

INDIGENOUS GEOGRAPHY PROJECTS

Zoltán Grossman, Geography / Native American & Indigenous Studies, The Evergreen State College



Pacific Rim
Indigenous artists
gathering at
Evergreen
Longhouse, 2017

WORKING WITH NATIVE COMMUNITIES



Evergreen students and faculty attend Drum and Healing Circle dance in La Push, Quileute Nation



SOME GUIDELINES FOR WORKING WITH NATIVE COMMUNITIES

ZOLTÁN GROSSMAN,
Faculty, Geography and Native Studies,
The Evergreen State College, Olympia, Wash.

These Guidelines were developed for the Spring 2012 Student-Originated Studies (SOS)-Revitalizing Community program's group internships with the Squaxin Island Tribe to prepare for the Tribal Canoe Journey arrival in Olympia. They are taken from faculty, staff and student experiences, cultural respect educational materials, tribal canoe journey codes of conduct, as well as internship guidelines from the Center for Community-Based Learning and Action (CCBLA) at Evergreen.

Keep a good heart and good mind with you in your work. Be kind and considerate, and keep a humble and positive attitude. Express thanks and show appreciation, courtesy and respect. Act as a "team player"--being thoughtful and working together makes a better experience for everyone, including yourself. If you see that someone needs help, take the initiative to help out before being asked to.

Behave as a guest in a Native community at all times, and listen more than you speak. Allies are in the outer circle as observers, and do not intrude on the community's decision-making process. This internship is not a time or place to offer unsolicited advice, ask overly personal questions about an individual or family, and get involved in gossip or internal tribal matters. It is a time and place to listen respectfully, reflect, and get to know who you are, and why you are acting as an ally (Native or non-Native). You are representing not only yourself, but The Evergreen State College, and your behavior will either help or hurt future students. Faculty will be making decisions with an eye to building lasting relationships with our host communities.

Guidelines from Center for Community-Based Learning & Action (CCBLA) Student-Originated Studies program working with Squaxin Island Tribe on Tribal Canoe Journey hosting, 2012.

Collaborations with Neighboring Tribes



www.evergreen.edu/news/archives/2011/10/bushoowahahleepoint

smn



Demil Pacific



CP Canvas



WPClimate



Facebook



TESCmail



Gmail



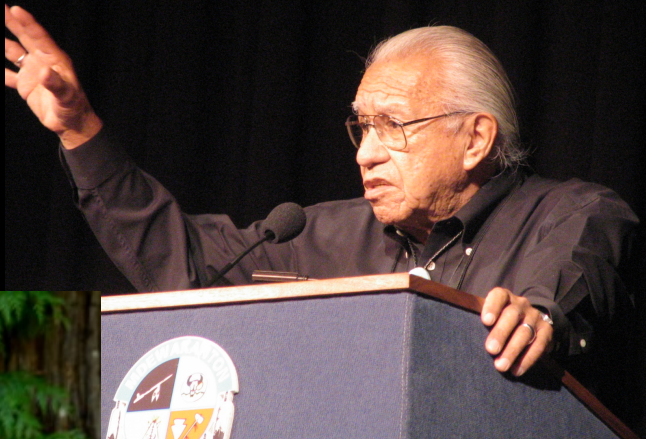
CNN



Zoltán

The Evergreen State College Announces Name Change for Northernmost Point on Campus

WRITTEN BY EVERGREEN COMMUNICATIONS OFFICE ON OCTOBER 20, 2011 AT 9:00 AM



**Evergreen Regents:
Nisqually treaty rights
leader Billy Frank Jr. &
Squaxin Island Tribe
Chair Kristopher Peters**



Bushoowah-ahlee Point

Native Decolonization in the Pacific Rim

Three class trips to Aotearoa New Zealand, total of 55 students in 2011, 2015, and 2018.

Comparing NW treaties and Treaty of Waitangi

Working with Maori and Pasifika communities around North Island



Indigenous research ethics



Students in “Catastrophe: Community Resilience in the Face of Disaster” present their research in the Quileute Nation, to reciprocate for the information that the Nation has shared with our students.

AAG INDIGENOUS PEOPLES SPECIALTY GROUP'S DECLARATION OF KEY QUESTIONS ABOUT RESEARCH ETHICS WITH INDIGENOUS COMMUNITIES

**Indigenous Peoples Specialty Group (IPSG)
of the Association of American Geographers (AAG)**
www.indigenousgeography.net/ipsg.shtm

The Indigenous Peoples Specialty Group (IPSG) of the Association of American Geographers (AAG) works for five specific goals: 1) service to Indigenous communities; 2) service to the field of geography; 3) service to Indigenous geographers; 4) bridge the gap between Indigenous communities and geography/ers; 5) investigate what ethical research means in relationship to Indigenous communities and help guide researchers in conducting such research. We, the IPSG, believe that Indigenous communities are highly capable of determining their own research needs, and as researchers who work with Indigenous communities, we see an important role for geographic tools, methods and theory for facilitating such research.

However, we also believe that in doing so, the discipline of geography must overcome its distinctly colonial heritage, and its continuing relationship with power structures that define how knowledge is created and reproduced. This introspective process will require acknowledging how a historic sense of superiority and entitlement affects how geographic research is conducted.

In the 21st century, there is a larger purpose to the re-examination of ethics protocols with Indigenous peoples. *Geography--and geographers--are being tested.* Will we as a community pass the test, in the eyes of Indigenous peoples? Our academic work is often full of moral ambiguities, complexities, and contextualizations. There is, however, also a time and a place for *moral clarity*. We feel that the 2010s are the time, and Indigenous nations are the place.

<http://www.indigenousgeography.net/ipsg/pdf/IPSGResearchEthicsFinal.pdf>

WASHINGTON TREATY RIGHTS

Fish Wars between Tribes
& State / fishers, 1960-70s

Common ground of
tribes, fishing groups
began in 1980s vs.
logging, sprawl, dams

Washington Treaty Tribes of the
Salish Sea and Pacific Ocean coasts

State-tribal resource
“co-management,” 1989



Fish-Ins and 1974 Boldt Decision

“Fish-ins” by tribes in 1960s-70s met with violent repression

Judge George Boldt ruled tribes retain treaty right to fish in “usual and accustomed” places

Treaties are “Supreme Law of the Land” (Article IV U.S. Constitution)

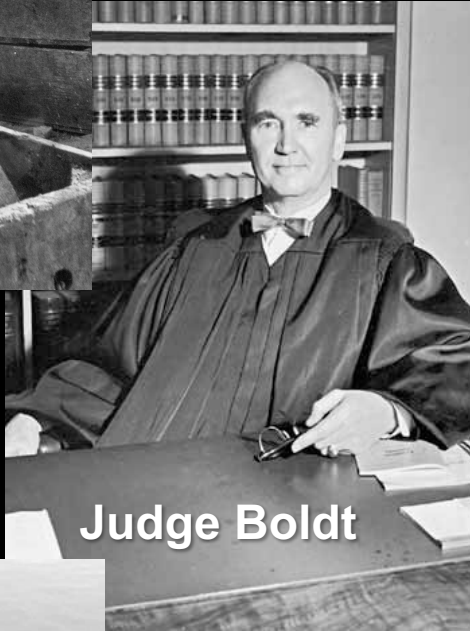
Tribes can regulate themselves via North-West Indian Fisheries Commission (NWIFC)

As Long as the Rivers Run (1971)

<https://www.youtube.com/watch?v=HvKgXV-fF0>



Nisqually
treaty rights
Leader Billy
Frank Jr.



Judge Boldt



State'
wardens
confiscate
tribal nets

Tribal-State Resource Co-Management

1974 Boldt Decision led to 1989 Centennial Accord, tribal-state co-management to protect and restore salmon habitat.



**WA Gov. Jay Inslee &
NCAI President Brian
Cladoosby (Swinomish)
in Evergreen Longhouse**



**25-year commemoration
at Evergreen's Longhouse**

Collaborative salmon habitat restoration

Indigenous decolonization healing watersheds and estuaries throughout Washington state, to recover salmon stocks and begin to roll back the damage inflicted by settler colonialism.

**Mashel River log jam
near Eatonville:
providing salmon resting spots**



Restoring The Salmon

*After Nearly A Century, Salmon Return
To The Upper Puyallup River Watershed*

Standing on a bridge that spans Deer Creek in the upper Puyallup River watershed, Fred Dillon smiled as he looked down at the creek and the several hundred just-released adult coho.

"It's good to see these fish here," said the Puyallup tribal member. "They're some of the first salmon up here in about a hundred years." Dillon, a tribal fisheries technician, was part of a crew that had just trucked the ready-to-spawn coho into the watershed as part of the largest salmon enhancement project in the state.

The project is the result of a Resource Enhancement Agreement between the Puyallup Tribe and Puget Sound Energy, Inc. that has re-opened about 20 miles of mainstem Puyallup river habitat and 10 miles of tributary streams to chinook, coho and steelhead. The agreement averted a lawsuit by the tribe over impacts of a dam owned and operated by the utility company, which has blocked salmon access



**Ohop Creek restoration:
remeandering straightened
irrigation channel**

Podcasts

- Wilcox Farms and a Salmon-Safe Future
- Dupont: Corporate Space in Native Place
- Geoduck: Nisqually Shellfish Program
- Nisqually and Fort Lewis
- Clear Creek Hatchery
- Muck Creek Restoration
- Nisqually Estuary
- Mashel River
- Ohop Creek

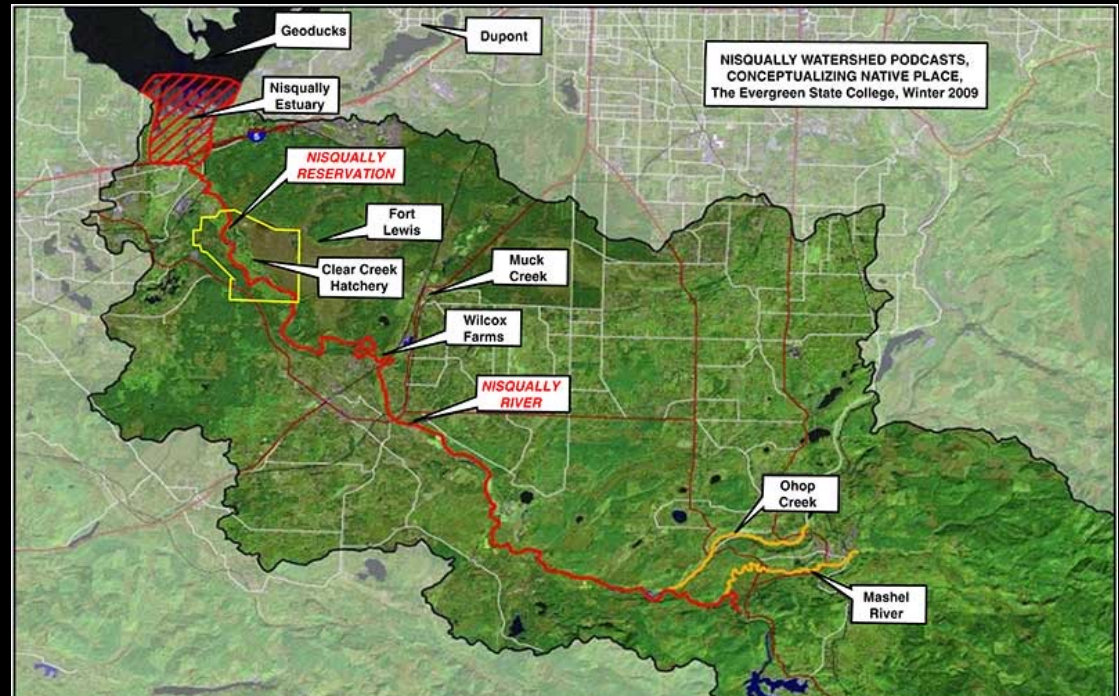
Nisqually Watershed Podcasts

9 podcasts on Nisqually natural & cultural resource programs, by students in “Conceptualizing Native Place” (Winter 2009)

Tribe “lead entity” in salmon habitat repair
75%+ of Nisqually mainstem protected

Dikes removed to restore Nisqually Delta

<https://vimeo.com/manage/folders/9023249>



A photograph of a stream flowing through a forest. In the background, a culvert is visible, with water cascading over its edge. The stream is filled with fallen logs and branches, creating a natural barrier. The surrounding forest is dense with tall trees and lush green ferns.

Culverts Case (Martinez Decision)

Federal court orders State to fix
under-road passages that harm fish
protected by the treaties, 2007-18

CLIMATE RESILIENCE

Climate Change and Pacific Rim
Indigenous Nations Project studies
effects of climate crisis on Native cultures



**Faith Spotted Eagle, Rueben George, &
Tom Goldtooth at Indigenous Climate
Justice Symposiums, 2015-17**



**Meeting with Tulalip, Maori
climate change leaders, 2006**



Native Peoples: Miner's Canary of Climate Change??

“Indigenous Peoples are like the miner's canary. When their cultures and languages disappear this reflects the profound sickness in the ecology.” (Havemann/Whall)



“You might be miners, but we are not canaries.” (Wildcat, *Red Alert*)



Climate Change and Pacific Rim Indigenous Nations Project

The Evergreen State College,
Olympia, Washington

About the Project

2017 Indigenous Climate
Justice Symposium

2017 Symposium Speakers

2017 Indigenous Youth Day

2015 Indigenous Climate
Justice Symposium

History of Project

Book and Publications



Climate Change and Pacific Rim Indigenous Nations Project

About the Project

The Climate Change and Pacific Rim Indigenous Nations Project was initiated at The Evergreen State College (Olympia, Wash.) in 2006. Its purpose is to document the existing effects of climate change on Indigenous peoples and their homelands in Pacific Rim countries, to describe Indigenous nation responses to fossil fuels and their effects from the local to the international levels, and recommend future paths for Indigenous nations to respond to the climate crisis. Its climate change work has focused on U.S. tribal nations in the Pacific Basin states, Native Alaskans, First Nations in Western Canada, and Māori in Aotearoa New Zealand.

<https://sites.evergreen.edu/IndigenousClimate>

ASSERTING NATIVE RESILIENCE

Pacific Rim Indigenous Nations

Face the Climate Crisis

Edited by Zoltán Grossman and Alan Parker

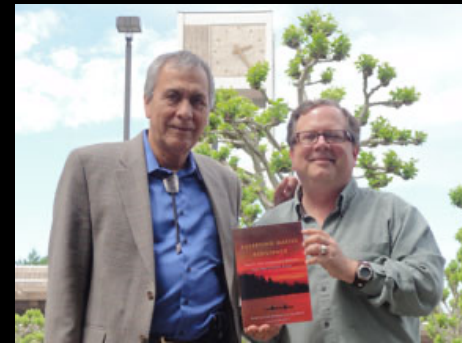
ASSERTING NATIVE RESILIENCE: *Pacific Rim Indigenous Nations Face the Climate Crisis*

**Edited by Zoltán Grossman
and Alan Parker**

**Foreword by
Billy Frank Jr.**

**(Oregon State University Press,
2012)**

[https://osupress.oregonstate.edu/
book/asserting-native-resilience](https://osupress.oregonstate.edu/book/asserting-native-resilience)



Community Organizing Booklet



Home on Hoh Reservation falling into the ocean.
(Photo: Hoh Tribal Archives).

NORTHWEST TRIBES: MEETING THE CHALLENGE OF CLIMATE CHANGE



EDITED BY DEBRA MCNUTT FOR THE
NORTHWEST INDIAN APPLIED RESEARCH INSTITUTE
THE EVERGREEN STATE COLLEGE, OLYMPIA WASHINGTON
<http://nwindian.evergreen.edu>

Cooperation in land use planning

Local scale is where conflict or cooperation emerge, affect policy
Stop waiting for 1 BIG solution--
encourage, fund & stitch together
1000s of smaller local solutions



**Swinomish working with
Skagit River Delta
local governments on
flood prevention/response**



**Salmon habitat restoration
in Nisqually River watershed**

Securing water sources

Tribal water rights precede other uses (Winters Doctrine)

Tribes proactive before a drought. Preparation = Survival.

Moving to higher-elevation water sources safe from sea-level rise.



Nisqually agreement with Olympia on higher-elevation groundwater sources



Tribal Canoe Journey water testing with US Geological Survey



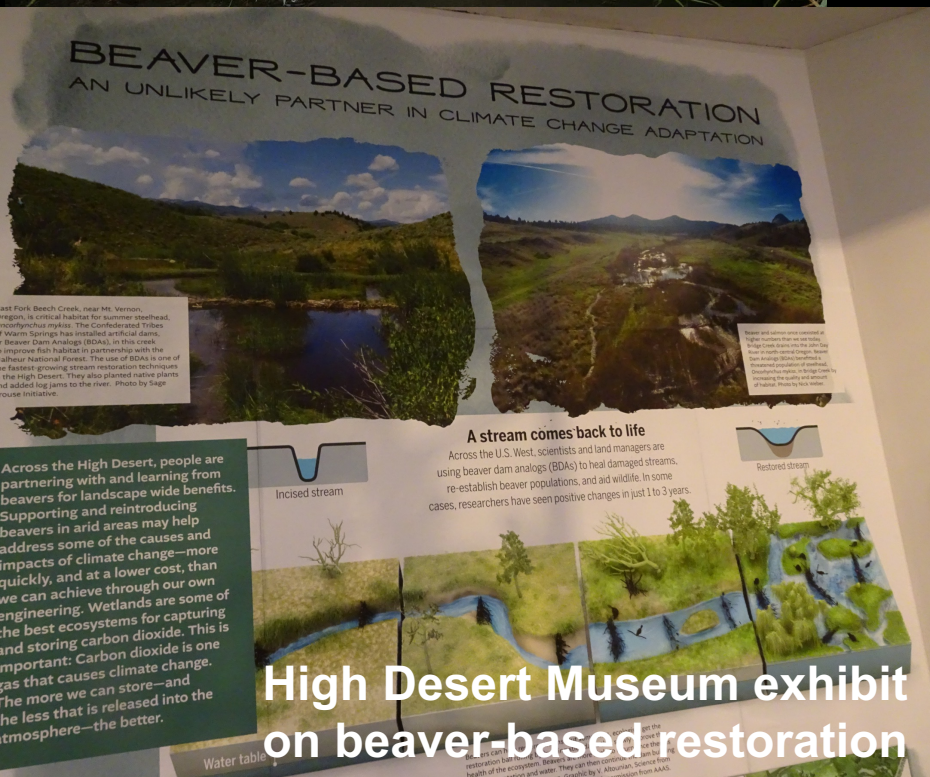
Storing water for flood, drought control

Tulalip Tribes relocate beavers to build upriver storage dams

Water storage of snowpack runoff in upper reaches to reduce spring lowland floods, release in summer low flows (Ghoghhaie, MES)

Tulalip Beaver Project reintroducing beaver to regulate streamflow for salmon

Warm Springs, Blackfeet tribes building Beaver Dam Analogs to mimic precolonial containment



Adopting renewable energies

Cooperate with non-Native
communities to reduce
their GHG emissions



NORTHWEST INDIAN FISHERIES COMMISSION
Serving the Treaty Tribes of Western Washington

[Member Tribes »](#) [About Us »](#) [Employment](#) [Publications »](#) [Sitemap](#) [Contact](#) [Se](#)

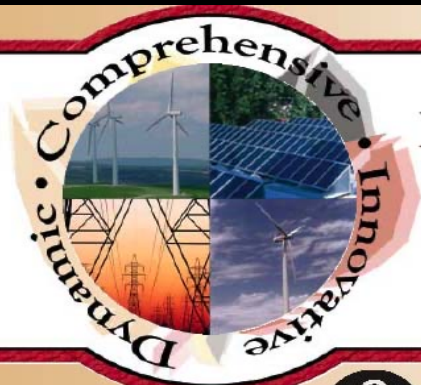
Tulalip Tribes' biomethane plant to benefit salmon restoration

Mar 9th, 2009 • Category: [News Releases](#) |



MONROE – A new biogas plant on Tulalip tribal property is creating more than energy; it's also generating revenue for future salmon restoration projects.

Qualco Energy, a nonprofit formed by the Tulalip Tribes, the Sno/Sky Agricultural Alliance and Northwest Chinook Recovery, has a contract with Puget Sound Energy to sell the power generated by methane gas produced by cow manure. Qualco's biodigester has been operating since December, consistently producing 450 kilowatt hours of energy – enough to power about 300 homes.



**NATIVE
RENEWABLES
ENERGY
SUMMIT**
SOLUTIONS FOR
TRIBES & CITIES

**DENVER, CO
Nov 15-17, 2005**



NativeEnergy



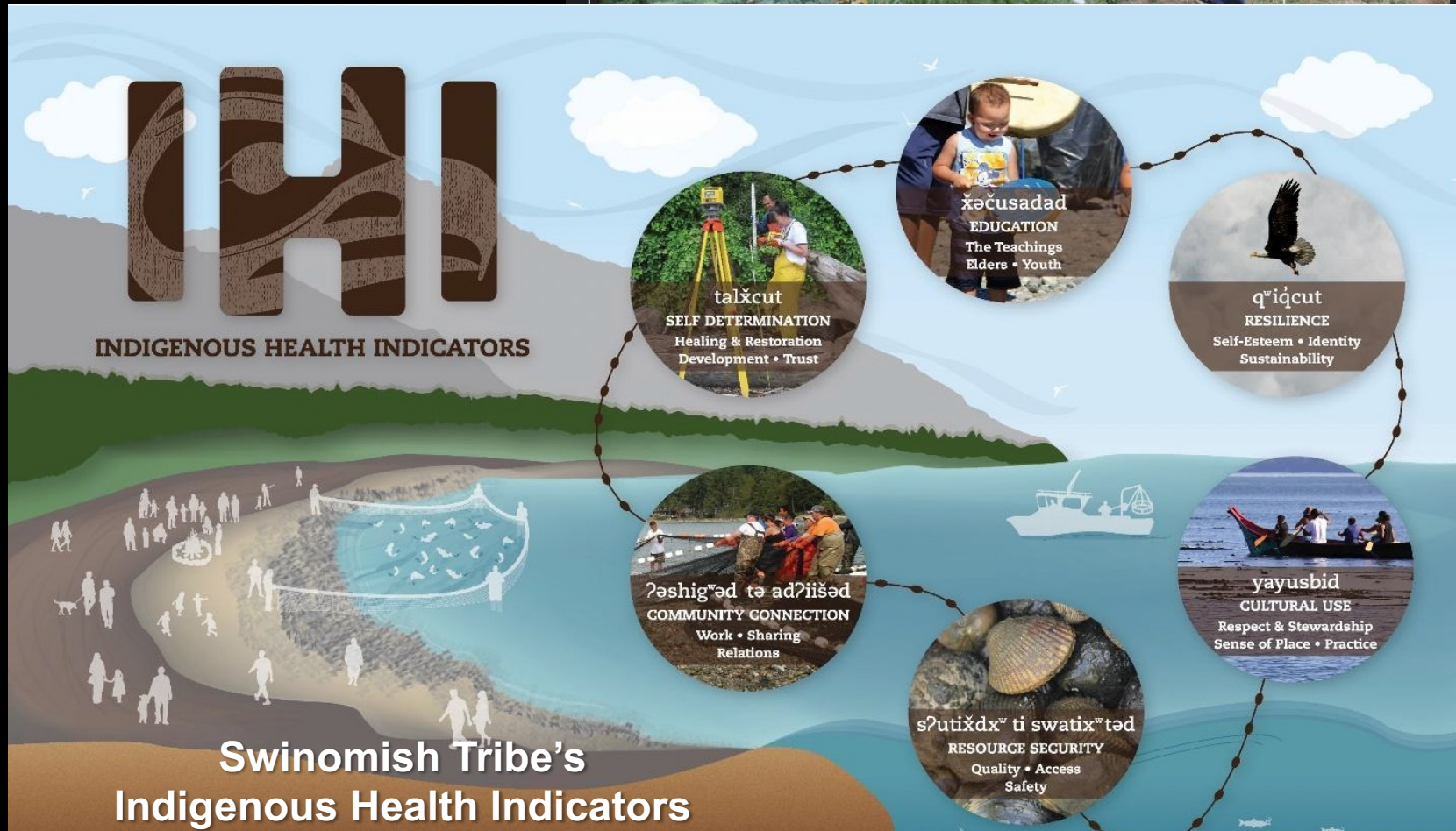
**Tulalip Tribes & dairy
farmers make biogas,
keep cattle waste out
of salmon streams
(Qualco Energy)**

NATIVE RENEWABLES WILL REVITALIZE
NATIVE COMMUNITIES AND OFFER CITIES
CLEAN ELECTRICITY TO MITIGATE AIR
POLLUTION & CLIMATE CHANGE.

Indigenous Food Sovereignty

Traditional foods healthier,
more resilient to drought,
other weather changes

Nisqually Tribal Community Garden



Involving Indigenous youth

BC First Nation youth
GPS mappers



Annual Tribal
Canoe Journey

Mapping and planning
for community future

Educating youth to be
sensitive to natural world,
so they can recognize
subtle changes (Mercurieff)



Alaska tribal youth climate camp

Evergreen names director for the Center of Climate Action and Sustainability

by **Evergreen staff**

July 21, 2021



The Evergreen State College announced today that it has named Dr. Anthony Levenda as the new Director of the Center of Climate Action and Sustainability.

Levenda comes to Evergreen from the Department of Geography and Environmental Sustainability at the University of Oklahoma. He has a Ph.D. in Urban Studies and Planning from Portland State University with a Graduate Certificate in Energy Policy and Management. He has an M.S. degree in Environmental Engineering from the University of Illinois, Urbana-Champaign with a Graduate Certificate in Energy and Sustainability Engineering. His B.S. is in Mechanical Engineering.

Beginning September 1, 2021, Levenda will help get the new Center for Climate Action and Sustainability started on its critical work helping students gain the skills they need to be climate leaders of the future.

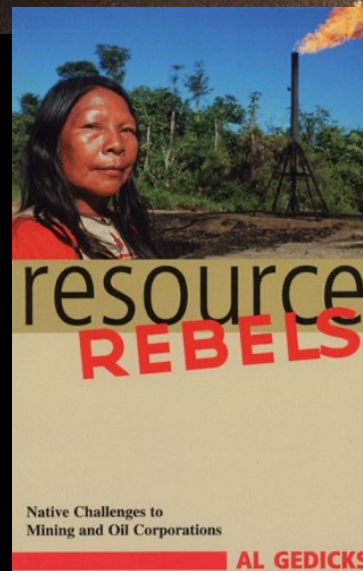
FOSSIL FUEL RESISTANCE



Kayaks & tribal canoes
in Seattle “No Shell” action

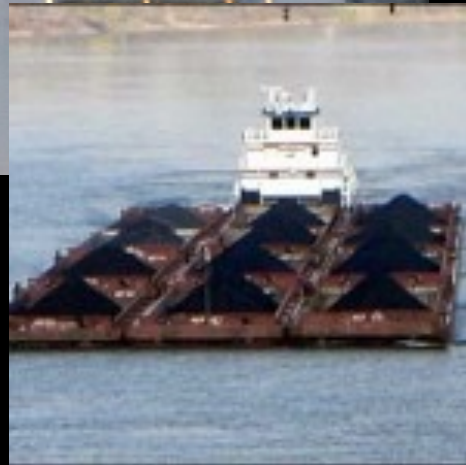


Nez Perce block tar-sands
megaloader equipment



Fossil Fuel Alliances

Shipping as the Achilles Heel
of the fossil fuel monster



Fossil Fuel Connections website

Resource Rebels: Environmental Justice Movements Building Hope
(Evergreen 2016) www.fossilfuelconnections.com



Resource Rebels:
Environmental Justice
Movements Building Hope
(The Evergreen State
College, 2015-16)

Welcome

RESOURCES |

EXPORTS

BASINS

SHIPPING

PORTS |

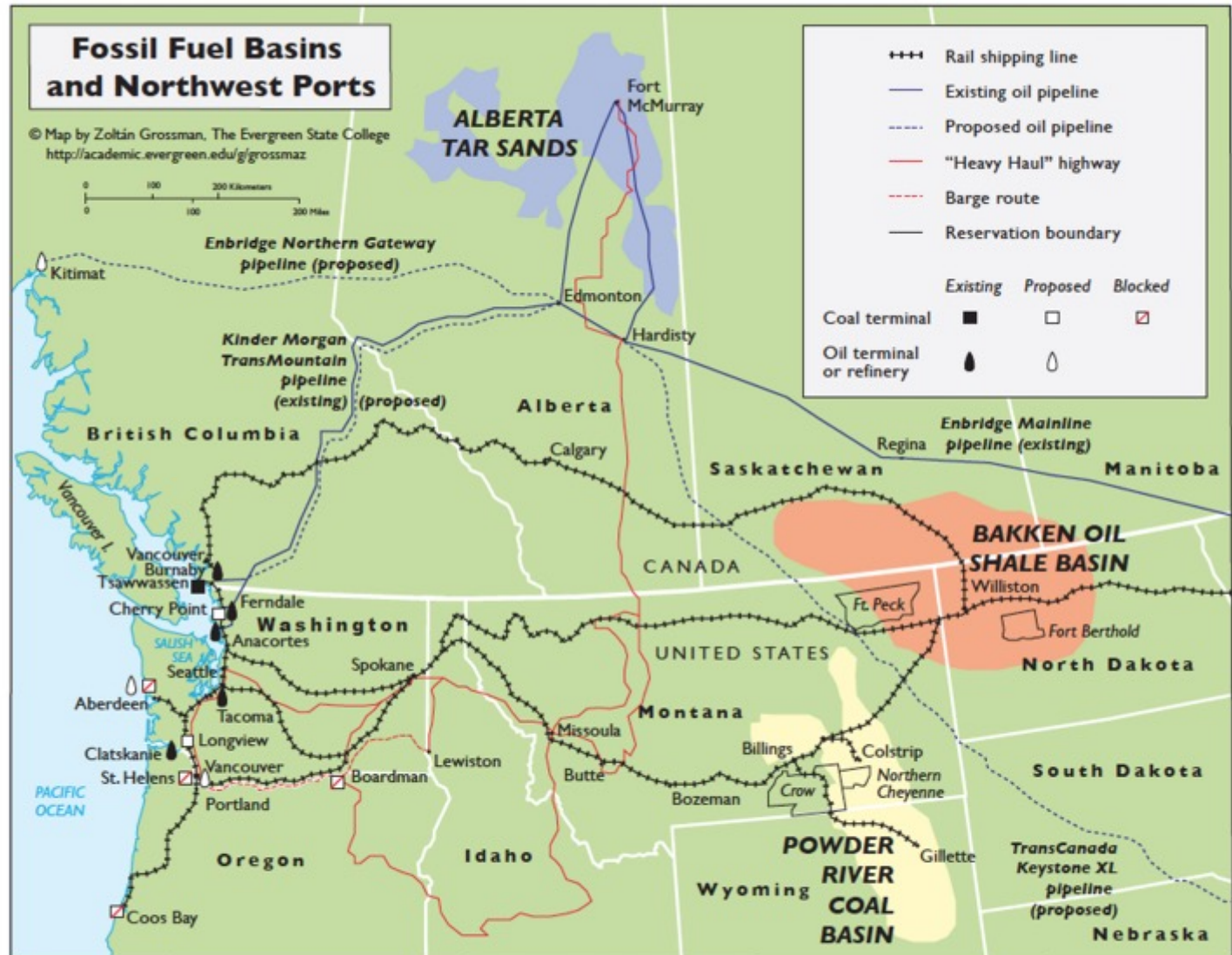
TERMINALS

CONSTITUENCIES

TRIBES

Click the drop-down
menus to navigate to
the subtopic pages.

Faculty: Karen Gaul,
Zoltán Grossman



Cherry Point (Xwe'chi'eXen) coal terminal



Coal port proposal opposed on sacred burial ground, historic reef net fishing site. Tribal Council burned mock check from company, asserts treaty rights.

"This is the home of the ancient ancestors and it's up to us today to protect Mother Earth."
--Hereditary Chief Bill James

Army Corps of Engineers denies permit due to treaty fishing rights, 2016



Non-Native fishers & crabbers join opposition to coal terminal



“A celebration of the power of treaty rights to protect all of us, to preserve our lands and waters for everyone who calls this place home.”
--Lummi Chairman Tim Ballew II

Bakken oil train explosions



Québec



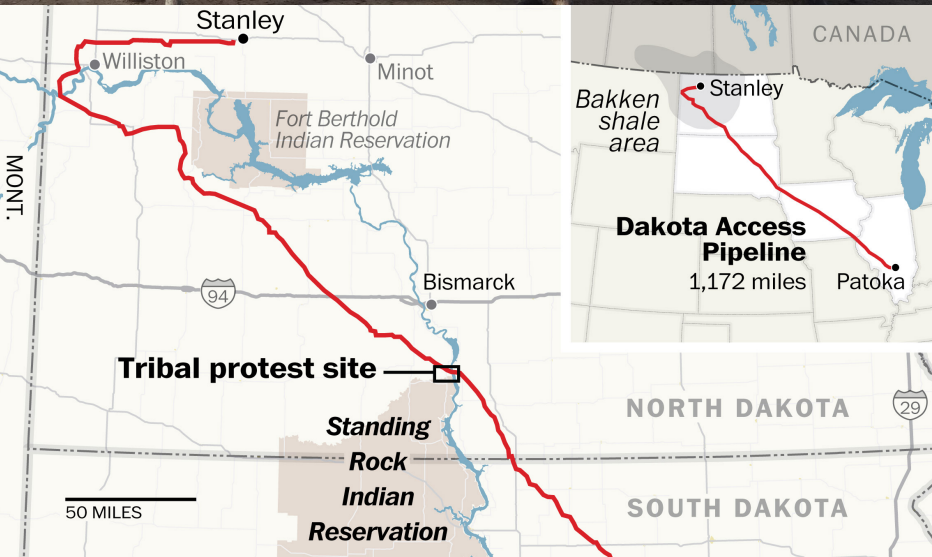
Virginia



North
Dakota



Alabama



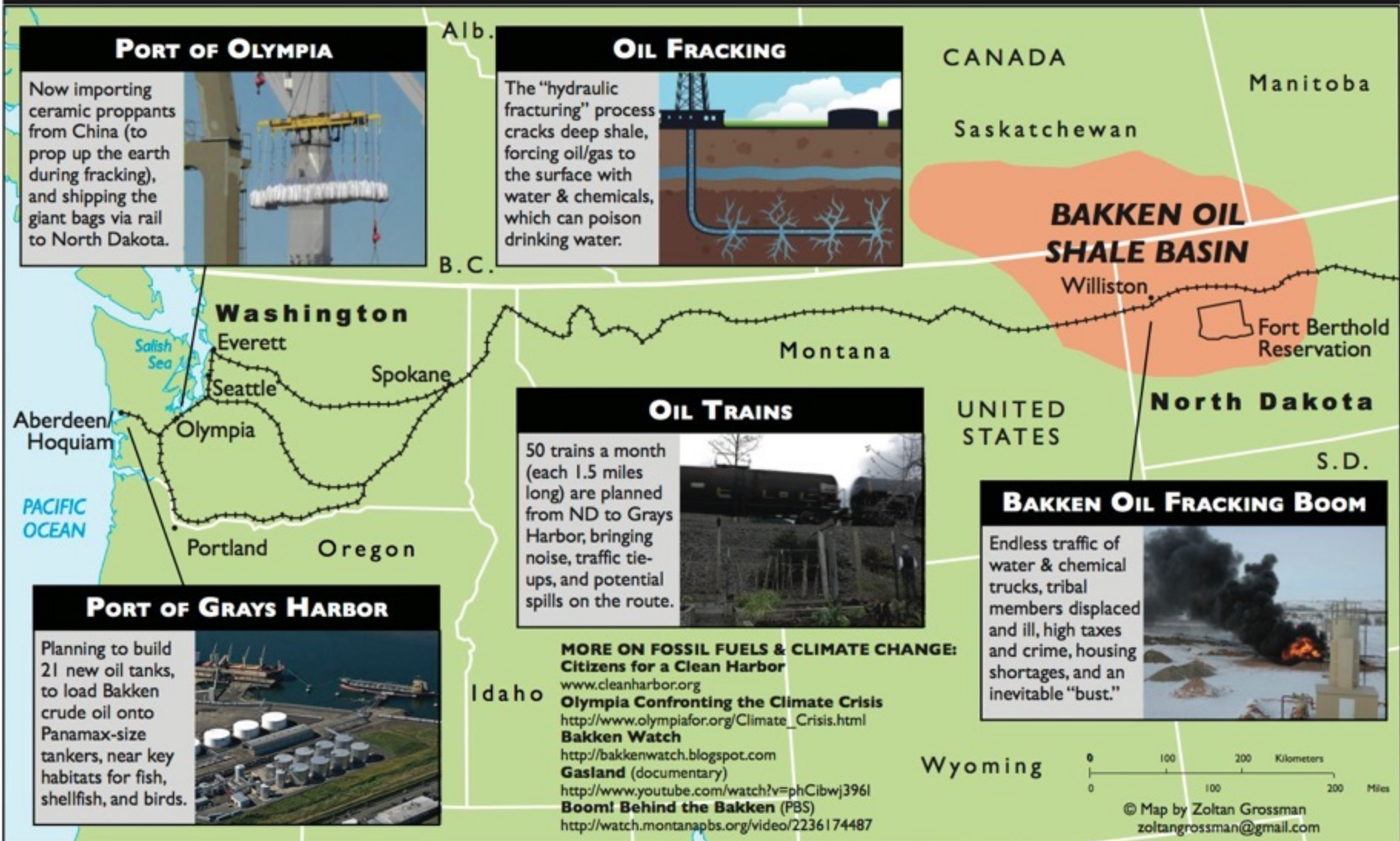
Source: Energy Transfer Partners

LARIS KARKLIS/THE WASHINGTON POST

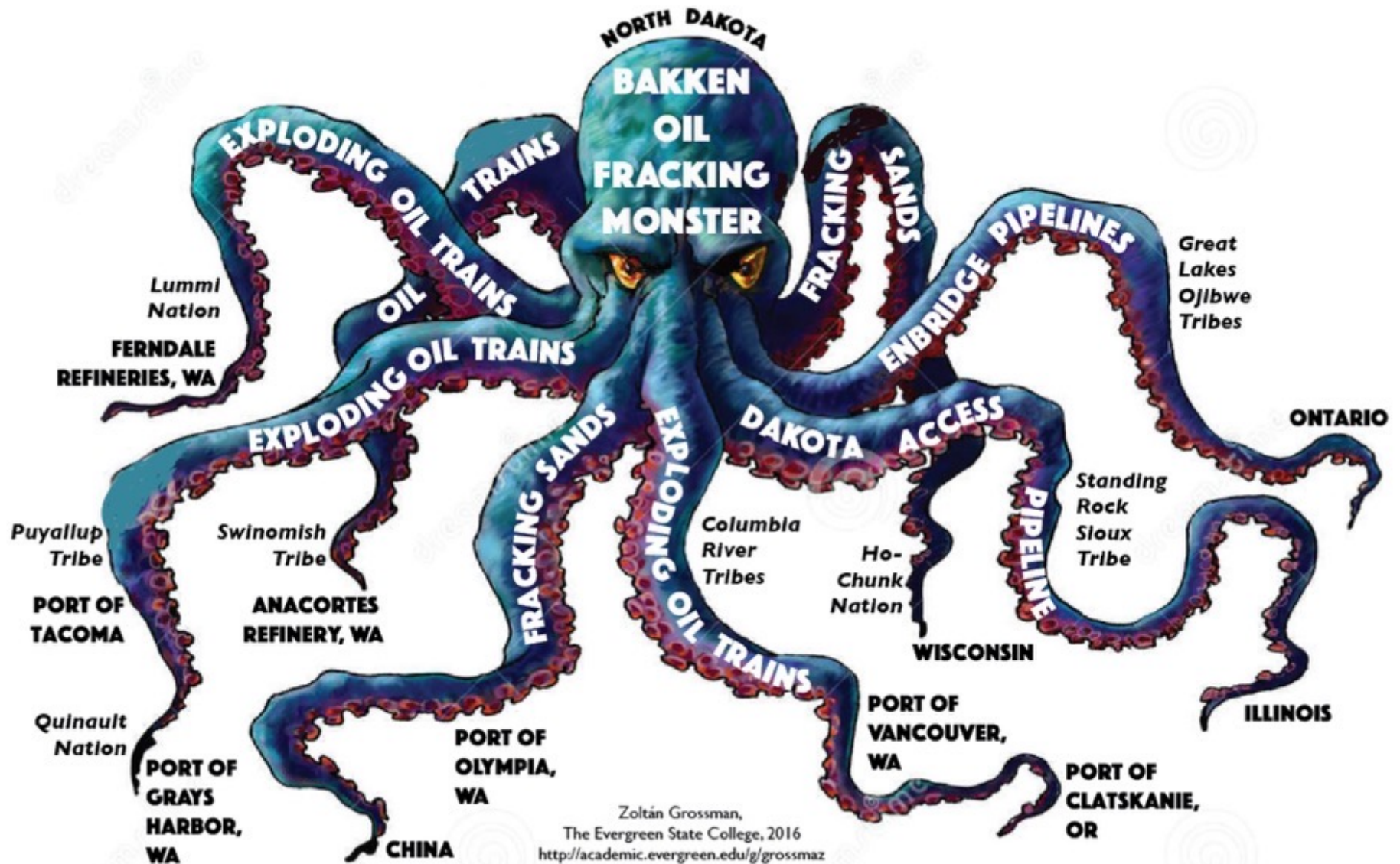


Bakken oil fracking in North Dakota

THE WASHINGTON-NORTH DAKOTA OIL FRACKING CONNECTION



Bakken oil fracking



Bakken oil port terminals defeated on coast



**Quinault leads
"Shared Waters,
Shared Values"
rally against oil
terminals in
Grays Harbor
(Aberdeen/Hoquiam)**



ECONOMIC OPTIONS FOR GRAYS HARBOR

Interviews on alternatives to oil
terminals, in partnership with
Quinault Nation



Quinault
Nation
razor clam
harvest



**A Report by
The Evergreen State College class
“Resource Rebels: Environmental Justice
Movements Building Hope,”
Winter 2016**

Oil fracking supplies at Port of Olympia



Two blockades of trains carrying proppants from Port to ND, 2016-17

TransMountain Pipeline

Doubling existing pipeline from
from Alberta to BC & WA, endangering
salmon & orcas in Salish Sea

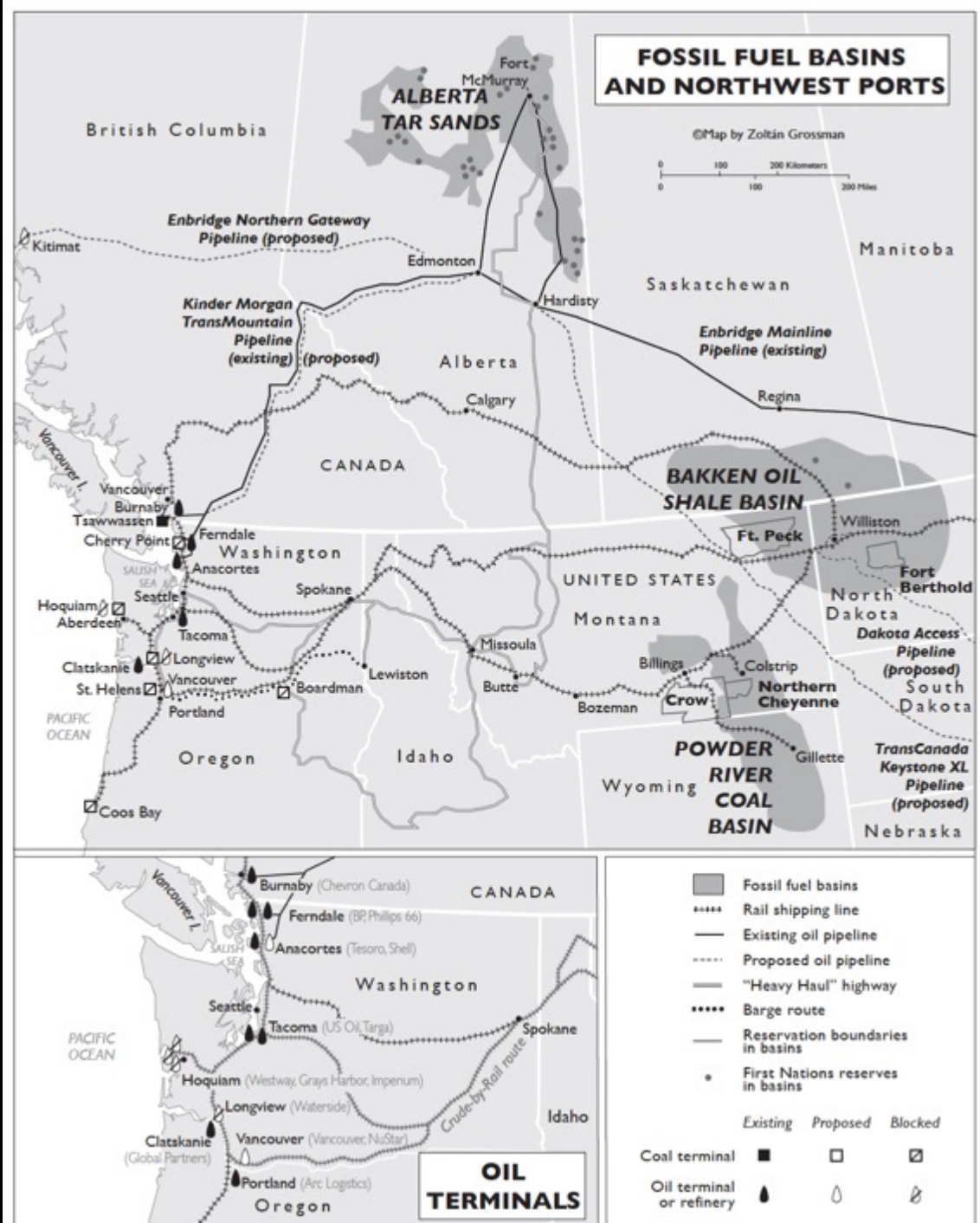


“Thin Green Line”

Tribes & First Nations
lead opposition alliances

14 oil and coal port
terminals defeated in NW
coastal “chokepoint”

Power of treaties &
sovereignty centered on
protecting foods
(salmon, clams, etc.)



ZOLTÁN GROSSMAN
FOREWORD BY WINONA LADUKE

UNLIKELY ALLIANCES

NATIVE NATIONS AND
WHITE COMMUNITIES JOIN TO
DEFEND RURAL LANDS



UNLIKELY ALLIANCES: Native Nations and White Communities Join to Defend Rural Lands

By Zoltán Grossman,

**Foreword by
Winona LaDuke**

**(University of Washington
Press, 2017)**

**[https://sites.evergreen.edu/
unlikelyalliances](https://sites.evergreen.edu/unlikelyalliances)**

EXAMPLES OF NATIVE/NON-NATIVE ENVIRONMENTAL ALLIANCES

WASHINGTON/OREGON

Tribes, commercial & sport fishers vs. dams, logging, oil & coal terminals

MONTANA

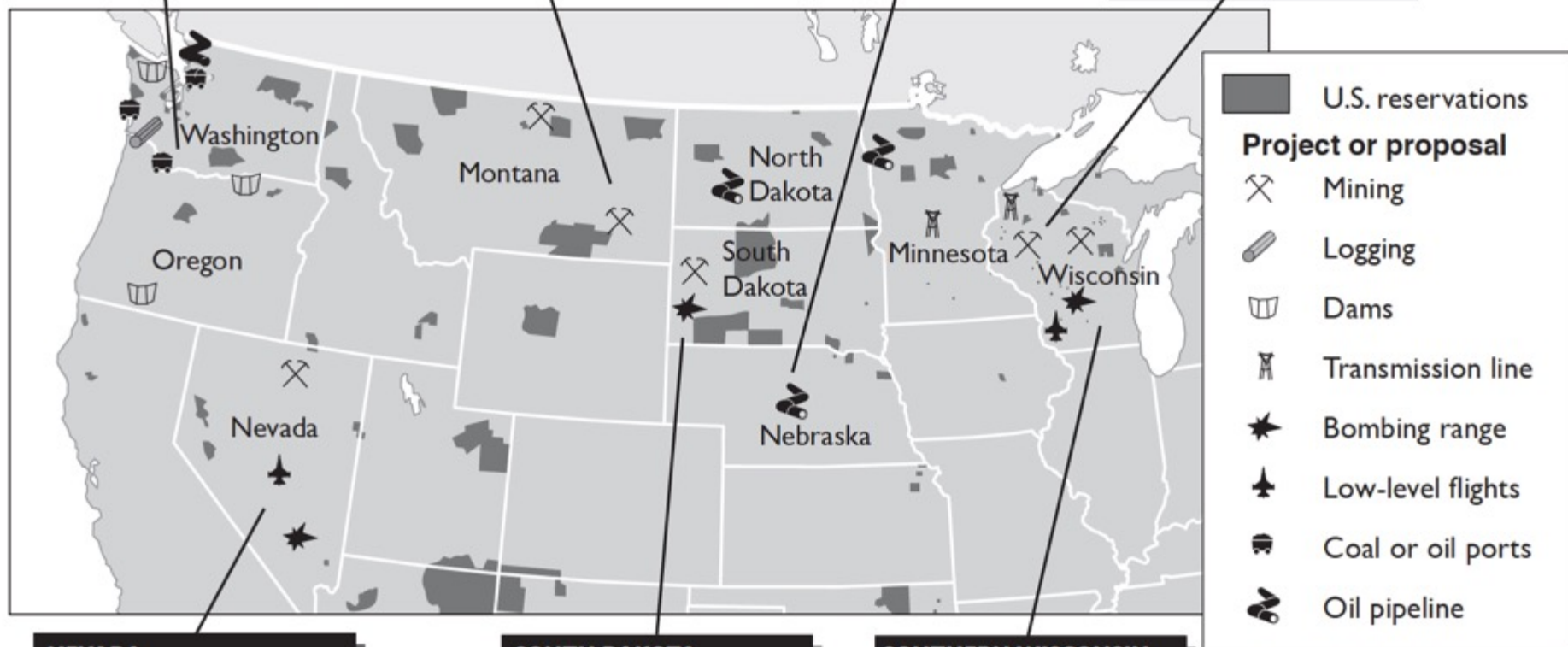
Northern Cheyenne, ranchers vs. coal;
Tribes, farmers vs. gold

NEBRASKA/S. DAKOTA

Tribes & ranchers vs. Keystone XL oil pipeline

NORTHERN WISCONSIN

Ojibwe, Menominee, and sport fishers vs. metallic mining



NEVADA

Western Shoshone and ranchers vs. missiles, flight and bombing ranges

SOUTH DAKOTA

Lakota and ranchers vs. uranium mining and bombing range

SOUTHERN WISCONSIN

Ho-Chunk and farmers vs. flight and bombing ranges, water pumping

©Map by Zoltán Grossman

Stages from conflict to cooperation



Ojibwe treaty rights supporters with drum, 1989



Wisconsin anti-mining alliance, 2002

- Native nations asserted treaty rights & sovereignty
- Rural white backlash for natural “resources” (fish & water)
- Common *outside* threats emerged from companies or government
- Cooperation to defend common place and natural wealth

Politics of difference and unity



Ojibwe treaty rights
supporters with drum, 1989



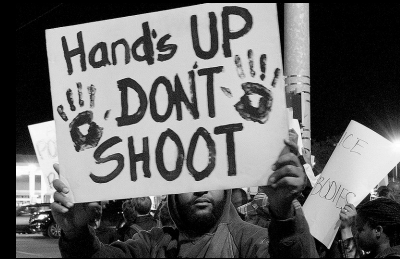
Wisconsin anti-mining
alliance, 2002

Particularism

Emphasizes *differences*

(racial/ethnic/national identity).

Identity politics can generate conflict.



Universalism

Asserts *similarities*

(environmental/econ. common ground).

Unity politics can generate cooperation



Not necessarily in contradiction.....

Jul 09 12 14:02:12

DAM REMOVALS IN THE NORTHWEST

**Elwha Dam removal in
Lower Elwha Klallam
ceded territory on
Olympic Peninsula**



REMOVING BARRIERS



Restoring Salmon Watersheds through Tribal Alliances

Students & Faculty of "Conceptualizing Place: Pacific Northwest
Native Art & Geographies," The Evergreen State College

REMOVING BARRIERS: Restoring Salmon Watersheds through Tribal Alliances

**by Evergreen students
in "Conceptualizing
Place: Pacific Northwest
Native Art and
Geographies" (Zoltán
Grossman & Alex
McCarty, faculty)**

***132-page free
online book, 2021***

**[https://sites.evergreen.edu/
removingbarriers](https://sites.evergreen.edu/removingbarriers)**

Dam Removal in WA watersheds


Tribes & allies get dams removed on Nooksack, Elwha, White Salmon

Dam practices revised on Skokomish, White, Green, Nisqually rivers

Tribes back dam removal on Deschutes, oppose new dam on Chehalis



Western Washington Watersheds in Chapters

Elwha	Watersheds covered in single chapters	White	Watersheds covered in chapter 7	 Key dam site
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Dam Removals on Snake & Klamath

Columbia River tribes & fishing groups want four Snake River dams breached for salmon & orca recovery

Klamath River tribes & fishing groups secure removal of four dams for salmon & sucker recovery



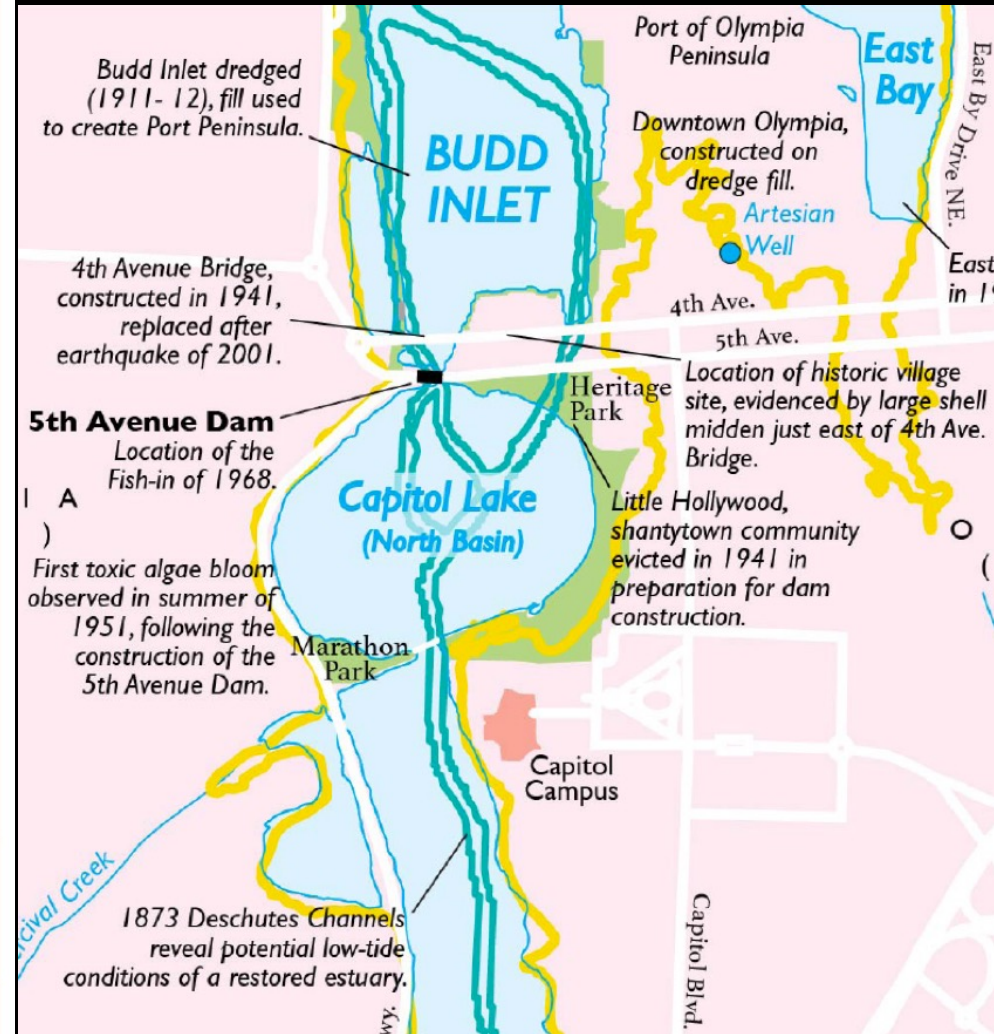
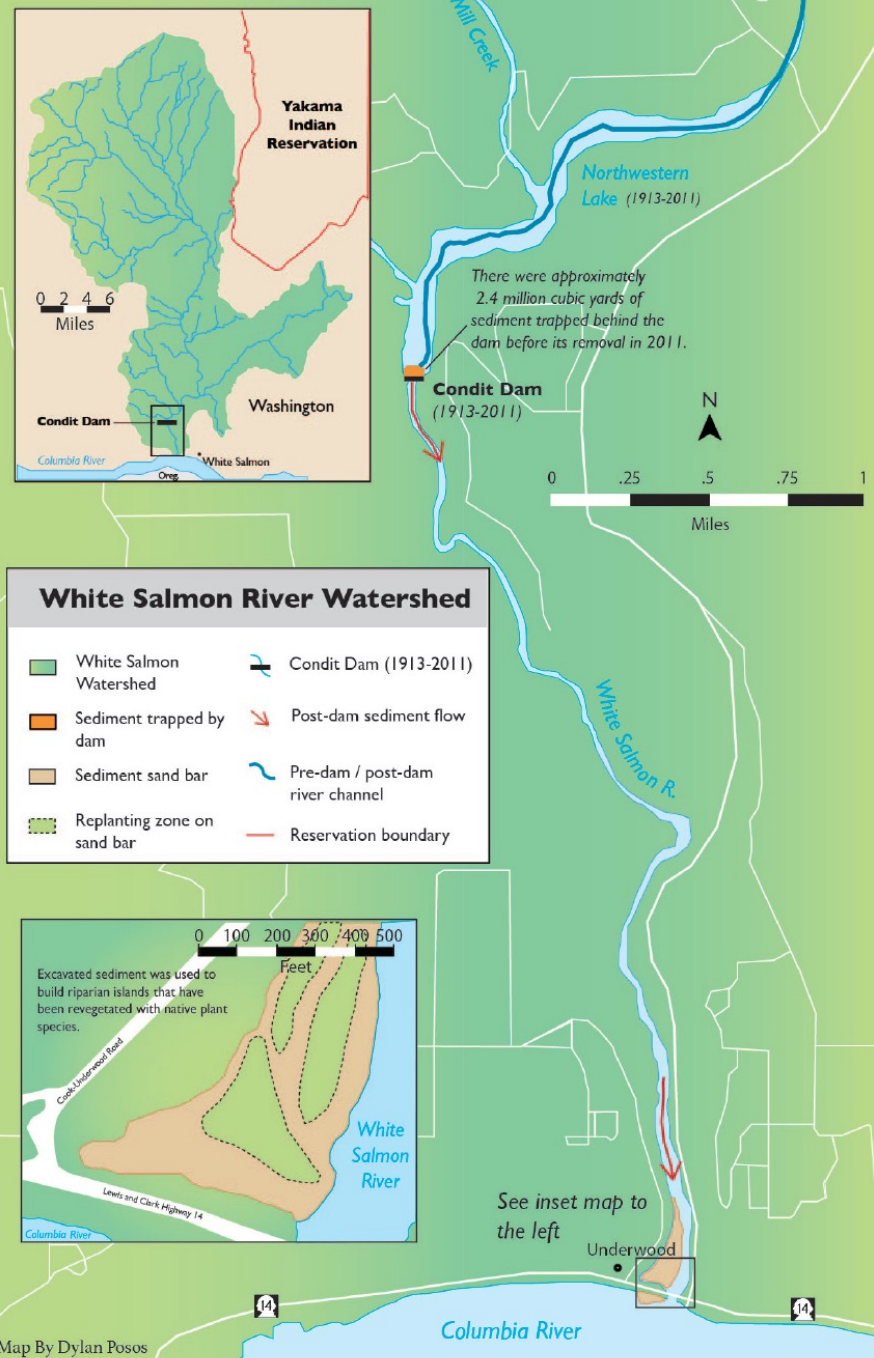
Tribes and Dams of the Columbia and Klamath Basins

- Columbia-Snake Basin
- Columbia River Inter-Tribal Fish Commission (CRITFC) tribes
- Other reservations & reserves in Columbia and Klamath Basins
- Treaty boundaries of CRITFC tribes
- Klamath River Basin
- Major dam in basins

©Map by Zoltan Grossman



5th Avenue Dam forms Capitol Lake in Deschutes Estuary, Olympia



Removal of Condit Dam on White Salmon River



"People of the River" Artist's Statement by Vanessa Harriss: "The Nisqually Tribe of Washington State have always been known as salmon people, not only through legend or fishing but through the relationship they have with the salmon. The focus for this digital piece was on the people of the Nisqually Tribe, I wanted to highlight that it is the people who are keeping the salmon alive and I wanted to show how the salmon are a sacred part of their lives. Color and shape were important elements in this design, with the blue robe representing the river, and the yellows contrasting to give a feeling of warmth" (Credit: Vanessa Harriss).



"Place of the Chum Salmon" Artist's Statement by Bridget Marsch-Grim: "This piece attempts to portray the weight of the vital watershed that balances precariously on the SR 3 culvert. The scale itself is shown teetering between the traditional ways of the canoe and the fast-paced highway perspective of the modern Euro-colonial world. The tension between worldviews is visible, as is the risk of tipping too far toward the non-Native side. The watershed stands in danger of slipping off the edge. The pressure builds behind the culvert; the creek bulges out of the pipe, straining to continue whistling. At its mouth, there is no resting place for the chum as they struggle against the pressure of the stream, fighting to return to their natal spawning grounds" (Credit: Bridget Marsch-Grim).



Anishinaabe artist Ashes Gleason grew up in the Pacific Northwest and painted this drum in a contemporary Salish style in honor of her husband and children who are Chehalis tribal members. The "Cycle of a Salmon" drum tells the story of the life cycle of a salmon and the importance it holds in everyday tribal life (Credit: Ashes Gleason).

"Journey Upstream" is an art piece of a male Pink salmon and artificial resting pools that were implemented as part of the settlement between the Skokomish Tribe and the City of Tacoma regarding fish habitat restoration on the North Fork, including the Cushman Dam fish passage facilities (Credit: Hunter Herman).



"The Tide is Out, The Table is Set"; Artist's Statement by Drew Williamson: "This piece depicts members of the Makah Nation gathering, steaming, hunting, and netting as a way to depict their need for food sovereignty and access to traditional foods. These traditional foods depicted include shellfish, mussels, ferns, whale meat, and fish. Although not all the foods of a traditional diet are depicted, my hope is to show the intimate connection to the place in which the Makahs thrive. This place is known as the Sea. There is a greater, heavy black outline around the island in which I placed my image, this outline is a skewed outline of Tatoosh Island, a place sacred to the Makahs, which also becomes a hotspot for food in the summer months. Forming in the sky can be seen a face. I created this face to represent the ancestral connection to place and food learned and passed for generations. It can be said that traditional foods not only nourish the body but also community bonds. I credit the artwork of Mark Henderson, Lawrence Paul Yuxweluptun, and Alexander McCarty for being great inspirations to this piece, as well as Wilson Parker, a Makah whaler photographed in 1915, in a photo which I used as a reference for the figures in the piece."



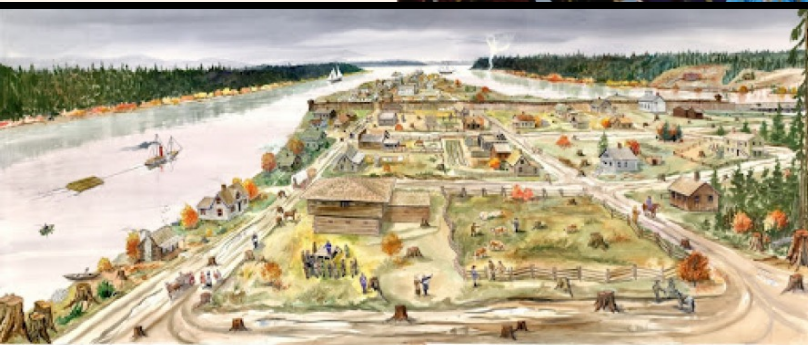
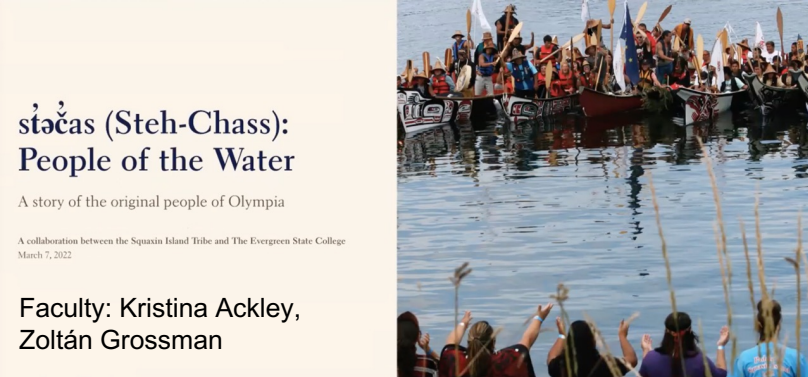
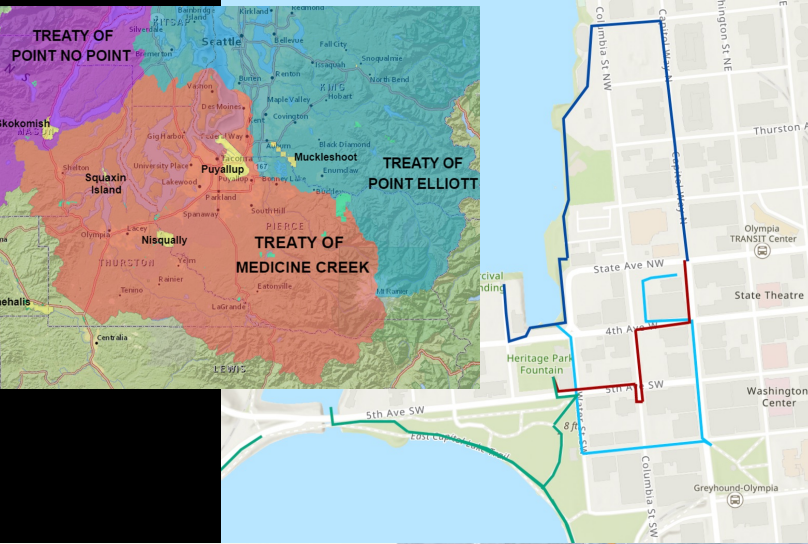
Life cycle of a salmon, from eggs to alevin, fry, fingerling, and smolt (Credit: Parker Wong)

Olympia's Hidden Histories

ArcGIS StoryMaps self-guided walking tours of former Deschutes Estuary in downtown Olympia, by students in “American Frontiers” (Winter 2022).

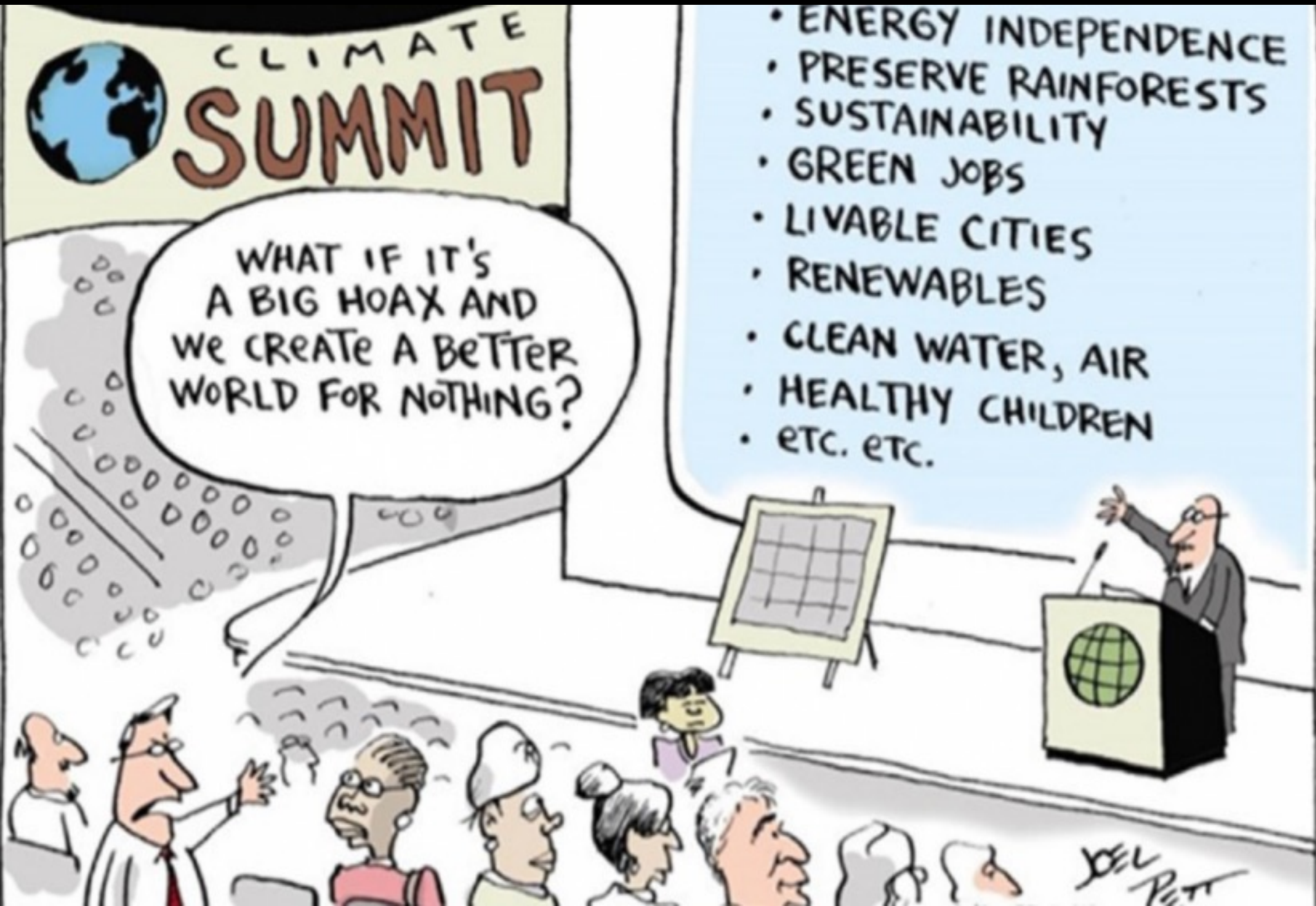
How settler colonialism displaced Squaxin village, Chinatowns, Little Hollywood shantytown (by 5th Ave. Dam), oysters, salmon

<https://artforces.org/hiddenhistories>



Town Square was situated in current-day Sylvester Park. The wall that separated the north end of town during the 1855-56 Puget Sound War can be seen in the background of this historical depiction, as can the blockhouse in Town Square (Credit: Olympia Historical Society).

DISASTER RESILIENCE

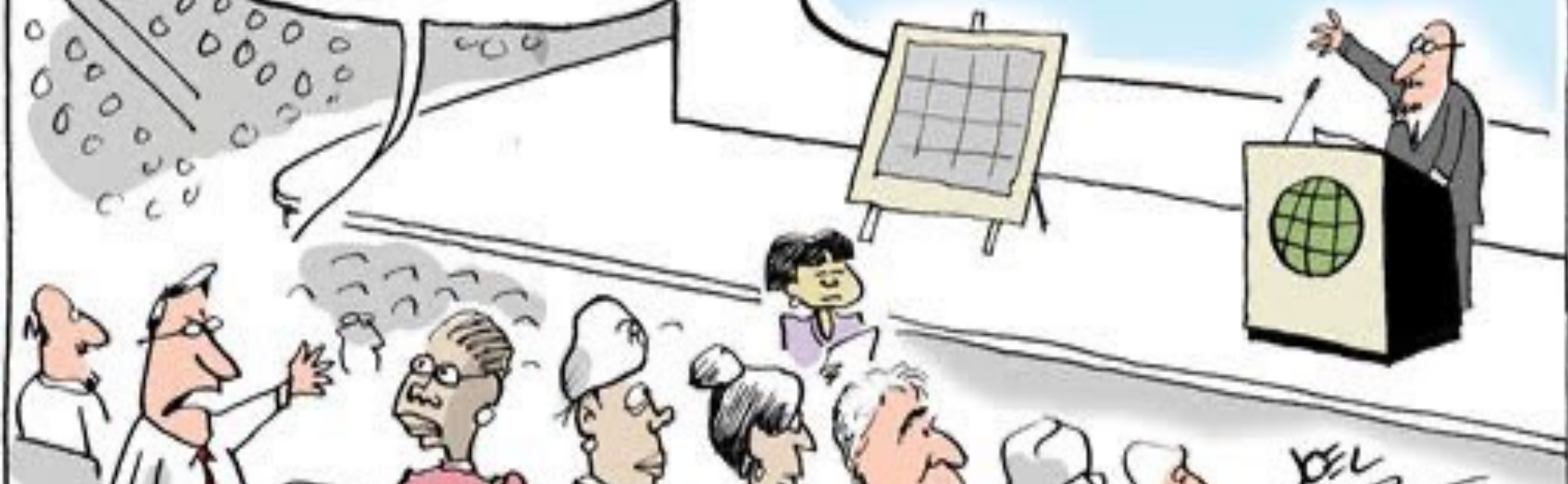


COVID-19

SUMMIT

WHAT IF IT'S
A BIG HOAX AND
WE CREATE A BETTER
WORLD FOR NOTHING?

- UNIVERSAL HEALTH CARE
- PAID SICK LEAVE
- UNEMPLOYMENT RELIEF
- STOP EVICTIONS
- FREE PRISONERS
- HALT DEPORTATIONS
- PROTECT THE ELDERLY
- FUND PUBLIC SECTOR
- HELP YOUR NEIGHBORS
- etc. etc.



Local disaster planning

Tribes as models to non-Native neighbors in emergency planning



Local and tribal governments sharing equipment, resources

Tribes & non-Native neighbors can only rely on each other in an emergency



Quileute, Quinault, other coastal tribes moving to higher ground to avoid tsunamis, storm surges, sea-level rise





Students in Evergreen's Catastrophe class visiting the Taholah lower village seawall in the Quinault Indian Nation, Washington and construction of a new senior center in the upper village (Zoltán Grossman).



The To An Hau Mame Civil Defence Centre in Whanganui (Zoltán Grossman).

Indigenous Nations & Disaster Resilience

Catastrophe: Community Resilience in the Face of Disaster (Spring 2017, Winter 2020)

Quinault Move to Higher Ground

Maori marae civil defence centre, NZ



FEBRUARY 3, 2021

The Resilience Doctrine: Indigenous Nations Understand Disaster Resilience

BY ZOLTAN GROSSMAN

Part 3 of a 4-part Primer on Disaster Collectivism in the Climate and Pandemic Crises.

From the perspectives of Indigenous nations, the crises of 2020 have not been something entirely new, or even a significant historical departure from “normal.” Having previously experienced the ravages of violent colonialism, pandemics, environmental catastrophe, and forced assimilation, the current era has long been a dystopia for Native peoples. The Dakota scholar Kim TallBear described 2020 not as an unprecedented apocalypse, or an exception to normalized “progress” in the settler colonial empire, but rather as “a sharpening of the already present.”

Ann Marie Chischilly, the Diné executive director of the Institute for Tribal Environmental Professionals, pointed to previous Indigenous experience with environmental disruptions and pandemics when she said “Resilience is in our DNA.” This meeting of history and present-day realities enables Indigenous peoples to have deeper perspectives on existential crises, and to envision and create innovative paths out of these crises.

Contrasting Survival Systems



Seattle store
shelves empty
before blizzard,
2019

Western society top-heavy
and centralized.

Tribes retain sense of
community, mutual
responsibility



Quileute Days
salmon bake, 2018

THE RESILIENCE DOCTRINE: A Primer on Disaster Collectivism in the Climate and Pandemic Crises

Zoltán Grossman, *Counterpunch*, February 2021

<https://sites.evergreen.edu/zoltan/The-Resilience-Doctrine>

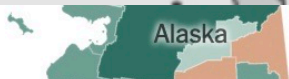


- Part 1: [An Introduction to Disaster Resilience](#)
- Part 2: [How Disasters Can Encourage Social Change](#)
- Part 3: [Indigenous Nations Understand Disaster Resilience](#)
- Part 4: [Mutual Aid in the Pandemic and Beyond](#)

Pct. of residents who are fully vaccinated

Vaccinations & Reservations

Vaccinations by county (New York Times 2/14/22)
often correspond to counties with reservations.



Pandemic cooperation

Health | Local News | Northwest | Puget Sound

Huge response to a mass COVID-19 vaccination site in Sequim is likely preview of what's to come

Jan. 14, 2021 at 6:54 pm | Updated Jan. 14, 2021 at 9:21 pm



Randall Thomas, 71, took this photo as he waited in line for a coronavirus vaccination on Thursday in Sequim, only to be turned away just 10 cars from the... (Courtesy of Randall Thomas) [More](#)

By Asia Fields

Teachers crying tears of gratitude as Washington tribes help speed COVID-19 vaccines to them

March 18, 2021 at 6:00 am | Updated March 18, 2021 at 9:39 am



2 of 5 | After handing his cell phone to community health representative Skylene George, right, so she can photograph the event, Daniel Barrion of Poulsbo gets... (Ellen M. Banner / The Seattle Times) [More](#)

Pedagogies of Hope

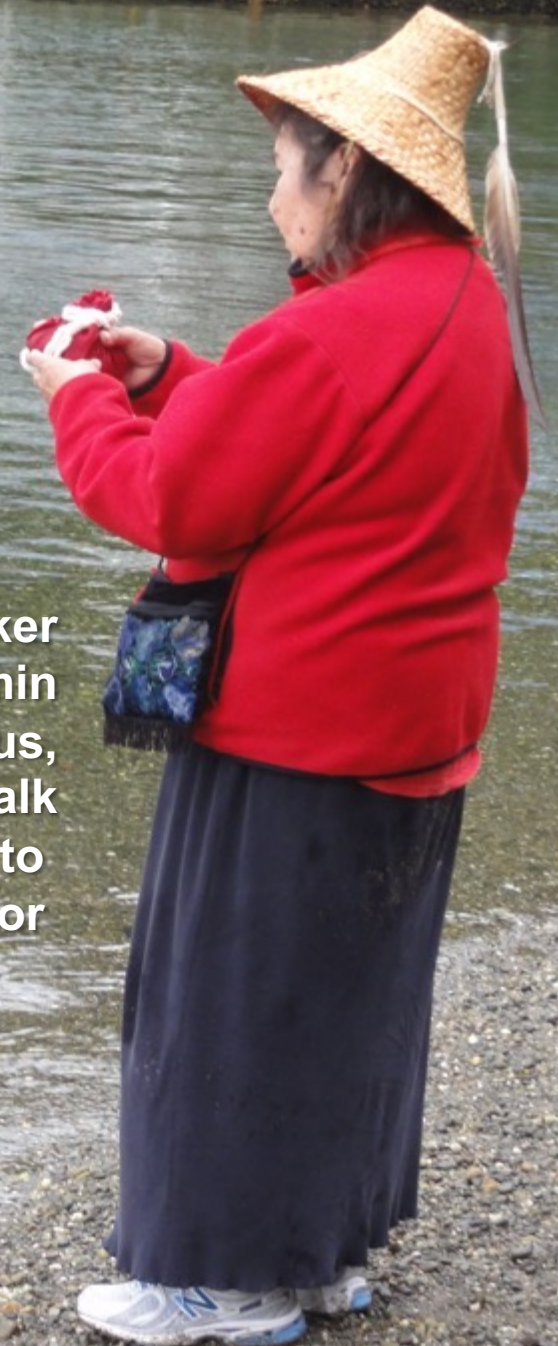


Evergreen's "Catastrophe" undergrad class (Towfighnia/Grossman), with Northwestern University's journalism graduates in La Push, Quileute Nation, 2020

“We are all dependent on the health of our ecosystem, whoever we are and whatever we do. Once people understand this, we will all be able to join hands in dealing with the environmental challenges that face us.”

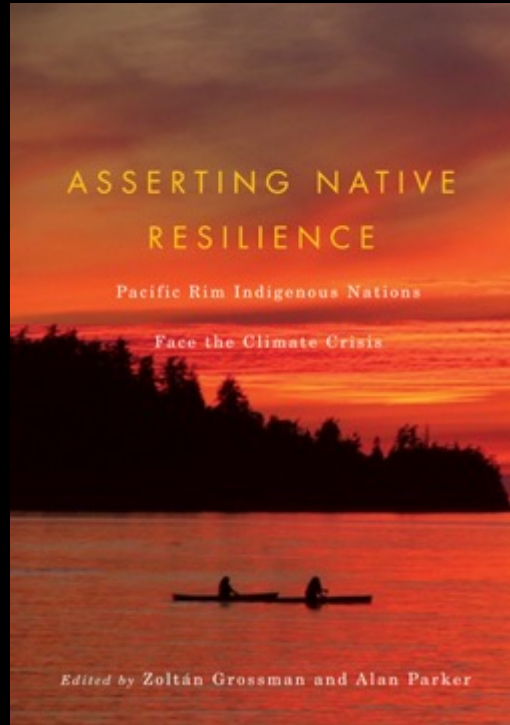
--Billy Frank, Jr., in Foreword to Asserting Native Resilience

**Ojibwe water walker
Josephine Mandaamin
on Evergreen campus,
starting 2011 walk
from Salish Sea to
Lake Superior**



Zoltán Grossman, Geography & Native Studies, The Evergreen State College, Olympia, WA

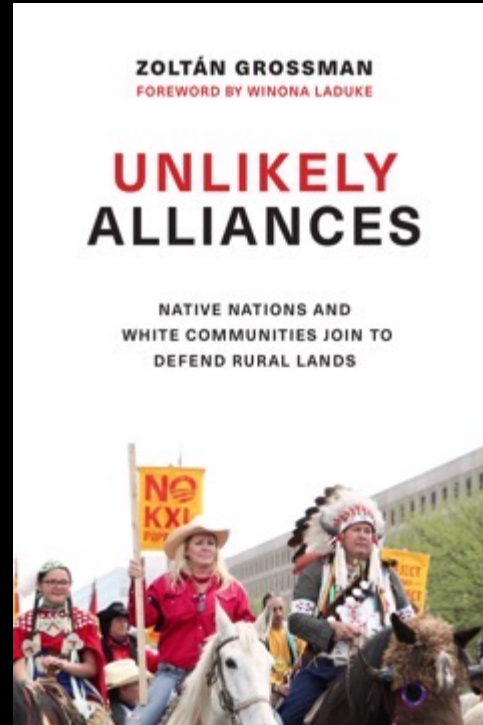
Web: <https://sites.evergreen.edu/zoltan> **Email:** grossmaz@evergreen.edu



***Asserting Native Resilience:
Pacific Rim Indigenous
Nations Face the Climate
Crisis***

**(with Alan Parker, Oregon
State University Press, 2012)**

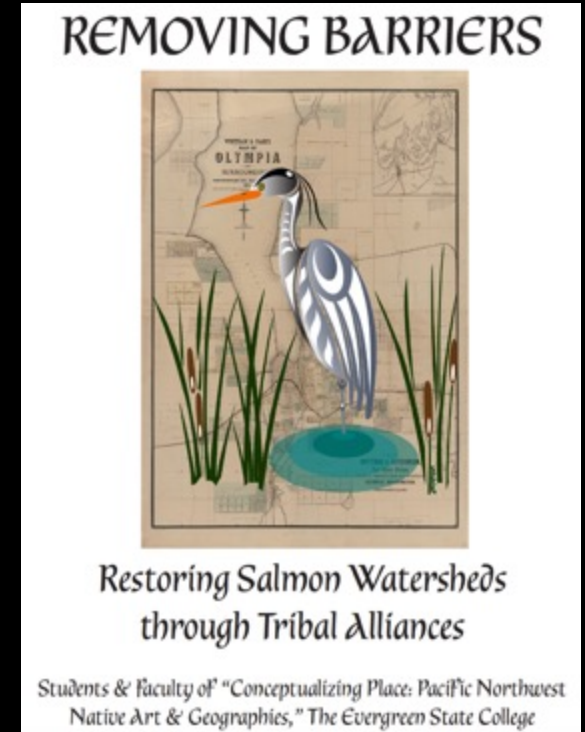
**[https://sites.evergreen.edu/
indigenousclimate](https://sites.evergreen.edu/indigenousclimate)**



***Unlikely Alliances:
Native Nations and
White Communities Join to
Defend Rural Lands***

**(University of Washington
Press, 2017)**

**[https://sites.evergreen.edu/
unlikelyalliances](https://sites.evergreen.edu/unlikelyalliances)**



***Removing Barriers:
Restoring Salmon Watersheds
through Tribal Alliances***

**(with Conceptualizing Place
students, online book 2021)**

**[https://sites.evergreen.edu/
removingbarriers](https://sites.evergreen.edu/removingbarriers)**