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October 3, 2019

Vice President for Advancement Amanda Walker
Executive Director, The Evergreen State College Foundation
2700 Evergreen Parkway NW
Olympia, Washington 98505

Dear Vice President Walker,

This letter is a report on my Spring 2019 sabbatical in New Mexico, but also doubles as a report on my Faculty Foundation Grant to conduct research on Māori disaster resilience in Aotearoa (New Zealand), and my faculty travel funding to present that research at the Native American and Indigenous Studies Association (NAISA) conference in New Zealand. These three activities blended into each other, as I used my sabbatical partly to research and prepare for the New Zealand field research trip and conference.

Debi and I lived in Albuquerque in April-July, where I did some work on my planned book *A People's Geography of American Empire*, particularly the chapter on Hawai'i, which I researched during my Spring 2016 sabbatical, and the chapter on Joint Base Lewis-McChord (JBLM). I was also able to wrap up my edits on student webpages for our winter class website *Basewatch* in "A People's Geography of American Empire," including a section on JBLM.

A People's Geography of the American Empire is a book project I have initiated with Dr. Joseph Nevins, of the Department of Geography at Vassar College, with the same title as the program I have taught three times at Evergreen. It focuses on past and present examples of U.S. expansion—from "Manifest Destiny" and the conquest of the U.S. land base, to overseas imperialism in the Pacific and Caribbean, to the present-day resource wars in the Middle East and Central Asia. Instead of focusing on the immediate effects of this series of U.S. military interventions, the book will focus on the place-making processes inherent in each stage of expansion, and on the imprints they left on the human and physical landscape long after the physical confrontation receded. The book brings global processes to a local scale that students can easily visit or research.

In Albuquerque I was a Visiting Scholar at University of New Mexico Department of Geography and Environmental Studies, and had an office in the department. I attended a federal congressional hearing in Santa Fe on fracking near Chaco Canyon, with U.S. Reps. Debra Haaland, Ben Ray Luján, and Raúl Grijalva, on the same morning as Notre Dame Cathedral burned, and wrote a letter about the experience to the *Albuquerque Journal*. My wife Debi and I did quite a bit of exploring around New Mexico and

northeastern Arizona. We had visited New Mexico many times before, going to Santa Fe, Taos, Chimayó, Las Cruces, Acoma and Zuni Pueblos, and many historic ruins. This time we also went to Ghost Ranch, the Gathering of Nations and Nizhoni Days powwows, Nambé and Jemez Pueblo feast dances, Sandia and Isleta Pueblos, Canyon de Chelly, and the Navajo Nation rodeo and powwow in Window Rock. We also visited a community resource center in Las Cruces that has launched a Refugee Book Drive for Central American refugees coming across the nearby Mexican border.

I saw all these visits as invaluable preparation for my upcoming Spring 2020 “American Frontiers: Homelands and Borderlands” Indigenous/immigration program (with María Isabel Morales), and for a future Southwest field study program to visit and work with Indigenous and Latinx communities on tribal self-determination and immigration issues. Such a program would mirror the class tour and community volunteer work we have done in New Zealand.

At the end of spring quarter and beginning of summer, I spent almost three weeks in Aotearoa New Zealand, this time without students, to conduct field research at disaster sites and present the research at the NAISA conference in Kirikiriroa (Hamilton). On June 10-July 1, I conducted interviews and site visits about Māori disaster resilience. My research project asserts that Indigenous nations offer models to non-Native communities on how to prepare for “natural” disasters by building a sense of community through structures of hospitality. There is no better example of Indigenous emergency preparedness and response than Māori marae (ancestral communities), which have a strong and systematic tradition of manākitanga (hospitality), including hosting and caring for Māori, Pākehā (European settlers), and Tauīwi (recent immigrants).

Alan Parker and I founded Evergreen’s Climate Change and Pacific Rim Indigenous Nations Project in our Summer 2006 Tribal MPA class, in consultation with visiting Maori environmental scientist Ata Brett Stephenson, who piqued my interest in researching Indigenous disaster resilience. I began the research last year, during our third “Native Decolonization in the Pacific Rim” class to Aotearoa, when a student and I were invited to attend a Māori Leaders Climate Summit. The research will enrich my reteaching of the “Catastrophe: Community Resilience in the Face of Disaster” in Winter 2020, my teaching and research on Native/non-Native environmental alliances in the face of the climate crisis, and a future Indigenous Climate Justice Symposium.

I had researched the South Island earthquakes in Christchurch and Kaikōura, so my spring field research trip focused on North Island flood disasters in Edgecumbe (near Whakātane) and Whanganui. I also visited the historic site of a volcanic buried village near Rotorua, and visited with friends in the Northland Māori arts community of Whangārei, luckily at the same time as the Matariki (Polynesian New Year) festival. Around Edgecumbe I interviewed Tautini Hahipene, Vicky Richards, Taupara and Hemana Eruera, Regan Balzer (a mural artist who had visited Evergreen), Marcus Matchitt, and Diane Maxwell. I also spoke with Māori climate resilience experts Shaun Awatere, Simon Lambert, Melanie Mark-Shadbolt, Mike Smith, and Hinekaa Mako.

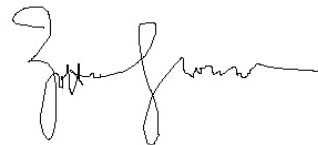
In Whanganui (next to the famous river with legal personhood), I was welcomed by a several marae that serve as “Civil Defence Centres” and was interviewed by the local newspaper and a Māori FM radio station. I worked primarily with Māori special forces veteran and emergency preparedness leader Chris Kumeroa, who is planning an international Indigenous civil defense conference, and was interested in my assistance with U.S. tribal connections. Around Whanganui I also met with or interviewed Geoffrey Hipango, Aroha Beckham, Anthony Edwards, Nihi Houia, Grant Huwyler, Daryn and Umairangi Ramari Te Umairangi, Tim Crowe, Ngakuria Osborne, Alan Turia, and Albert Thompson.

Just prior to the NAISA conference at the University of Waikato, I was invited to participate in a climate change workshop that brought together Māori climate change scholars and activists, Native American colleagues from Michigan (climate change experts Kyle Whyte and Frank Ettawageshik), and many Sámi (Lapp) scholars and community leaders from Scandinavia. At the NAISA conference, I presented my preliminary research “Let’s All Go to the Marae”: Manākitanga in Māori Disaster Resilience,” and posted the (very large) powerpoint as a public facebook album. As part of the conference, I also took a tour of the Kingitanga (King’s Country) that had resisted the 1863 British invasion of Waikato. My return home included a 12-hour layover in Brisbane, where I toured an Aboriginal Plant Trail and fulfilled my dream of visiting a koala sanctuary.

My sabbatical research work will also be presented to an upcoming conference of the Association of American Geographers (AAG). Since my report on the Spring 2016 sabbatical already focused on U.S. military bases in Hawai’i (the main subject of my Spring 2019 writing), my upcoming sabbatical presentation to the faculty will instead focus on Māori disaster resilience, which is an extension of my work on alliance-building, and is relevant to Climate Justice studies in our College.

Thank you for the opportunity for these profound learning experiences during my Spring 2019 sabbatical.

Sincerely,

A handwritten signature in black ink, appearing to read 'Zoltán Grossman', with a long horizontal flourish extending to the right.

Zoltán Grossman, Ph.D.
Member of the Faculty

cc. John McLain