

# UNDERGRADUATE CURRICULA IN THE USA, CANADA, NEW ZEALAND AND AUSTRALIA: ARE WE MISSING THE MARK ON INDIGENOUS PEOPLES AND PARKS?

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## ABSTRACT

Indigenous peoples' rights increasingly demand the attention of government agents, including protected area managers in the CANZUS states (Canada, Australia, New Zealand and the USA). Park/Indigenous relations are a fundamental job competency for CANZUS park employees. This exploratory research draws on the curricula of 391 university major programmes to quantify the extent to which CANZUS university programmes in natural resources management, park management and allied fields might prepare aspiring CANZUS park employees to work with Indigenous peoples; I conclude the programmes generally fail to do so. Zero American park management majors in the study require Indigenous-focused coursework. In the Commonwealth countries, 52 per cent of park management programmes do so. Only 6 per cent of American natural resources management majors require such coursework, versus 45 per cent in the Commonwealth countries. This calls attention to an urgent need to improve aspiring park employees' understanding of how their work intersects with Indigenous peoples and settler-colonialism.

**Key words:** Indigenous, Canada, United States, Australia, New Zealand, Curriculum, Undergraduate, Training, Education

## INTRODUCTION

As a key issue animating contemporary protected area management, the relationships between park managers and Indigenous peoples are especially important in settler states such as Canada, Australia, New Zealand and the USA (CANZUS). The United Nations Expert Mechanism on the Rights of Indigenous Peoples and the Special Rapporteur on Indigenous Rights have highlighted the need for the World Heritage Committee to respond to Indigenous concerns vis-à-vis state-run protected areas in particular (Disko & Tugendhat, 2014). Some scholars suggest a majority of the world's protected areas have been created on Indigenous people's traditional territory (Borrini-Feyerabend et al., 2004). Park managers have routinely forcibly removed Indigenous peoples from their territory for conservation (Brockington & Igoe, 2006; Dowie, 2011). Thus, unresolved issues of Indigenous sovereignty present park managers with challenges, such as:

- Working with Indigenous peoples regarding their cultural materials;

- Interpreting both Indigenous and settler heritage;
- Safeguarding sacred sites;
- Ethical inclusion of Indigenous knowledge within park management practices; and
- Responding to Indigenous aspirations to participate in park management.

This exploratory paper examines the inclusion of Indigenous-focused courses in undergraduate major programmes regarding protected area management in the CANZUS countries. I make three broad assertions in this paper. First, protected area managers' work with Indigenous peoples is a cornerstone job function and essential in their training. Second, I argue that course catalogues are valid indicators for evaluating what a programme teaches as 'fundamental'. Finally, I argue that the programmes included here, but especially the park management majors, generally fail to prepare students for working with Indigenous peoples.

## NOTES ABOUT LANGUAGE

I use the terms ‘major’ and ‘degree programme’ interchangeably to refer to the entire slate of courses a student takes to earn an undergraduate degree. I use the terms ‘course’ and ‘class’ in the American sense; in New Zealand, for example, a ‘course’ is called a ‘paper’. I use the phrase ‘general education’ (GE) to refer to a set list of courses from which all students on a campus must choose a certain number (sometimes referred to as a ‘common core’). I only discuss American GE programmes; they are relatively uncommon in the other three countries.

I use the United Nations Permanent Forum on Indigenous Issues’ (n.d.) definition of ‘Indigenous’ in this paper. Generally, this refers to those who “self-identify” as Indigenous and are “accepted by the community as their [the community’s] member” (UN Permanent Forum on Indigenous Issues, n.d., p. 1), regardless of their legal status or recognition by CANZUS governments. I intentionally capitalise ‘Indigenous’ in all uses. While I recognise that not all non-Indigenous people in settler nations are voluntary settlers (e.g. descendants of enslaved people), I broadly use ‘settler’ and ‘settler-colonist’ to refer to the non-Indigenous population of the CANZUS states.

To vary word choice, I use ‘park’ and ‘protected area’ interchangeably. The International Union for Conservation of Nature (IUCN) defines a protected area as “A clearly defined geographical space, recognised, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values” (Borrini-Feyerabend et al., 2013a, p. i) and recognises four major governance types. This paper is primarily concerned with types A (governance by government) and B (shared governance) within the IUCN governance matrix (Borrini-Feyerabend et al., 2013a). That said, the imperatives of working with Indigenous peoples also extend to privately-governed protected areas.

## LITERATURE REVIEW

Park managers and Indigenous peoples interact across a variety of issues, including co-management, land tenure disputes, traditional/Indigenous knowledge use, sacred site management and the interpretation of Indigenous heritage. As Indigenous peoples demand greater control over parks within their traditional territories, co-management – the sharing of power among multiple actors – is increasingly common. Co-management can be defined as shared access to the resource, but not ultimate management power (Milholland, 2008);

negotiation of management activities (Borrini-Feyerabend et al., 2013b); a way to balance resource protection with local needs (Thomlinson & Crouch, 2012); or an interim means of resource management preceding return of the resource to its traditional owners (Royal Commission on Aboriginal Peoples, 1996). Yet, particularly as practised in Canada, where the minister responsible for Parks Canada maintains final decision-making powers over co-managed Parks Canada sites, co-management does not meaningfully threaten the underlying settler/Indigenous power dynamic.

While exact numbers are unknown, estimates for the number of people evicted to create parks range from the low millions worldwide to 14 million in Africa alone (Brockington & Igoe, 2006; Dowie, 2011). In places where parks have not summarily removed Indigenous peoples off their land, tenure problems remain. The literature is rich with conversations about the intersection of parks and land tenure disputes (Agrawal & Redford, 2007; Sandlos, 2005, 2008, 2014).

Another locus of park/Indigenous interactions is the use of Indigenous knowledge to augment park management efforts (Houde, 2007; Jones et al., 2010; Nadasdy, 1999). One definition of Indigenous knowledge is as a relationship with and a process of learning about Creation (McGregor, 2004). It is place-based and context-specific, grounded in a process of ongoing learning and living (McGregor, 2004, 2009; Nadasdy, 1999). To paraphrase McGregor (2004), it is not something one has, Indigenous knowledge is something one does. Thus, it differs from Western epistemologies.

Approaching Indigenous communities to learn from them and then applying this knowledge in management efforts is a seemingly good thing that recognises and benefits from the longstanding relationship Indigenous peoples have with the non-human world. Attempts by agencies to engage with Indigenous knowledge within park management are laudable but should be viewed with caution, as such efforts are complicated by the need to navigate two epistemologies. Additionally, efforts to leverage Indigenous knowledge must first recognise Indigenous rights and traditional governance systems. Unless attention is given to underlying settler-colonial power dynamics (Nadasdy, 1999), Indigenous knowledge use by park managers may lead to misappropriation and/or serve only to reinforce park agencies’ authority.

Two final aspects of the park/Indigenous relationship are worth mentioning. First, well-documented controversies over how to accommodate Indigenous

spiritual practices in parks run the gamut from disagreements about visitor access to agency actions that impinge upon Indigenous religions (McKercher et al., 2008; Tsosie, 2014). Park managers must be equipped to address these challenges. Recent work in this area includes Verschuuren and Brown (2019).

Second, Indigenous peoples are increasingly exercising control over their traditional territory through Community Conserved Areas (CCAs; Borrini-Feyerabend et al., 2004; Zurba et al., 2019 ), Other Effective Conservation Measures (OECMs; Jonas et al., 2014; MacKinnon et al., 2015 ) and Indigenous Protected Areas (IPAs). CCAs are regions “voluntarily conserved by Indigenous peoples and local and mobile communities through customary laws or other effective means” (Borrini-Feyerabend et al., 2004, p. xv) , while OECMs are places that have the same practical effect of conserving biodiversity but are not part of a formal protected area regime (Jonas et al., 2014).

I want to give particular attention to Indigenous Protected Areas, for under the IUCN definition of IPAs, IPAs necessarily involve the state and this paper is primarily concerned with state-run and jointly-managed protected areas (Borrini-Feyerabend et al., 2004). IPAs reimagine parks as institutions governed by and responsive to Indigenous peoples. A form of “reterritorialization in the form of conservation enclosure” (Carroll, 2014, p. 36), IPAs are a tangible means for Indigenous peoples to exert sovereignty. Canada’s 2018 federal budget included C\$ 1.3 billion (approximately US\$ 1 billion) for conservation efforts and “puts Indigenous people in charge of protecting land” (Galloway, 2018, para. 1) with dedicated funding for IPAs. In Australia, IPAs started in 1997 (Ross et al., 2009) and are a source of “pride in what has been achieved in a short time and with a small government investment” (Szabo & Smyth, 2003, p. 151). Szabo and Smyth (2003) also note the significant advantages Indigenous peoples see in Australian IPAs, including “getting Traditional Owners back on country... transferring knowledge between generations and strengthening languages...re-establishing traditional burning practices...providing training and employment...[and] promoting renewed interest about caring for the country” (p. 151). IPAs face challenges, such as the IUCN’s official description of IPAs as “government designated protected area where decision making power, responsibility and accountability are shared between governmental agencies and other stakeholders” (Borrini-Feyerabend et al., 2004, p. xv). Such a characterisation, through its explicit inclusion of the state, falls short of meaningfully threatening latent settler-colonial power structures. Nevertheless, IPAs

(particularly in Australia; Langton et al., 2014), are at least partially succeeding at centring and affirmatively supporting Indigenous rights and aspirations.

In sum, protected area managers and Indigenous peoples interact across a wide variety of issues. The park/Indigenous relationship is not confined to discrete geographies within the CANZUS states; this is a broad, dynamic relationship worthy of the same level of attention as one might give to other topics more commonly recognised as fundamental to the field. The remainder of this paper is an initial attempt to determine if CANZUS universities address this relationship as such.

## METHODS

Many ways exist to begin a career in protected area management. Majors as diverse as park management, natural resources management and environmental studies all might qualify one for an entry-level position within a park (US Office of Personnel Management, 2016). Consequently, it can be difficult to identify which programmes to include when thinking about protected area employees’ university education. One possible solution would be to restrict the study only to degrees that are expressly ‘park management’. This, however, would be inappropriate as it would exclude many majors that qualify one for work within parks, such as natural resources management.

I began by identifying universities for consideration in this study (described below). Then, I reviewed each university’s list of majors, screening for majors encompassing park management, natural resource management and related fields. When deciding if a specific programme should be in the study, I read through its description in the university’s academic regulations and looked at the list of courses required for



Devil’s Tower National Monument, USA. How can the academy prepare students to manage Indigenous sacred sites within protected areas? Notice the American flag – a visual manifestation of settler claims to Sioux territory. © U.S. National Park Service

the major. For each programme, I looked for a breadth of courses to signal the major would prepare students to work with the full complexity of natural resource and social science issues present in protected areas. To qualify for the study, majors had to demonstrate particular relevance to protected area management, regardless of their title. This means that I may have included some programmes but not others with the same title. I believe that consistency in asking if each programme offers a broad base of courses on the myriad issues present in park management, rather than a specialisation in one discipline, may help to overcome the inherent problems in a subjective approach.

For majors not specifically called ‘park’ or ‘natural resources’ management, I sorted them into one of these two categories based on their relative mix of social versus natural science courses. I believe this distinction is necessary because, again, a wide variety of degrees qualifies one to work in parks. I wanted to capture this diversity in the study while avoiding a category of ‘other’ (i.e. neither strictly park nor natural resource) programmes.

For the United States, I used the National Center for Education Statistics/Integrated Postsecondary Education Data System (IPEDS, US Department of

Education, n.d.) to identify bachelor-degree-granting institutions. I filtered for universities appearing in the ‘natural resources and conservation’ or ‘parks, recreation, leisure, and fitness studies’ IPEDS major categories. From this (N=1,030), I sorted universities by major category (natural resources and park management), ownership (public vs. private) and IPEDS -defined size (small, medium or large; I collapsed very small and small together). This returned twelve lists of universities for each of the two major categories (Table 1). From this population (N), I drew a sample (n) valid at a 95 per cent confidence interval and a confidence level of 5. I then examined each university’s list of majors. Despite IPEDS’s coding of these universities as having a relevant programme, many in fact lacked these majors (Table 1) and were therefore discarded from the study.

To create a sample for Australia, New Zealand and Canada, I made a list of all universities in each country. I examined each university’s website to determine if the university had majors that should be included in the study using the same criteria as in the USA. These majors were the population for my sample: Canada N=43, n=39; Australia N=71, n=60; New Zealand N=7, n=7.

**Table 1. Sampling for USA universities**

	Population of universities, from IPEDS (N)	Sample of universities (n)	Number of majors in study
<b>Natural resources management, private universities</b>			
Small	324	176	17
Medium	124	95	9
Large <sup>1</sup>	24	24	7
<b>Subtotal</b>	<b>472</b>	<b>295</b>	<b>33</b>
<b>Natural resources management, public universities</b>			
Small	35	35	16
Medium	94	76	35
Large	180	123	75
<b>Subtotal</b>	<b>309</b>	<b>234</b>	<b>126</b>
<b>Park management, private universities</b>			
Small	65	57	23
Medium	28	26	6
Large	4	4	2
<b>Subtotal</b>	<b>97</b>	<b>87</b>	<b>31</b>
<b>Park management, public universities</b>			
Small	11	11	5
Medium	42	38	24
Large	99	79	66
<b>Subtotal</b>	<b>152</b>	<b>128</b>	<b>95</b>





Partial reconstruction of the Indigenous labourers' village at Fort Vancouver National Historic Site. Until the arrival of (current) Superintendent Tracy Fortmann, the park primarily interpreted white settler heritage, despite the fort's reliance on an overwhelmingly Indigenous labour force. © Chance Finegan

After reviewing the most current course catalogue/calendar for each university and degree programme, I read each degree's requirements. From the lists and descriptions of required and elective courses for each degree programme, the explicit mention of Indigenous peoples, settler-colonialism or imperialism was identified. I used a variety of terms when looking for mentions of Indigenous peoples (e.g. First Nation(s), Métis, Cree, Inuit, etc.). I coded courses meeting the search criteria to indicate if the classes are in-major requirements, in-major electives, or out-of-major electives. For American universities, I split GE courses into a separate code. For elective classes, I counted classes with no more than two pre-requisites. I believe a course with more than two pre-requisites is unlikely to be taken as an elective. I also excluded vocational classes, such as those in social work, education and nursing. For example, the University of Alberta's course 'Second Language Acquisition: Teaching Indigenous Languages in an Immersion Context' requires only one pre-requisite and has Indigenous content, but it is very unlikely that an aspiring park manager would enrol in this course as an elective. I recognise the arbitrary nature of such choices, but my goal was to balance the theoretically possible against the likely. Finally, settler-colonialism is distinct from other forms of colonialism (Veracini, 2010, 2015). Thus, I specifically excluded courses that appeared to cover colonialism rather than settler-colonialism.

My approach has its limitations. It does not, for example, rely on practitioners' nor communities' lived experiences to identify current shortcomings, if any, in university curricula. Additionally, course descriptions do not necessarily identify all topics covered in a class. However, course descriptions are valid indicators of the key themes a course broadly teaches. My methods

mirror those used by Flores et al. (2000). Boyd et al. (2008, p. 44) argues that "ethics in geography should be embedded in every part of the curriculum". Spink and Cool (1999) and Wells et al. (2003) used a single question – "do you offer" as the primary way to measure if the content is taught in surveyed programmes. This is not dissimilar to my method of using course descriptions to uncover key areas in course content. If something is "embedded in every part..." of a degree programme, it should, I argue, be visible in at least some of the course descriptions for that programme.

## RESULTS

### Overall USA results

Overall, this research reveals a lack of courses about Indigenous peoples. None of the American majors in the park management category require a course that meets the search criteria for Indigenous content. Natural resource management programmes fare better, with 5.7 per cent of programmes requiring an Indigenous-focused class. Park management and natural resources management major programmes in the USA differ also by the number of programmes offering Indigenous-focused, in-major elective classes, at 9 per cent (park management) and 18 per cent (natural resources). This difference is likely linked to the major category ( $\chi^2=5.3$ ).

### USA park management results

Zero American park management programmes in the study require Indigenous-focused classes. Of the majors (31) at private universities, only one (a small university) offers in-major elective courses (2 courses). At public institutions, 10.5 per cent of universities offer elective courses: one small university ( $\Sigma=1$ ) and nine large universities (mean = 5 classes). Regarding GE offerings in park management, 29 per cent of private universities offer GE courses (mean = 3.7 classes) while 82.1 per cent of the public universities do so (mean = 7.2 GE courses). Ownership (public vs. private) likely explains the different means ( $\chi^2=30.8$ ). Although more universities offer GE classes than not, the number of GE courses at universities in the park management category, across all size and ownership combinations, is clustered at five or fewer ( $\leq 5$  GE classes = 92 universities;  $x \geq 6=34$ ).

### USA natural resources management results

Overall, 5.7 per cent of American natural resources management programmes require Indigenous-focused coursework and 18.2 per cent offer elective coursework. GE courses meeting the search criteria are available at 71.1 per cent of universities in this category. Public universities offer more GE courses than private universities (79.4 per cent vs. 39.4 per cent) and this

divergence is likely linked to the different ownership ( $\chi^2=20.3$ ).

Of the 33 natural resource management majors at private universities, only one requires an Indigenous-focused class. Six offer electives (mean = 1.2 electives). Of the private universities with relevant majors, 39.3 per cent offer GE classes.

Majors at public universities include more Indigenous-focused classes in their curricula than the private universities. Yet, the number of public majors requiring such instruction is low. Only 6.4 per cent require classes meeting the search criteria (mean = 1.9 courses). In-major elective classes are available at 18.3 per cent of public universities (mean = 2.6 classes).

Public universities' GE offerings (mean = 10.4 courses) are relatively more numerous than the required or elective classes. Of public universities in the natural resources management group, 79.4 per cent offer GE classes meeting the search criteria. Variation in the number of public universities' GE offerings may be linked to changing the size of the university ( $\chi^2=8.3$ ).

Australia results

#### Australia park management results

Of Australia majors ( $N=71$ ;  $n=60$ ), six are in park management. Indigenous-focused coursework is

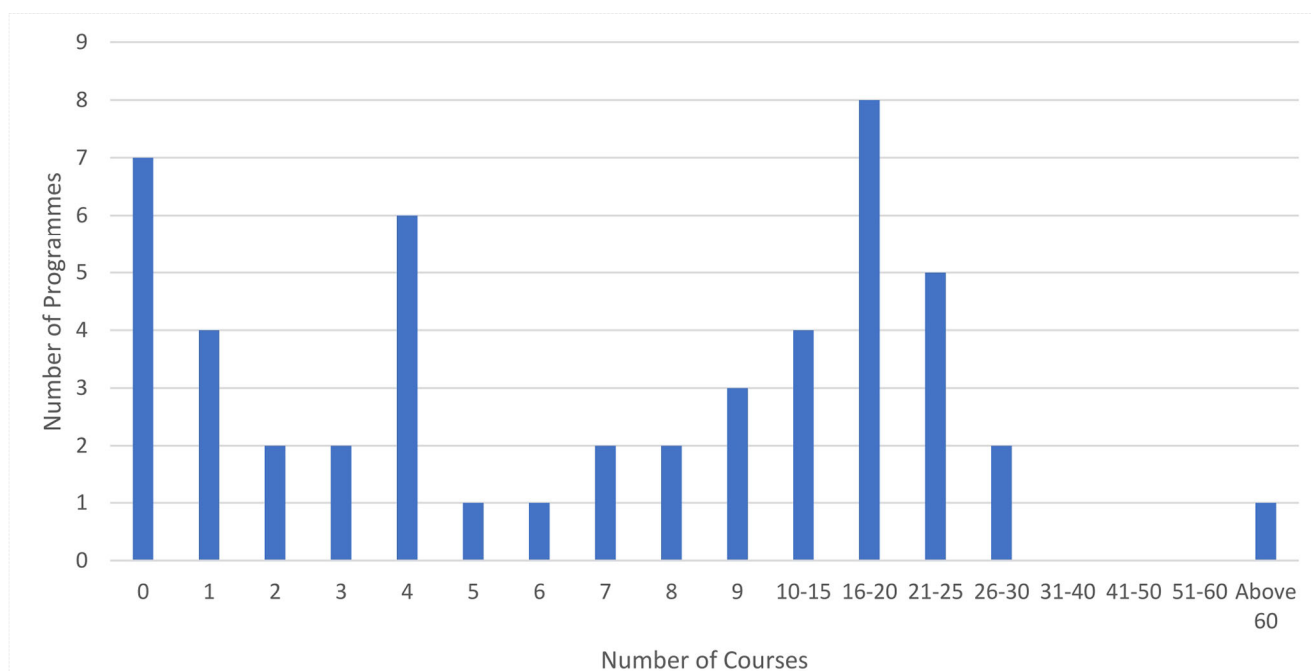
required in half of these. Similarly, three of the six offer Indigenous-focused elective coursework, but with a wide range of elective offerings (one, five and 24 classes among the three programmes).

#### Australia natural resources management results

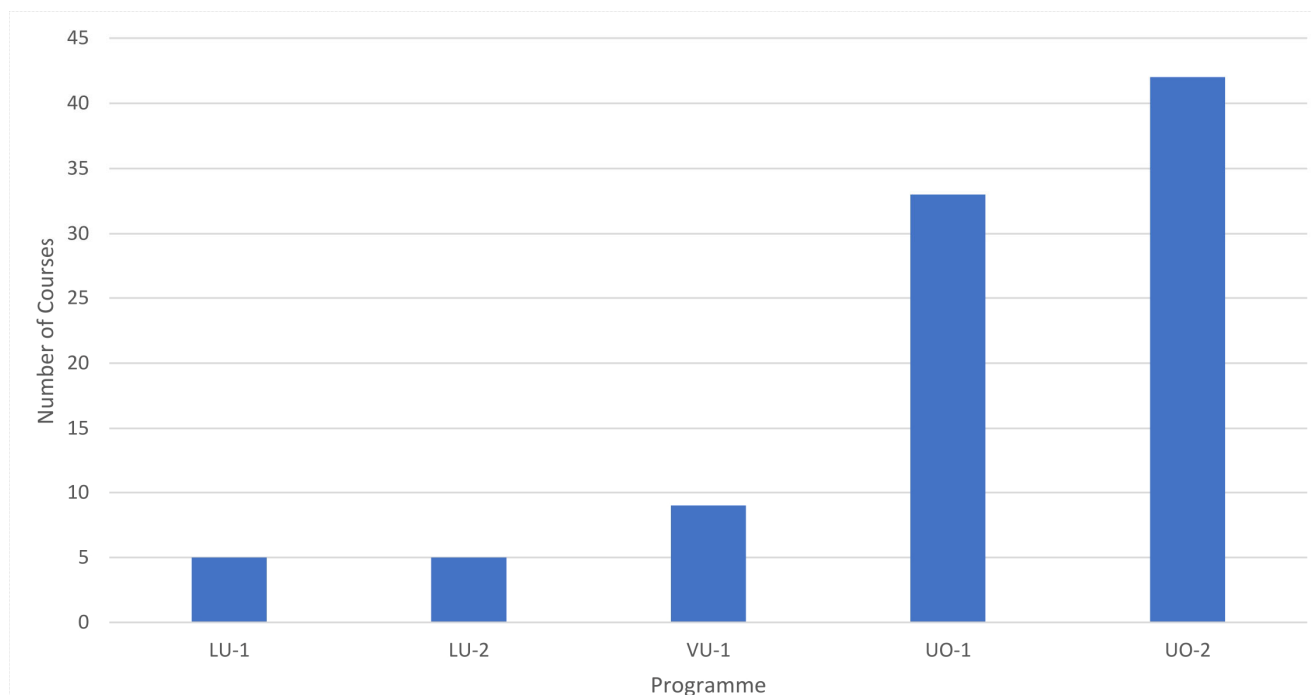
In Australia (all majors  $N=71$ ,  $n=60$ ), the sample includes 54 natural resources management programmes. Of these, 42.6 per cent require Indigenous-focused courses. The results are tightly clustered (only one university requires more than three classes; 58 per cent of those with required courses offer only one). Of the majors in the natural resources category, 77.8 per cent offer elective courses. The number of elective classes is widely-distributed (Figure 1).

#### New Zealand results

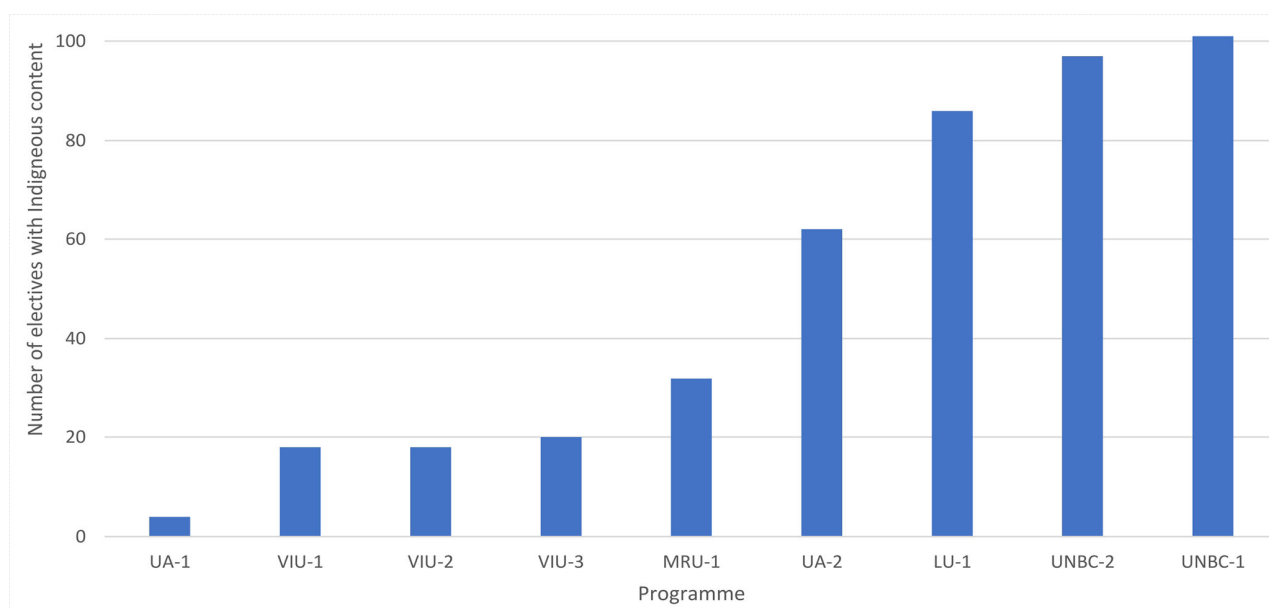
New Zealand has eight universities. I identified seven programmes for inclusion in the study, after carefully reviewing the curricula of all New Zealand degree programmes. Of the seven majors, six are in the natural resources management category and one is park management. Half of the natural resources programmes require Indigenous-focused courses; each of these programmes requires two courses. Elective coursework is available in 77.8 per cent of the natural resources majors; the number of electives varies from five up to 42 (Figure 2). The one park management programme neither requires nor offers any classes as an elective.



**Figure 1. Distribution of elective courses with Indigenous content in Australian natural resources management programmes**



**Figure 2. Distribution of elective courses with Indigenous content in New Zealand natural resource management programmes with at least one such course (LU=Lincoln University, VU=Victoria University of Wellington, UO=University of Otago)**



**Figure 3. Number of Indigenous-focused electives in Canadian park management majors with at least one such course (UA=University of Alberta, VIU Vancouver Island University, MRU- Mount Royal University, LU= Lakehead University, UNBC= University of Northern British Columbia)**

### Canada results

#### *Canada natural resources management results*

In Canadian natural resources management programmes (all Canadian programmes N=43; n=39; of which 29 are natural resources), there is a noticeable inverse relationship between the size of the university and whether a major requires Indigenous-focused

classes (small = 70 per cent require, medium = 42.3 per cent, large = 8.3 per cent). This variation is likely linked to the size of the university ( $\chi^2=8.9$ ). Of the programmes that require courses, 72.8 per cent require one or two classes. Of Canadian programmes in the natural resources management category, 93.1 per cent offer Indigenous-focused elective classes (overall mean =44).



The number of electives in Canadian programmes is widely-distributed.

#### *Canada park management results*

Of the 10 park management majors in the study, six require courses. The number of required courses is at most three. Canadian elective numbers (Figure 3) are high because one's choice of electives is generally unrestricted (i.e. a student can enrol in any course across the university as an elective).

## DISCUSSION

Across the CANZUS states, undergraduate park management degree programmes do not typically require students to take classes focusing on Indigenous peoples. While the numbers for the natural resources management category are better (relative to the park management category), they remain particularly poor in the USA, where only 5.7 per cent of programmes require all students to take Indigenous-focused classes. About 45 per cent of natural resources programmes in the three Commonwealth countries require such coursework. American universities are neither requiring such classes nor offering electives specific to majors at a high rate. While it is true that 70.2 per cent of the American universities in this study offer Indigenous-

focused GE classes, such courses are taken at the students' discretion.

Broadly, this research demonstrates that across the CANZUS nations, students generally are left to choose if they wish to learn about Indigenous peoples. While knowledge of Indigenous history and rights is generally regarded as a necessity for park employees in the CANZUS countries, universities appear to treat preparing students to engage in this challenging, critical work as a personal choice of the student rather than as the responsibility of the institution.

As Lowman and Barker (2015, p. 34) argue, ignoring Indigenous peoples feeds "the narratives through which violent colonialism is transformed into heroic struggle and inevitable establishment of an exceptionally just, successful society". Settler-colonialism is not an abstract structure that people are no longer participating in, it is 'pervasive' and 'resilient' (Veracini, 2015, p. 1). Settler-colonialism is a set of choices and until CANZUS residents cogitate on their own, individual connections to settler-colonialism and how they benefit from and perpetuate it, it will likely not be resolved (Lowman & Barker, 2015). Therefore, undergraduate education regarding Indigeneity cannot



Cathlapotle, a contemporary plankhouse built through a Chinook Indian Nation and U.S. Fish and Wildlife Service partnership. How can the academy prepare students to leverage protected areas to support contemporary Indigenous cultural practices? © Chance Finegan



simply be a niche subject for Indigenous students. If Indigenous peoples are the only ones talking about settler-colonialism, this may “further entrench the us-and-them divide – rather than achieve advances in reconciliation and inclusion...” write Clark et al. (2017, p. 394). Failing to require students to understand how their specific major and profession will interact with Indigenous peoples, as many of the universities in this study do, is an example of such entrenchment. Not requiring this content betrays the academy’s goal of inculcating ‘social responsibility’ through liberal education. This study reveals how, by making Indigenous-focused courses primarily optional rather than mandatory, universities advance settler-colonialism.

## CONCLUSION AND FUTURE RESEARCH

This exploratory study provides a broad overview of the extent to which undergraduates seeking careers in protected areas are likely to learn about Indigenous peoples in four Anglo settler states. It reveals that learning about Indigenous peoples is optional, rather than required, for undergraduates in natural resources management and park management majors in the CANZUS countries, but most egregiously in the USA. This research highlights the lack of Indigenous content in park management majors especially.

Shortcomings of this work include that it relies on course descriptions rather than syllabi. In some categories, such as Canadian park management, there were only a handful of programmes in the study. There is no recognised measure for how much Indigenous-focused content should be in majors like these. While having a sense of the current landscape – which this study attempts to provide – is useful, without a benchmark of what is needed, these results may be less than fully useful.

Future research could use syllabi to better measure Indigenous content or focus on the quality of teaching about Indigenous issues. To address the benchmark issue, researchers should be speaking directly with Indigenous peoples and practitioners to identify what they believe aspiring park managers should learn about working with Indigenous communities. Then, one could build a good sense of the relative success of a programme in preparing students.

In the meantime, course instructors could review conference programmes (e.g. those of the Canadian Parks Conference) and IUCN World Conservation Congress resolutions to learn what topics practitioners are grappling with and then use this to build new course

material. Finally, official inquiries such as Canada’s Truth and Reconciliation Commission may provide insight into how universities should be teaching students about Indigenous peoples more generally.

The relationship between protected area agencies and Indigenous peoples is a key facet of contemporary park management. This exploratory research suggests a wide gap in undergraduate education regarding this topic in the CANZUS nations, where learning about Indigenous issues tends to be left to student choice, rather than be required. Yet, this is not an unsurmountable challenge – it is very much within the power of universities to broaden their curriculum to include such content.

## ENDNOTES

<sup>1</sup> Puerto Rico’s Universidad Metropolitana, which is in the IPEDS database as a 25th university, was excluded from the study.

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## RESUMEN

Los derechos de los pueblos indígenas exigen una atención cada vez más urgente de parte de los agentes gubernamentales, incluidos los administradores de áreas protegidas en los estados CANZUS (Canadá, Australia, Nueva Zelanda y los EE. UU.). Las relaciones entre los parques y los pueblos indígenas son parte fundamental de las competencias de los empleados de parques de los estados CANZUS. Esta investigación exploratoria se basa en 391 programas universitarios para cuantificar el grado en que los programas universitarios de los estados CANZUS en gestión de recursos naturales, gestión de parques y campos afines podrían preparar a los aspirantes a empleados de parques de los estados CANZUS para trabajar con los pueblos indígenas; concluyo que los programas generalmente no lo hacen. De acuerdo con el estudio, las especializaciones relacionadas con la gestión de parques estadounidenses requieren cursos centrados en los indígenas. En los países de la Mancomunidad, el 52% de los programas sobre gestión de parques lo hacen; solo el 6% de las especializaciones en gestión de recursos naturales en los Estados Unidos incluyen este tipo de cursos, frente al 45% en los países de la Mancomunidad. Esto llama la atención sobre la necesidad urgente de mejorar la comprensión de los aspirantes a empleados de parques con respecto a cómo se interrelaciona su trabajo con los pueblos indígenas y el colonialismo de asentamiento.

## RÉSUMÉ

Les droits des peuples autochtones exigent une attention de plus en plus urgente de la part des organismes gouvernementaux, y compris des gestionnaires des aires protégées dans les pays de la région CANZUS (Canada, Australie, Nouvelle-Zélande et États-Unis). Les bonnes relations entre les parcs et les autochtones constituent une compétence professionnelle fondamentale pour les employés des parcs du CANZUS. Cette recherche exploratoire s'appuie sur 391 programmes universitaires afin d'examiner dans quelle mesure les programmes en gestion des ressources naturelles, des parcs et des domaines connexes dans les états de la région CANZUS préparent leurs futurs employés des parcs à travailler en collaboration avec les peuples autochtones. Je conclus que ces programmes faillissent à ce besoin. Aucun programme universitaire américain en gestion de parcs étudié ne requiert des cours axés sur les autochtones. Dans les pays du Commonwealth, ce chiffre est de 52 pour cent. En ce qui concerne la gestion des ressources naturelles, seulement 6 pour cent des programmes universitaires américains requièrent des modules sur ce sujet, contre 45 pour cent dans les pays du Commonwealth. Cela attire l'attention sur la nécessité urgente d'améliorer la compréhension des futurs employés des parcs sur la façon dont leur travail recoupe les peuples autochtones et le colonialisme du peuplement.