, where did you look for information? Please check the relevant box(es).

<input type="checkbox"/>	National Park Service Publications/Bookstore
<input type="checkbox"/>	School/Education
<input type="checkbox"/>	Friends
<input type="checkbox"/>	Family
<input type="checkbox"/>	Museums/Cultural Centers
<input type="checkbox"/>	Internet
<input type="checkbox"/>	Books, Journals, Newspapers, Magazines, etc.
<input type="checkbox"/>	Other (please specify):

Closing Evaluation Form
Pine Ridge Area Chamber of Commerce
“Destination Pine Ridge” Training
May 23, 2012

1. How would you rate your knowledge of the following topics following today’s training:					
	Poor	Fair	good	Very good	Excellent
The structure of Lakota society					
Lakota cultural values					
The significance of treaties to current reservation conditions					
The significance of the Wounded Knee					
The reason and significance of Reservation demographics					
Tourism services available on the reservation					
Positive aspects of contemporary life on reservations					
The role of sacred sites for Lakota people					
Native involvement in my worksite’s history					
The structure and function of tribal government					
2. On a scale of no interest to very interested, please rate your experience with the following items by marking in the box of the answer that fits you the best:					
	no interest	very little	Some	Interested	Very interested
How interested were you in the topic of Lakota culture and values <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota culture and values <i>AFTER</i> this training?					
How interested were you in the topic of Lakota history <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota history <i>AFTER</i> this training?					
How interested were you in the topic of contemporary reservation life <i>BEFORE</i> this training?					
How interested were you in the topic of contemporary reservation life <i>AFTER</i> this training?					
How interested were you in the topic of					

reservation services <i>BEFORE</i> this training?									
How interested were you in the topic of reservation services life <i>AFTER</i> this training?									
How interested were you in the topic of Lakota uses of plants <i>BEFORE</i> this training?									
How interested were you in the topic of Lakota uses of plants <i>AFTER</i> this training?									
3. How interesting were the handouts and written materials?									
not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting					
4. How interesting were the presentations?									
not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting					
5. How much did you learn about interpreting Lakota culture and history?									
Nothing	Very little	Some	A lot	Tremendous amount					
6. How much did you learn about tourism services on the reservation?									
Nothing	Very little	Some	A lot	Tremendous amount					
7. After the training how comfortable do you feel recommending the Pine Ridge Indian Reservation as a tourism destination?									
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable					
8. How satisfied are you with the <u>network mapping</u> break-out session in terms of its utility and effectiveness?									
Extremely Dissatisfied	Dissatisfied	Neutral	Satisfied	Extremely Satisfied					
9. How satisfied are you with the <u>interpretation focus group</u> break-out session in terms of its utility and effectiveness?									
Extremely Dissatisfied	Dissatisfied	Neutral	Satisfied	Extremely Satisfied					
10. How satisfied are you with the <u>plant tour</u> break-out session in terms of its utility and effectiveness?									
Extremely Dissatisfied	Dissatisfied	Neutral	Satisfied	Extremely Satisfied					

11. What did you enjoy the most about the training?

10. What part of the training do you think could be improved? What suggestions do you have for how to make those improvements?

11. Do you feel like you were an appropriate person from your worksite to attend this training? Yes / No Please Explain:

12. What is your job title (optional) and what park/memorial/monument do you work with?

Tour Evaluation
 Pine Ridge Area Chamber of Commerce
 "Destination Pine Ridge" Tour
 May 24, 2012

1. How would you rate your knowledge of the following topics following today's tour:					
	Poor	Fair	good	Very good	Excellent
The structure of Lakota society					
Lakota cultural values					
The significance of treaties to current reservation conditions					
The significance of the Wounded Knee					
The reason and significance of Reservation demographics					
Tourism services available on the reservation					
Positive aspects of contemporary life on reservations					
The role of sacred sites for Lakota people					
Native involvement in my worksite's history					
The structure and function of tribal government					
2. How much did you learn about interpreting Lakota culture and history?					
Nothing	Very little	Some	A lot	Tremendous amount	
3. After the tour how comfortable do you feel recommending the Pine Ridge Indian Reservation as a tourism destination?					
Not comfortable at all	somewhat uncomfortable	Neutral	somewhat comfortable	completely comfortable	
4. How much did you learn about tourism services on the reservation?					
Nothing	Very little	Some	A lot	Tremendous amount	
5. How interesting was the tour?					
Not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting	
6. How satisfied are you with the tour in terms of its utility and effectiveness in relation to your profession?					
Extremely Dissatisfied	Dissatisfied	Neutral	Satisfied	Extremely Satisfied	

7. How interesting and informative was your experience at the PRACC Visitor's Center?				
Not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting
8. How interesting and informative was your experience at the OLC Heritage Center?				
Not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting
9. How interesting and informative was your experience at the site of Wounded Knee?				
Not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting
10. How interesting and informative was your experience at the Red Cloud Heritage Center and School?				
Not interesting	Hardly interesting	Somewhat interesting	Interesting	Very interesting

11. What was your favorite part of the tour?

12. What was your least favorite part of the tour?

Any other comments, suggestions and/or critiques?

APPENDIX J: 2013 TRAINING EVALUATIONS

Intake Evaluation Form
 Pine Ridge Area Chamber of Commerce
 “Destination Pine Ridge” Tour Training
 May 22, 2013

Age: _____ Gender: _____

Park/Organization: _____

Job Title/Position: _____

Please answer the following questions to the best of your ability. The purpose of these questions is not to identify you personally but rather to gauge the overall knowledge and concerns of the Training participants. All your answers are anonymous. Please mark in the box below the statement that best describes you.

1. How often during the summer months are you asked by visitors to answer questions about Lakota culture and history?						
Never	3-5 times per summer	3-5 times per month	3-5 times per week	3-5 times per day	more than 3-5 times per day	Not Applicable
2. How comfortable do you feel interpreting Lakota <i>culture</i> to visitors at your work site?						
Not Comfortable at All	Somewhat Uncomfortable	Neutral	Somewhat Comfortable	Completely Comfortable		
3. How comfortable do you feel interpreting Lakota <i>history</i> to visitors at your work site?						
Not Comfortable at All	Somewhat Uncomfortable	Neutral	Somewhat Comfortable	Completely Comfortable		
4. How comfortable do you feel talking with Lakota people?						
Not Comfortable at All	Somewhat Uncomfortable	Neutral	Somewhat Comfortable	Completely Comfortable		
5. How comfortable do you feel interpreting Lakota culture and history for Lakota people?						
Not Comfortable at All	Somewhat Uncomfortable	Neutral	Somewhat Comfortable	Completely Comfortable		
6. How comfortable do you feel recommending the Pine Ridge Indian Reservation as a tourism destination?						
Not Comfortable at All	Somewhat Uncomfortable	Neutral	Somewhat Comfortable	Completely Comfortable		
7. How comfortable do you feel talking about the services and businesses on the Pine Ridge Indian Reservation to visitors?						
Not Comfortable at All	Somewhat Uncomfortable	Neutral	Somewhat Comfortable	Completely Comfortable		
8. How often have you visited the Pine Ridge Indian Reservation in the last year?						
Never	2-3 times	4-6 times	7-10 times	More than 10 times		

9. How would you rate your current knowledge of the following topics:					
	Excellent	Very Good	Good	Fair	Poor
The structure of Lakota society					
Lakota cultural values					
The significance of treaties to current reservation conditions					
The significance of Wounded Knee					
The reason and significance of Reservation demographics					
Tourism services available on the reservation					
Positive aspects of contemporary life on reservations					
The role of sacred sites for Lakota people					
Native involvement in my worksite's history					
10. On a scale of no interest to very interested, please rate your experience with the following items by marking in the box of the answer that fits you the best:					
	No Interest	Very Little Interest	Some Interest	Interested	Very Interested
How interested were you in the topic of Lakota culture and values <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota history <i>BEFORE</i> this training?					
How interested were you in the topic of contemporary reservation life <i>BEFORE</i> this training?					
How interested were you in the topic of reservation services <i>BEFORE</i> this training?					
How interested were you in the topic of Lakota uses of plants <i>BEFORE</i> this training?					

11. What do you hope to learn the most about in this tour training?

12. If you had a question about Lakota culture or history, who would you contact? (list all available)

13. If you have sought out information about the Lakota in the past, where did you look for information? Please check the relevant box(es).

<input type="checkbox"/>	National Park Service Publications/Bookstore
<input type="checkbox"/>	School/Education
<input type="checkbox"/>	Friends
<input type="checkbox"/>	Family
<input type="checkbox"/>	Museums/Cultural Centers
<input type="checkbox"/>	Internet
<input type="checkbox"/>	Books, Journals, Newspapers, Magazines, etc.
<input type="checkbox"/>	Other (please specify):
<input type="checkbox"/>	

Closing Evaluation Form
 Pine Ridge Area Chamber of Commerce
 "Destination Pine Ridge" Tour Training
 May 22, 2013

Age: _____ Gender: _____
 Park/Organization: _____
 Job Title/Position: _____

Please answer the following questions to the best of your ability. The purpose of these questions is not to identify you personally but rather to gauge the overall knowledge and concerns of the Training participants. All your answers are anonymous. Please mark in the box below the statement that best describes you.

1. How would you rate your knowledge of the following topics following the tour training:					
	Poor	Fair	Good	Very good	Excellent
The structure of Lakota society					
Lakota cultural values					
The significance of treaties to current reservation conditions					
The significance of Wounded Knee					
The reason and significance of Reservation demographics					
Tourism services available on the reservation					
Positive aspects of contemporary life on reservations					
The role of sacred sites for Lakota people					
Native involvement in my worksite's					

history					
The structure and function of tribal government					
2. On a scale of no interest to very interested, please rate your experience with the following items by marking in the box of the answer that fits you the best:					
	No Interest	Very Little Interest	Some Interest	Interested	Very Interested
How interested were you in the topic of Lakota culture and values <i>AFTER</i> this training?					
How interested were you in the topic of Lakota history <i>AFTER</i> this training?					
How interested were you in the topic of contemporary reservation life <i>AFTER</i> this training?					
How interested were you in the topic of reservation services life <i>AFTER</i> this training?					
How interested were you in the topic of Lakota uses of plants <i>AFTER</i> this training?					
3. How interesting were the handouts and written materials?					
Not Interesting	Hardly Interesting	Somewhat Interesting	Interesting	Very Interesting	
4. How interesting were the tour presentations?					
Not Interesting	Hardly Interesting	Somewhat Interesting	Interesting	Very Interesting	
5. How much did you learn about interpreting Lakota culture and history?					
Nothing	Very little	Some	A lot	Tremendous amount	
6. How much did you learn about tourism services on the reservation?					
Nothing	Very little	Some	A lot	Tremendous amount	
7. After the tour how comfortable do you feel recommending the Pine Ridge Indian Reservation as a tourism destination?					
Not Comfortable at All	Somewhat Uncomfortable	Neutral	Somewhat Comfortable	Completely Comfortable	
8. How satisfied are you with the tour in terms of its utility and effectiveness in relation to your profession?					
Extremely Dissatisfied	Dissatisfied	Neutral	Satisfied	Extremely Satisfied	

9. How interesting and informative was your experience at:					
	Not Interesting	Hardly Interesting	Somewhat Interesting	Interesting	Very Interesting
Red Cloud Heritage Center and School					
Big Bat's					
Wounded Knee Massacre Site					
Oglala Lakota College Heritage Center					
PRACC Visitor Center					
Sharp's Corner Common Cents					
White River Visitor Center					
10. How likely are you to visit the Reservation again for any reason?					
Extremely Unlikely	Unlikely	Somewhat Likely	Likely	Extremely Likely	

11. What did you enjoy the most about the tour?

12. What was your least favorite part of the tour?

13. What part of the training do you think could be improved? What suggestions do you have for how to make those improvements?

14. Do you feel like you were an appropriate person from your worksite to attend this training?
Yes / No Please Explain:

Any other comments, suggestions and/or critiques?

APPENDIX K: 2013 BUSINESS SURVEY

1. Name of Business
2. Type of Business:
3. Age: _____ 4. Male / Female 5. Education Level/Vocational Training
6. Are you an enrolled Tribal Member? Y / N If yes, what Tribe? _____
7. Are you a member of the Pine Ridge Area Chamber of Commerce? Y/N
8. Do you have any employees? Y/ N
9. If so, how many?
10. What percentage of your clients live on the reservation? _____%
11. Do you consider your business to be a tourism business? Y / N
12. What percentage of your clients are tourists? _____%
13. What type of record keeping do you use (if any)?
14. According to your record keeping have you seen any changes in the past three years?
Y / N
- a. If yes, what were these changes?
15. Approximately what percentage of your income comes from tourists? _____%
16. Does revenue from tourists allow you to provide more positions? Y / N
17. If yes, how many and type (seasonal, part-time, full-time)

Please tell me how strongly you agree or disagree with the following statements:

	Strongly Agree (5)	Agree (4)	Neutral (3)	Disagre e (2)	Strongly Disagre e (1)	Not Applicabl e (0)
18. Being a small business owner comes into conflict with my Lakota values	5	4	3	2	1	0
19. Businesses should buy goods or services from other entrepreneurs on Pine Ridge	5	4	3	2	1	0
20. Businesses should buy goods or services from other entrepreneurs from Pine Ridge, even if they cost more to buy than off the reservation	5	4	3	2	1	0
21. The PRACC is effective in increasing business activity	5	4	3	2	1	0
22. PRACC is a credible source of information on issues of concern to businesses on the	5	4	3	2	1	0

reservation

Please tell me how strongly you agree or disagree with the following statements:

	Strongly Agree (5)	Agree (4)	Neutral (3)	Disagre e (2)	Strongly Disagre e (1)	Not Applicabl e (0)
23. Tourism brings economic growth to the reservation	5	4	3	2	1	0
24. Tourism is good for Lakota culture	5	4	3	2	1	0
25. It is important to share Lakota culture and history with tourists	5	4	3	2	1	0
26. Tourism products on the reservation accurately represent Lakota culture	5	4	3	2	1	0
27. It is important to keep some aspects of Lakota culture out of the tourism product	5	4	3	2	1	0
28. Tourism on the reservation has the potential to exploit Lakota culture	5	4	3	2	1	0
29. It is ok for tourism businesses to market Lakota spiritual practices	5	4	3	2	1	0
30. I am comfortable with allowing tourists to observe pow wows	5	4	3	2	1	0
31. I am comfortable with allowing tourists to participate with sweats	5	4	3	2	1	0
32. I am comfortable with allowing tourists to attend Sundance	5	4	3	2	1	0
33. The way a tourism business owner creates a tourism product can impact Lakota identity	5	4	3	2	1	0
34. There are tourism business owners on the reservation the misuse Lakota culture in their	5	4	3	2	1	0

tourism product

35. There are enough precautions in place to avoid the misuse of Lakota identity through tourism on the reservation	5	4	3	2	1	0
---	---	---	---	---	---	---

36. In your experience, what are the main results of tourism development on the reservation?
37. Tourists have a positive / negative / no effect (circle one) on Lakota culture.
38. Are there any specific types of tourism on the reservation that you feel are disrespectful or exploitative of Lakota culture or spirituality? Y / N Why?
39. Is your business a cultural tourism business? Y / N
40. What kinds of services do you provide to tourists?
41. Why did you choose that particular tourism business?
42. On estimate, what types of clients do you attract? (Age bracket, Income, Geographical origin)
43. What kinds of pre-existing ideas or expectations do tourists have regarding your business?
44. Do you shape your product to accommodate those ideas and expectations? Y / N
- a. How?
45. Does your business take special precautions to avoid any potential misuse or exploitation of Lakota cultural identity or spirituality? Y / N
- a. What are they?
46. Are you satisfied with the success of your business? Y / N
47. Does your business include Lakota spiritual practices? Y / N
48. Please identify anything that could improve your ability to be a successful tourism business on the reservation.
49. In your experience, have you seen any negative impacts of tourism or tourists on Lakota culture? Y / N
- a. Explain.
50. Do you have any other comments concerning tourism on the Reservation?

APPENDIX L: 2010-2012 RESERVATION VISITOR SURVEYS

PINE RIDGE AREA CHAMBER OF COMMERCE LAKOTA VOICES VISITOR SURVEY

Members of the Pine Ridge Area Chamber of Commerce and Indian owned and operated business on or near the Pine Ridge Indian Reservation have been grossly affected by negative imaging and portrayal about the Oglala Lakota people and how doing business with them is “not good business”. This inaccurate depiction and “fear based” paranoia, in part, is perpetuated by untrained and unformed people in the region. *This problem is having a negative and adverse social and economic impact on the tourism industry, Chamber members and business on and near the Pine Ridge Reservation.* Jobs are few in the region, and unemployment is a common place, therefore; capacity building, development of accurate and cultural authentic information by Lakota people, and educational forums are paramount for dispelling these myths. The Oglala Lakota Voices project will improve the conditions of tourism, and entrepreneurship in and around the Reservation by strengthening or creating new partnerships and by the Oglala Lakota people demonstrating their own skill at telling the Oglala Lakota story.

This survey is collecting information about visitor demographic information (gender, age, race, income, marital status, etc.) and about visitor experiences and satisfaction with destinations and services. The survey data is owned by the Pine Ridge Area Chamber of Commerce and will be used to understand the types of visitors to the Reservation and provides information for business and service development on the Reservation. The data collected is valuable for its marketing potential in promoting tourism to the Reservation and building the economy through responsible tourism development.

All of your responses will be kept confidential and your name will not be connected with your responses. There will probably be publications about the results of this research. These publications will not identify you in any way. Your participation is completely voluntary. You may stop participating at any time. The research is collected and analyzed by Dr. Kathleen Pickering Sherman at Colorado State University as the contracted researcher for the Pine Ridge Area Chamber of Commerce.

Please contact Andrea Akers (CSU Graduate Research Assistant, 970-412-5836, amakes@rams.colostate.edu) with any questions and/or comments.

Reservation Visitor Survey

Survey Number: _____

Date: _____

Please indicate your gender: Male Female

Please select the category that includes your age:

Under 18 18-24 25-34 35-44 45-54 55-64 65 or Above

Do you currently have children under the age of 18 living in your household? Yes No
If yes, how many children under the age of 18 live in your household? _____

What best describes your marital status?

Single Married Living with partner Separated Divorced Widowed Blank

What was the last year of school you completed?

Grade School High School College/University Graduate School
1 2 3 4 5 6 7 8 9 10 11 12 GED 13 14 15 16 17 18 19 20 more than 20

What best describes your employment status?

Employed Full Time Employed Part Time Self Employed Homemaker
Not Employed Looking for Work Not Employed Not Looking Retired Student
Disabled

What is your approximate total household income before taxes?

Less than \$20,000 \$20,000-40,000 \$40,000-60,000 More than \$60,000

In which state or country do you live? _____

What is your race or ethnicity? _____

Please estimate the number of miles you traveled from your home to the Pine Ridge Indian Reservation

What is your reason for visiting the Pine Ridge Indian Reservation?

Narrative _____

Category: Business Leisure Faith-based En route to another
destination: _____

What attracted you to visit the Pine Ridge Indian Reservation? _____

Is this your first visit to the Pine Ridge Indian Reservation? Yes No

If no, how many times have you visited? 1 2-4 5-7 More than 7

Date of last visit: Date Month Year

In your opinion, has the overall visitor experience improved, stayed the same, or declined since your last visit?

Improve Significantly Improved the Same Declined Declined Significantly

Did you request tourism information before your trip? Yes No

If yes, who did you request information from? _____

Did you locate information on the Internet? Yes No

Please list the websites you used: _____
How would you rate the quality of the information you received?
Excellent Very Good Good Fair Poor Why?

When did you begin planning your visit to the Pine Ridge Indian Reservation?
No Planning/ Less than 1 Month Ago/ 1-3 Months Ago/ 3-6 Months Ago/ More than 6 months

Where are you/did you stay during your visit? _____
How many nights did you stay? _____
How would you rate the quality of the place where you stayed?
Excellent Very Good Good Fair Poor Why?

Comment if you like, such as Room Cleanliness, Property Cleanliness, Room Amenities, Parking, Accessibility, Staff Attitude, Breakfast:
How much money would you estimate you spent for lodging during your stay?
\$ _____

What attractions or activities did you visit during your stay? How would you rate the quality of each attraction you visited?

Attraction 1: _____
Excellent Very Good Good Fair Poor
Why? _____

Attraction 2: _____
Excellent Very Good Good Fair Poor
Why? _____

Attraction 3: _____
Excellent Very Good Good Fair Poor
Why? _____

Attraction 4: _____
Excellent Very Good Good Fair Poor
Why? _____

Attraction 5: _____
Excellent Very Good Good Fair Poor
Why? _____

How much money would you estimate you spent at all of the attractions you visited during your stay? \$ _____

Did you visit the PRACC Visitor's Center? Yes No
If yes, please answer the following questions about your experience:
The exhibits
Excellent Very Good Good Fair Poor
Please Comment:
Interpretive activities

	Excellent	Very Good	Good	Fair	Poor
	Please Comment:				
The cultural authenticity					
	Excellent	Very Good	Good	Fair	Poor
	Please Comment:				
The facilities					
	Excellent	Very Good	Good	Fair	Poor
	Please Comment:				

What suggestions do you have for new attractions or activities that would be of interest to you?

Where did you eat during your stay? How would you rate the quality of each place you ate?

Food 1: _____

	Excellent	Very Good	Good	Fair	Poor
	Please Comment on Menu Choices, Food Quality, Food Prices, Service Quality				

Food 2: _____

	Excellent	Very Good	Good	Fair	Poor
	Please Comment on Menu Choices, Food Quality, Food Prices, Service Quality				

Food 3: _____

	Excellent	Very Good	Good	Fair	Poor
	Please Comment on Menu Choices, Food Quality, Food Prices, Service Quality				

Food 4: _____

	Excellent	Very Good	Good	Fair	Poor
	Please Comment on Menu Choices, Food Quality, Food Prices, Service Quality				

Food 5: _____

	Excellent	Very Good	Good	Fair	Poor
	Please Comment on Menu Choices, Food Quality, Food Prices, Service Quality				

How much money would you estimate you spent at the places you ate during your stay?
\$ _____

Did you purchase any souvenirs during your visit to the Pine Ridge Indian Reservation? Yes No
How much money would you estimate you spent on souvenirs during your stay?
\$ _____
Please comment on your experience shopping for souvenirs:

Did you purchase gas or other necessities during your visit to the Pine Ridge Indian Reservation? Yes No
How much money would you estimate you spent on gas and other necessities during your stay? \$ _____
Please comment on the places where you purchased gas and necessities:

Your quote about the Pine Ridge Indian Reservation:

Overall, how satisfied were you with your visit to the Pine Ridge Indian Reservation overall?
 Extremely Satisfied Satisfied Neutral Dissatisfied Extremely Dissatisfied
 Please explain: _____

How likely are you to visit the Pine Ridge Indian Reservation again in the future?
 Very Likely Likely Neutral Unlikely Very Unlikely

Would you recommend the Pine Ridge Indian Reservation to your friends and family as a place to visit?
 Yes No

How appealing would the Pine Ridge Indian Reservation be to the following audiences?

Men	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Women	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Children	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
People like Yourself	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Couples without Children	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
College Students	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Senior Citizens	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Young Professionals	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Cultural Heritage Tourists	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Naturalists	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing
Sportsmen	Greatly Appealing	Appealing	Neutral	Unappealing	Greatly Unappealing

THANK YOU!

APPENDIX M: RESEARCH MAP

