



Library podcast

What is at Stake for Washington's Native Nations Today

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[00:00:35] Any evening everyone and welcome. My name is Valerie wunder I'm the community engagement manager here at the Seattle Public Library. I'd like to start by acknowledging that we are on that tonight. We're on native land. The Indigenous home of the Coast Salish people and I'm so pleased to welcome you here. Last fall the library began working with the team of native advisers who shared their insights on what programming at the library could look like. Many of the projects that grew out of that are relaunching this fall. Just today we started our artist residency program. Some of the members of the advisory committee connected us with an organization called Hao which is Indigenous arts project. We'll be doing work in digitizing the entire city over the next year and it started today at this library. The advisers also asked us to convene a series of conversations on sovereignty. And this is one of those conversations that the leader of the group Lonnie Casey came to me about nine months ago and said we need to work with Jean Dennison. Where's the line. So I'm going to turn it over to you Lonnie to introduce our valued guests join me in welcoming Ilan Casey

[00:02:03] Konishi. Thank you. Can you teach that is a Klingon word that means thank you. And I'm very honored to be here.

[00:02:13] Yes. Thank you. That's what we have on the screen is that is the native Advisory Committee.

[00:02:21] That notice they're all from different tribes not just from Washington state. And we did that very intensely. And these are some are elders some are teachers some are healers educators executive directors movers and shakers and so we had a wonderful time setting up the variety of programs that is happening all this year at the Seattle Public Library. And I also wanted to remind you that the resistance saga five hundred years film is going to be shown at the Santin Tilia Cultural Center at the El Centro de la Raza and that's on Friday October 5th from 7 to 9 30. We've been working on that project for a long time in and they're here.

[00:03:20] And then day two the resistance Psagot workshop is here at the library here in the auditorium where you are now from 12 to forest the workshop and then will be a reception afterwards

and we just want to make sure that you know about that and please come and so one of the things that I wanted to do is show talk a little bit about why we're doing this program. We're in digitizing the library and this evening of course acknowledging that we're on Indigenous land and hence we have this wonderful panel of individuals Native Americans that are from a variety of tribes and I will introduce them very briefly and then they will go and introduce themselves. The university professors Jean Dennison. She's Osage and Josh Reid is Snohomish and will lead the discussion with local native leaders. Lisa Wilson who is Lummi on the far left and Melvin John Ashu whose whole on the Indigenous sovereignty treaty rights and urban planning.

[00:04:34] Jean Denison is a citizen of the Osage Nation and an associate professor of anthropology at the University of Washington. Her book colonial entanglement constituting a 21st century Osage Nation speaks directly to national revitalization. One of the most pressing issues facing American Indians today. She has also published widely including pieces in Visual Anthropology peler American Indian Quarterly and the American Indian culture and research journal and American ethanol Aaja Logic's genes. Current research uses grounded ethnographic methods to study various accountability practices as they manifest throughout the current Osage Nation government. The primary goal of her academic endeavor is to explore how indigenous peoples negotiate and contest the ongoing settler colonial process in areas such as citizenship governance and sovereignty. And Josh Reed born and raised in Washington state. So Snohomish is an associate professor of history in American Indian Studies at the University of Washington. In 2009 he earned his doctorate in history at the University of California Davis. Yale University Press published his first monograph The C.S. my country the maritime world of the McCauley's in 2015 and the Henry of Roll Cloud series on American Indians and modern Tea. It has received awards and acknowledgements from the Organization of American Historians American Society for ethno history the Western History Association and the North American society for oceanic history. Dr. Reed currently directs the university's Center for the Study of the Pacific Northwest and edits Emeril and Kathleen six series on Western history and the biography with the University of Washington press and the role clouds series on American Indians in modern times.

[00:06:39] He serves on the editorial board of the Pacific Northwest quarterly and is a distinguished speaker of the Western History Association. Melvin John Ashu is of Shaa lot of people who are part of the whole Indian tribe was born and raised on the whole reservation. He earned his master's degree in tribal government with Evergreen State College and he earned his B.S. in business administration from Haskell Indian Nations University. He has served as tribe and community in a wide variety of roles including ICW caseworker Higher Education Director Title Seven para educator vice chairman interim executive director circles of Care director at large council member and Family Services director. He is currently shallot Government Development CEO and president since he was elected to council in 2012. He has focused on his efforts on economic development and gaming but has also been actively involved in ICW a fishing natural resources family services and many more committees he has also participated NCAA I 80 I and then annual Centennial accord. Lisa Wilson is a member of the Lummi Tribe. She is the Issei manager and policy representative for Lummi natural resources. She received her native environmental science degree from the northwestern Indian College. Lisa is passionate about working for her tribe and strives to continue the work of her ancestors and

protecting treaty rights. And this program is made possible with support from the Center for Study of the Pacific Northwest and the Seattle Public Library Foundation.

[00:08:26] Please give a hand for all four of the they say the Deutsche Zhangjiajie apre Seizō stock a Ninkasi Bri thank you so much for those introductions she said.

[00:08:47] My name is Jean Dennison and I am a citizen of the Osage Nation and a member of the gentle Skyy clan of the Osage and my Osage name roughly translates to the one who goes out and talks with the eagle but really what they call it is bossy. So it works it works out pretty well. I'm really excited because of the wonderful group of folks we have together and mostly I'm not actually that interested in you all I just want to sit and talk with these folks so I hope you guys are okay with that. We put together a couple of just very rough questions today to talk a little bit about just to strike to start getting into some issues and just thinking about what are some of the major issues that are facing Washington state native folks and then also I'll be speaking a little bit about some of my experiences with the Osage Nation. My research is with my own nation and I began I guess over 12 years ago 13 years ago doing research on our governance. We wrote a constitution and I got to I was very privileged to get to follow that process closely and be part of that process and write about it and then I've been able to spend a lot of time back home seeing what's been working and not working about this change in governance structure. And so I'll be reflecting on some of that today. I'm just going to start out by asking our panelists to briefly introduce themselves and their engagement with native nations over the years so that they can so that we get to know each other a little bit better.

[00:10:28] And there we go.

[00:10:32] And I have most recently you know been involved as the vice chairman of the whole tribe and have been serving for the last four years going on another two years coming up and as well as working for my tribe for the last nine years on and off so CM nostalgia CM sent Nat my name is Lisa Wilson.

[00:11:00] I am as I said from Lummi Nation.

[00:11:04] I'm also my grandfather was from Vancouver Island so I have no honor both of my. All of my ancestors I grew up fishing with my dad a year before the judge Boldt decision and my dad educated me on who judge Boltt was. He actually went in front of Judge Bolton so by fishing and and learning about the judge Bolton's decision was really young. You know I came full circle of where I am today. And one of those going to the Northwest Indian College was a very great experience for me because you know we started to learn about Billy Frank Jr. and started questioning me about you know who and Lummi were our heroes who were our Billy Frank Jr. So I started my research at the Northwest Indian College and I for my capstone project I created a documentary on Lummi fishing history of the Lummi people time immemorial and so it actually goes through free contact all the court cases leading up to the judge Boldt decision. So I know that it's not by accident of where I'm at today and what I'm doing and I just really want to thank everybody for the opportunity for me to speak tonight.

[00:12:30] Thank you.

[00:12:32] Ok. Let's try that. There we go. So my name is Josh Reed. I am a registered member of the Snohomish Indian tribe and I'm a historian. So my research agenda largely focuses on indigenous marine space. I look at the relationships the historical relationships that native peoples have had with their ocean spaces which in some ways is a little unusual because so often we are taught that Indian peoples focus on the land but that also overlooks many of the deep long historical connections that we have with our waterways and with our Marine spaces. One of the other things that's probably relevant especially with some of my remarks the seasoning is that before I went back to school to get my doctorate I taught middle school for nine years. Here in Seattle six years a summer sir on Beacon Hill and three years at St. Joe's on Capitol Hill.

[00:13:28] And so that has that experience has really shaped a lot of the ways that I approach not only what I do in the classroom but the type of outreach that I oftentimes engage in like opportunities like this evening. It's very important that we really that we as professors at the university do a better job of connecting with community and especially connecting with our K through 12 teachers and students at those age levels to you.

[00:14:00] I think the first question that I wanted us to discuss a little bit and talk a little bit about today is just really sort of a general question about what we see as the major challenges that the Native Nations that we've been working with that were part of are facing today just the major things that we see.

[00:14:19] So would you mind started thank you. Yeah so

[00:14:25] One of the major challenges is to keep up with and stop the losses of our treaty rights. That's one of the main things. And when I say treaty rights you know everybody thinks of the treaty as you know like especially in the fishing world. You know they say treaty fishing it's automatically you know people think that it's the native fishermen but we've been really pushing hard to say that treaty fish the treaty is everybody's treaty. So that way you know it's not just my treaty it's your treaty too as the signers of the Stevens treaties. Ours is the point Elliot treaty. And so that gives a little bit of responsibility. Not always just for the tribes. You know it's everybody's treaty and that's what we've all got to work together to you know to maintain that. A lot of issues. One major challenge. You know as Salmon People of watching our people lose our salmon that's we're losing our culture and who we are. And the treaty that was signed our treaty at the point Elliott treaty in 1855 was signed. Land was seated. In order for us to retain our way of life in order for us to fish in our usual unaccustomed areas for us to hunt and gather to make sure you know we gave up. My ancestors gave up a lot of land in order to maintain our life and that's being taken from us too. So that's something that's really critical to us and the loss of salmon. You know we know all know by now that we you know it's the canary in the coal mine with the southern resident killer whale. You know we are in dire straits with our habitats our water quality pollution our water temperatures habitat segregation and our growth management. And that is taking a toll on our salmon.

[00:16:28] And so we are fighting day in and day out to protect what we have. And when I talk about you know the losses of our treaty rights that means like every Moreen buoy that's out on the water every dock that's being built is taken away.

[00:16:44] That treaty right to be able to fish in our usual and accustomed areas we're dealing with some major Trans Mountain you know oil shipping containers vessel traffic coming right through our Una and also through the southern resident killer whale feeding areas so you know we are always up against those big fights with big corporations to you know try to make sure that we have what we have here. And you know our ancestors fought very hard in order to have what we have and so I feel like a complete obligation to make sure that I carry on that work for my grandchildren and my grandchildren's grandchildren and your grandchildren and your grandchildren's grandchildren.

[00:17:34] All right. Out apologize. My first time but I was a little quick on my introduction.

[00:17:41] So I was really thinking hard about this question when I got an invite and got the questions to be able to understand you know what and what challenges are there.

[00:17:54] And for me a cap on coming back to education of not only on tribal tribal members as well you know because as a tribal leader we're having to continually do reeducation to senators or House of Representatives. We do a lot of work with the Navy and every two years there's a new captain that comes in and we have to reeducate. And so if there's you know since time immemorial curriculum if it were truly implemented in this school districts that would somewhat alleviate that issue of having to educate tribal and non tribal members about the relationships between tribes and between states and tribes federal and tribes. So that way it's not a continuous you know fight for pretty much identifying who we are and what our status is. You know we continuously go through

[00:18:54] You know Centennial court is a really good one of you know that relationship building a government to government. It's you know start now as a real government Garbin. There's still some work that needs to be done but at least it's a process is fairly amazing. When I went to Alaska a few years ago to know that there are actually just now getting into the bold decision issues of dealing with a lot of the fishing you know the decision was 30 years 40 years ago.

[00:19:28] And there's still are just now getting into that. And then the fact that. It was just discussed about the relationship that another state had started implementing the Centennial accord and they actually made the it's just discussed at this last one that they made the Governor's Office of Indian Affairs member a cabinet member instead of just an office or a position which is. A big step for tribes to have that relationship between the state and the Fed or the tribes overall. But you know this I think it would have a good impact on the treaties and talking about the treaties and what those important czar. It wasn't until you know I think I was about 25 or 26 first. You know when I first started reading my treaty you know and the fact that it's not put out is much to our youth and the importance of you know understanding the treaty and what it means and how important it is. And we're not just to try him we're a sovereign nation that you know we are continuously making this fight too and having to work

with the federal government and the State Government on you know especially government to government and meaningful consultation. And what that means.

[00:21:04] So in thinking about this issue for me one of the ways that I've been trying to understand the sort of Bollman that we're in right now today is thinking about the work that we have to do today and really well articulating is trying to understand you know how do we build something new that will work in this moment in time right and it's obviously building on these treaty relationships and building on these things that we have but we also need these structures to help us to think about it.

[00:21:34] So I think about your economic development board that you all are building are the kinds of work that you're doing in the environmental stuff. And just thinking about you know one of the ways that I've tried to sort of make sense of this or talk about these kinds of challenges that we have is as an entanglement. Right. So this idea that as we are going through the challenges that have been created by the colonial process right by the settlement in these spaces and the displacement of natives and by having our resources and these other things having far less access to those the environmental degradation these other kinds of things. I see us as very much caught up in or entangled in all of this and so one of the things that we have in the Osage Nation that is that is really for me sort of a useful way to think about these problems is something called Osage ribbon work and this would actually be a nice place for me to be able to show you all and display it on a screen. But this is something that is beautiful sode pattern that the Osage have been creating for over a hundred years. We're not the only native nation other native nations in the plains often do urban work patterns. And one of the things that's really interesting to me about this urban work is that it's such a huge symbol of who the Osage are today and for people that know Plains Indian tribes you can distinguish really tell.

[00:23:01] Okay that's Osage urban work that's otome urban worker. You know there's these ideas around this and one of things that's so interesting about this is it's this process of taking something you know the tools right. This is obviously it was silk and threads and needles and all of these things that came from the French. But we took it and we took these kinds of these kinds of problems and these kinds of challenges that we've had and we tried to turn it into something that was both beautiful and uniquely our own. Right. And so this is to me what is very much in this moment of trying to think through the situation that we're currently in. And so you know another way that this has played out for indigenous peoples whether it's here in Washington state or elsewhere in Indian country is that through colonial processes we've been made minorities in our territories right. So this has huge impacts on who it is that's making decisions. You know I would or I would certainly argue that democracy is an amazing system and it's something that is really really important. But it also when you're a minority in a democracy your interests are almost always going to be silenced. Right. And so this to me is another one of the major challenges that we have and it plays out in all of these different areas is to think about OK how is it that we can assert our needs in these kinds of using treaty rights and talking about government to government relationships which you guys both brought up are really powerful ways that we can talk about the importance of it's not just you know us being a minority it's significant that the political status or political status is significant but these are still challenges that we continue to face.

[00:24:42] And in the kinds of research that I'm doing with the Osage Nation I see that the colonial process has had a major impact on our ability to trust governments both our own internally and externally other governments because you know especially if I was to start to lay out and tell all the history of the Osage people you you would know that there's no way after your people had experienced that kind. You know this many different kinds of interventions and negative interventions as the Osage have faced. You're not going to trust governments whether it's the United States or whether it's even your own internal governments because they have been set up in ways that were set up to fail. And so this is part of what we have to figure out how to do. We also have to really think about things like education and healthcare and then also economic development and these other funding things and so these are some of our major challenges that I think we're facing today.

[00:25:39] Great. Thanks for. Thanks for diving in. I wanted to jot down a thought I wanted to follow up on you know when we put together this panel idea Jean proposed some questions and sent them out to us and we all kind of started thinking about it probably like you know a few hours ago or the drive in or something like that you know because there's so many different cases and case studies that we can invoke to discuss this topic especially of sovereignty and what's really interesting is that I'm seeing a number of ways that our thought processes were all kind of steering in the same direction because what I planned to talk about tonight as I will hear in a moment also picks up on many of these same themes that they were raising relative to education. So when I start thinking about things like sovereignty or as Jean has framed it in her own work these entanglements in order for people to even understand what those terms mean. We've got to do some heavy lifting at countering and combating just the base ignorance about indigenous histories and tribal nations today. So when Melvin John talks about needing to reeducate new governors new legislators coming in much less you know educating our people on many of these types of topics. It always kind of keeps coming back to the point of education and we need to start early and it needs to be repeated often in order to hammer home these points.

[00:27:11] So you know this ignorance about Indigenous history and tribal nations today is what I would really like to particularly focus on at the beginning here which are 12 schools simply don't teach enough or sometimes any native history or what they do have is very limited or it's sitting on a shelf somewhere and there's no money. There's no there are no workshops there are no time there's no time dedicated to giving teachers the opportunity to incorporate this into their classrooms. Everybody always kind of complains about standards and you're teaching to the test. Well the standards are a guideline and there are lots of different ways that we can meet those skills and content guidelines by offering native history and talking to students about what is at stake for tribal nations today precisely what we're discussing now. And so the result from this lack of education is that it makes it really hard for non natives to understand why tribal nations push for things treaty rights health education economic development all the various priorities that we have today. It's like we're starting from ground zero at teaching people that we still exist and that there are specific historical processes that have resulted in many of the challenges that we face today. So take for example the treaties know you had a very interesting point where you said you know what was it when you first read your treaty 20 something.

[00:28:47] I was about 26 when I went to school and they asked us have you read your training. I never thought about reading right because I just like you know a lot of the issues in schools that they don't teach you to look into this or even to write tribal issues.

[00:29:06] So when he said that I started thinking well what was the first time I read my treaty prior about the age of 21.

[00:29:14] Ok. And that was just the treaty. It probably took me until about the age of 30 to get to the treaty negotiation notes which actually has a lot of the interesting meat around the formation of the treaty. And you know I'm a pretty highly educated person. So why did it take me so long to get to that point. And a lot of this is because of the way that the education system is set up where it obscures our histories and our opportunities to learn even about our own backgrounds much less for other people to learn this information. And so when we think about the treaties and when we teach students about the treaties we need to make sure that people understand what they are that these are documents through which native negotiators served certain rights for ourselves and extended rights to others. These were not gifts from the government. These are not special rights that just kind of coalesced in some way. These were specific actions that our ancestors took to reserve these rights for ourselves in perpetuity and that's what you need to teach students about things like say the Stephens treaties of 1854 and 55. Because if people understood the nature of these treaties they would be less inclined to complain about these special rights that native peoples enjoy if they knew that these were rights that we reserved for ourselves.

[00:30:45] They would also then be able to better understand when tribal nations push for ways to support treaties today. Take for example one of the case studies that I've done some research on McAll whaling. So in 1999 as most people in this room know the macaws harpoon the gray whale that ticked off a lot of people. Now what was really interesting was the criticism that coalesced around the macaw whale hunt of 1999 and it showed this profound lack of historical much less contemporary understanding of the MCOT people of treaty rights and what's at stake for the tribal nation today. Take for example the criticism that oh them because they're not living in harmony with their environment when they go out and harpoon a whale. Well this is based on that old stereotype of the ecological Indian whaling is how macaws live in harmony with the environment. They do this by honoring the gift of the whale and where are students going to learn this if they don't even hear about things like treaty rights much less native history. Another common criticism is that the Japanese put macaws up to whaling and that's like this multilayered insidious little bit of racism that's working there. You've got sneaky Asians tricking childlike Indians to do things. If you understand history and what is at stake and the culture of macaws you know that that is absolutely not the case.

[00:32:20] It ignores the fact that criticism ignores the fact that macaws reserved whaling rights in the Treaty of Neah Bay. It also ignores the long history that Markaz have of living with whales whaling being one of those practices around that and then there's another criticism that macaws with their supermarkets cars and casinos. Why do macaws need to harvest a whale. Well it ignores the reality of who the macaws are for example they don't have casinos so that's always an interesting criticism

that comes up. And sure they've got supermarkets and cars but that doesn't make them any less macaw. So you know if students aren't exposed to this stuff these assumptions these misperceptions get deeply ingrained and so one of the things that you know Jean and I and some of my other colleagues who were in the audience are constantly combating is trying to overturn that ignorance and getting those misperceptions out of our students heads so they can properly kind of understand. You know kind of what the past was like and what is at stake for people today is incredibly difficult to do. It's that much harder. And that teaching begins at the earlier ages it goes a long way towards really making you know the general public much more amenable to understanding treaty rights and issues like sovereignty thank you so much everyone.

[00:33:56] John would you like to start us out with the next part of the next question that we have which is just asking our participants to tell a story of success from your experiences reflecting on the insight that it provides us.

[00:34:09] All right.

[00:34:10] And I kind of touched this is like success within our tribe the whole tribe and knowing that it's been a real issue of education and educating our people in the last 10 years we really did a lot of pushing towards higher education whether it be train or or college. When I moved back from high school it was only about maybe three or four members with a degree. And so within the last ten years I was just kind of sitting down and going over. We actually have tripled the amount of degrees and I'm one of two that has a master's and within our tribal nation. And then the same one trade we have about four members that have obtained trades since 2009. So we really made a big push towards educating and getting our members to college or some form of a trade to be able to hold a job outside of our reservation. He goes we'll. Our main job provider is the administration which is basically ICW program natural resource and higher education. Otherwise it's entry level secretary. So it's pretty minimal and that's about 45 jobs altogether. And we have about 275 73 tribal members and about 100 of them live on the reservation. So it's not very many jobs at all. But then also we too we do get per capita. And that has been a decline or negative impact on our tribe members because a lot of our youth think that once they get these per capita as they are going to be rich and they don't need to work.

[00:36:15] And three months later they find out that's not true. So we in the last three years have been doing a per capita distributing ordinance that basically says if you don't graduate you will not get 20 percent until you turn 24 and then beyond that if you continue not to graduate or get a GED you will and you get the 30 percent when you turn 26 and then the rest of it when you turn 30. And we had quite a few negative calls about it because of students not our youth when they turn 18 not getting that money but we actually had a few people who came in and said thank you because the. We do have quite a few tribal members who did turn 18 where they had a new group of friends that came out and was like we're here to help take care of you you know. But here's more for the money and then not only that the amount of our dropout rate before this was about 75 percent. So it was pretty high. And if we were going to continue to send anybody to trade or college they would still have to get their GED or high school diploma first. So that was a really good positive thing for us to get this passed. It

was a lot of hard work in the last four years but I think once the positive worst was seen out in this it was really beneficial to our youth as well as being able to make sure that they were being taken care of.

[00:38:00] Cause I think it was really hard on our youth to make that decision. When am I going to do with all this money as well as how am I going to deal with all my new friends. So but overall just real quick I want to touch you mentioned something about you know given these rights you know and it's kind of funny. Reading our Constitution and our preamble which is a pretty you know cookie cutter irae constitution you know it does say in there we will exercise the rights given to us by the federal government. And it's just ridiculous that you know that it's in there. We are actually in the process of doing a constitutional amendment. You know overall to be able to you know take out to be a not take them out but. Take them out of the context of approval and then also you know adding a judiciary branch into there to protect enrollment. You know because that's you know another issue that you know we've seen throughout Indian Country is you know protection of enrollment as well as making sure the judiciary stays in place to protect our people.

[00:39:23] Sure. So I guess the story of success that I would like to discuss the evening takes us a little while it is actually I can relate this education to what I was talking about and that's the recent landing of a humpback whale out at Neah Bay. So about five six weeks ago a fast moving freighter was clipping its way through the Strait of Juan de Fuca and hit and killed a very young humpback whale freighters or so big marine mammal biologist told me that it probably didn't even notice that it had hit a whale which is kind of hard for us to kind of fathom. But the dead whale showed up on the Marine Mammal Stranding Network. One of the stranding networks and macaws were notified about it right away and they went out saw that the whale was fresh and brought it in. Did protocol and butchered it in about two days. Right around the time that MCOT days was unfolding.

[00:40:24] So of course as soon as I heard about this I found a way to clear my schedule and get myself out to Neah Bay because one of the things I've noticed as a historian is that oftentimes I'm working with oral histories that you know were many many years ago or I'm talking to people about trying to remember events from decades ago or that their parents told them about what their grandparents told them. And this was an opportunity to get some of those oral histories in place right now while everybody was still thinking about this event that had happened a week earlier. So I went out there and talked to a range of people who had participated in welcoming the whale ashore and harvesting the whale. And what was new and why I bring this up as a as a success story is it continued to confirm what macaws already know that whaling is still important to their people. There were a number a large number of families that came down to the beach to participate in this to get portions of the whale to take home. There was one young single mother who I interviewed you know a test and she said you know I work part time as a headstart teacher. I don't make a lot of money. The meat that I put away in my freezer is going to last me for the next like six months.

[00:41:49] You know and so when we start thinking about that and then the fact that this was just one whale and that back in the mid 19th century macaws were harvesting several dozen every year you start to see the importance of this food source both historically and contemporarily. And one of the

other points then is you know as I was kind of you know reflecting back on the conversations I had with people out at Neah Bay was that it also kind of showed the way that that tribal nation has grown at working with the federal government to gain the ability to harvest that whale because in the past when a whale would you know adrift whale would come ashore. The government worked hard at destroying the whale before macaws could get to it to harvest it. They dynamite them. They get bulldozers out on coastal beaches and bury them and they would put like armed guards around them to prevent macaws from just doing a simple drift whale harvests much less going out and harvesting and harpooning a whale. And so we're starting to see how you know education over time told us connect it is beginning to educate some of the federal officials that macaws are working with so that they can continue practicing their treaty rights so for me that was a real success story.

[00:43:17] So I have a couple of success stories which is good news. So one of the major ones that happened is stopping the Cherry Point coal terminal using our treaty rights

[00:43:37] Another success success story which was actually started out as a disaster catastrophe was the Atlantic salmon spill off of Cypress island. And it was due to our fishermen that were right out there when it was happening and our council that declared a state of emergency that and our emergency management training that we were the ones that deemed it as a spill because that's what it felt like at the time an oil spill. So we I'm part of the emergency management team. And so I was one of the coordinators to coordinate our people we restructured our government to accommodate to make sure we helped set up an incident command system. So you know you know we turned what turned out to be a disaster actually showed that we can get together and in emergency cases. So another one is just most recently is you know it is it was a devastation to lose Scarlet. The killer whale but we were out there trying to feed the killer whale. And even though we didn't succeed at actually saving her. We did succeed in working together with Noah and wdf and W to collaborate as coal managers as stewards as you know humans to save this whale. And so you know we are looking at other avenues you know for the future and that leads me into talking about our hatcheries because you know hatcheries were put in place a hundred years ago as mitigation for the dams and they were deemed a treaty fish in 1985.

[00:45:29] And so we depend on our hatcheries and we started thinking I don't know about five years ago about you know our people are losing our fish. And since the 80s they've cut the production funding they've cut and also through EASA which was supposed to help us is not helping us. And so we are council passed a resolution that we are going to work on getting back to our mid 80 80s levels. You know because you know obviously we have a connection with the killer whale but it's just very sad when we weren't thought of before the killer whale situation happened. So it does feel like a bit of a slap in the face. But also we also want to use this as a really big message you know that we were not lying we are in trouble and we do need our fish. So so getting back to we started work in a coalition with sports fishermen which is unheard of because you know as you said you know the different profiling and all of that is it's always we always hear our damn nets across the river and that's something that you know people don't realize that you know we've been managing these stocks are a lot of years and we have a complicated management system that is code manager on each side of that treaty wdf and W and we do manage down.

[00:47:09] We split the fish like literally macaw is out in the Marine waters where in the terminal and we are giving up fish that macaque can have a fish and we are you know sports fishermen can have a fish and so we started this coalition that it's not you against me. We're not going to let them pit us against each other. So we started working together a few years ago and this last year in the north of Falcon process it was the first time that we didn't hear it was our nets across the river. It was more like yeah it's the habitat. You know it's the water quality it's the growth management it's not. And so you know I'm not saying that everything is rosy because but I am saying that we've come a long way in that situation. So you know those are the little victories that we have to really recognize and appreciate.

[00:48:02] So yeah I think I think we're being pretty successful in what we're dealing with today.

[00:48:08] So thank you so I'll talk a little bit about the Osage Nation context. So this is in northwestern Oklahoma where the situation is situated and in 1986 we had a one point five million acre reservation. This continues to be our territory and we what happened over the period of time is that because this land was allotted it was only allotted to Osage people. But there's a whole host of as I've been using the word colonial processes that have happened to make sure that we're no longer the majority population on this land. So part of this is things that you hear about in terms of people losing their lands for taxes or in this context. You could sell a certain percentage of your lands but also there were murders and there's a pretty well-known bestseller out called killers of the far moon that tells the story to some extent but it's a very devastating story of terror that happened in the Osage Nation scaring people off their lands and murdering Osages and taking lands. So this is part of the legacy that we have today. And so one of the things that was really exciting that happened while I got to be home doing research in I believe it was 2015 was that we were able to buy back 43000 acres of this of this territory.

[00:49:38] We actually brought it back from Ted Turner had he had a bison ranch there. And so it was really amazing to see our government come together and be able to all decide that this was that we needed to.

[00:49:53] We needed to put our funds into this that we needed to make sure that we were the top bidder that we needed to create a structure to be able to manage this land. And of course there you know anytime you're fighting over who's going to control things and is to be spent. There's lots of tensions that come up but we were able to navigate all those and it were quite successful now operating this ranch and even earning money from it and making it so that it can continue to be a space that we can revive and to rebuild our territory lands on. We've also had some really exciting successes in taking over a health clinic from the Bureau of Indian Affairs. They were running it rather poorly as a lot of the Indian Health clinic facilities are done and we were able to take it over and are slowly making improvements in it to create far better standards of care and particularly having you know the diabetes people work with the other health prevention so that the kinds of services that are offering are really integrated and working you know with social services as well because we know that our social services and our health services are all very integrated. And so these are two of the kinds

of successes that are really exciting. One thing that is hopefully up and coming is that we're in the process of creating our own language immersion school. We've got through first grade right now. So this is something else that's really exciting that's happening in the Osage so the next question that we wanted to offer for you all to think through which is this idea of what would you like to see in the future. And so just thinking about what needs to shift or to change to make that possible. So for now.

[00:51:47] Ok. So obviously I have set this up. I believe that there needs to be better support for education about Indigenous history and contemporary tribal nations. We do have I mean you know the state legislature has mandated that we are supposed to be teaching this in schools. And of course it received very little funding and support. Neither one of these come of unfunded or underfunded mandates. Since time immemorial curriculum is a nice starting point. But one of the complaints or not maybe she didn't hesitate to call it a complaint but one of the one of the challenges with that curriculum is that you have a diverse range of indigenous peoples in Washington state and so of course as educators we all know that we need to pick and choose what we cover how much depth and detail we go into it. And I know that a number of the coastal tribes in Washington state feel that since time immemorial doesn't do a very good job of covering. You know many of our needs our challenges and our histories. So that's not unusual when you see these types of kind of education education initiatives move forward. It's just scratching the surface. And so more needs to be done with that and then just kind of thinking big picture. One of the other pieces that I think really needs to fall into place so that we can continue realizing some of these initial successes as we've begun to outline them. Is that the U.S. government just simply needs to honor the treaties that would be the simplest starting point. You know an earlier today I was discussing with one of my students and one of my classes he was asking so what does decolonization look like for a tribal nations.

[00:53:42] Do all the settlers need pack their stuff up and go home. What about people who have a whole variety of different heritages. How does this play out. My answer to him was well a good starting point is to honor the treaties that the United States already negotiated and signed with native peoples. So if even that alone were done that goes a long way towards you know honoring those rights that our ancestors reserved for ourselves.

[00:54:18] I know for me in terms of thinking through this idea of the future I really have to follow the lead of what the conversations have been in the Osage Nation. And interestingly in our context and spending a lot of time many many hours in meetings with the Osage Nation and listening to our elected officials and our employees it was fascinating to me how again and again I kept hearing this word accountability and of course I sort of shuddered and want it to not. This is a term that you know when you hear it your brain wants to turn off and say You guys have probably already clicked the switch and so you're good. But to me I was really trying to figure out what does this mean in the shū context because it doesn't always seem to mean the same kinds of processes of you know making sure that an employee shows up on time or you know these kinds of narratives. And so I had a really interesting conversation with one of my Osage elders Eddie Red Eagle and he I asked him I said What do you make of all these these conversations about accountability that we're constantly having. And he said that he understood it through an Osage concept of WAHO why and how is this idea of relationships basically. But it's the relationships that Osage folks had with each other and were really

part of structuring our governments prior to the colonial process beginning and it was relationships of respect. I think is a really key aspect about it he said describing La Hoya and talking with me about it. He said there's something beyond trust and biological relationships something stronger than blood.

[00:55:56] That's why everybody knew what they needed to do and had their role. The communication was awesome. That deep relationship made it fluid and trustworthy. And this to me is a really interesting thing to think about what it is that we need to work with both within our native nations and then in our relationships as we're trying to imagine how do we go future go forward in this moment. And so for me just thinking about how do we how do we build relationships that come from deep respect and that are defined by strong relationships that require trust and communication and clear roles and this to me. I think the treaties are a great guideline for this but I think it is about building these relationships. You know I was lucky today I was sitting in a room with some city planners from Seattle and they were having asking great questions about what does it mean to build these relations or what does it mean to be able to actually you know what do we need to do. How does how does this work and they were brainstorming and having these great conversations that we all need to be having. And ultimately it really does just come down to building relationships and that we need to become far less afraid of these kinds of relationships and even knowing we're gonna make mistakes there's things that we're going to mess up as we try to build these relationships with each other but that we have to keep trying that continuing the status quo of not doing anything is the biggest mistake that we can make.

[00:57:21] So the future is kind of been mentioned before you know about the education. You know we are losing our elders that have this has had this knowledge. And that's one of the reasons why I did my documentary.

[00:57:38] That is a time immemorial which was before the time immemorial curriculum so that our children will know their history and know the sacrifices that our ancestors made in order to have what we have today. And so what it's done. It's kind of been tenfold because it is you know we have this time immemorial curriculum but there's not a lot of materials out there. And that's one of the reasons why I did my research and learned and made documentaries so that our first I did it for Lummi Nation's school and now I'm showing it to these government agencies. No. And wdf and W to educate them on what this treaty is and it is D is the supreme law of the land and that's what people don't get. That is the supreme law of the land. And so we get all these permits and stuff like I talked about for Margene buoys or for docks and so it's up to the tribes to chase every little permit that goes around and I've told all these agencies in a treaty rights at risk meeting last week that it's like it's the tail wagging the dog here these people have.

[00:59:04] That is their privilege. But it is our supreme right. And we're having to chase them down. There's something wrong with this picture. They need to prove that it is not impeding on our treaty rights. So I we we actually developed what's called the sailor see manifesto and that's something that says we don't agree to any of these permits until there's an official government to government consultation. So that's what we're putting out there. You know we can't stop the people from coming here but we can stop what we can and it is. It is like you know it's like trying to stop a firehose. It really

is you know and it's going to take everybody it's going to take political will. You know and that's why we are depending on our hatcheries. You know I would like to see in the future that we have fish for our people and because of the habitat degradation and because of the USA regulations that you know people think of Endangered Species Act Inmet it's a good thing. But they did not take into consideration you know what it does on the tribes.

[01:00:07] And so that's something that we've been working with with Noah because there is a secretarial order that's supposed to address that but they're ignoring it and we're pushing really hard. You know we've developed some objectives a ten year plan. This is what we would like to see. This is how we'd like to be supportive. You know we come to them with solutions. You know we don't come with them with our problems whining. We come to them with solid solutions. And so I would like to see in the future that they are working with us to get at our treaty fish you know that were promised to us so that's something that I'd really like to see in the future.

[01:00:44] So I did have since time immemorial employment in its schools because I do think that's at least a good start.

[01:00:51] You know because I I from you know from our travelers perspective is from mine actually you know growing up in the school district did you know when history of tribes or natives came up it was savage Indians that attacked wagons and and you know Larry I felt I could fill the whole class just turn towards me. Because when you're one of five natives in the school there are in you know elementary school that is just very you know tough growing up. So you know I wasn't always. Educated properly on our tribal history. And so I think at least implementing since time immemorial and then because it was. Passed the Congress or the House and Congress. But I think it fell short by not making it mandatory that it needs to be immediately implemented. Instead it's when you update your social studies program because a lot of the schools will have been waiting and just to not implement this you know just so that way they didn't have to put it into their program as wait and as long as they had to before they really needed to make that decision. And in fact you're going to hold off just so you don't have to put this in here and the the curriculums already done. It's online. It's laid out. You know I don't think it's going to take any more.

[01:02:27] You know I myself you know have you know went through it I think up to the third grade just to see what it was like. And it just literally is a videos questions to ask and some comments. But you know within the school district it's also you know the teaching of Thanksgiving needs to be corrected and you know just you know when I used to work for the school district and this was 2013 2012. There's a class of group of class that walked by and they had you know cut out you know feathers and you know you know Bonnet's you know. So the fact that this is still happening. And then the same thing with totem pole toilet toilet paper rolls. And it's like that's an actual thing. So you know and I did you know obviously make a complaint to the school district that this was not OK. This is not something that should be happening because you know this is a very narrow aspect or idea of what Native people are you know and it's kind of like the Hollywood idea that we all live in TVs that you know we all know we're all from the planes we all rode horses no horses wouldn't make sense on the coast.

[01:03:47] So I mean you'd end up with the branch in the eye or something before so but even then living quarters or how people lived you know in our community we lived in longhouses our families did. So we are a family swelling people so you know in a way I kind of brought this up to our are you know you know some of our elders just to see what their thoughts are. But you know even us living in individual homes is a form of decolonize our colonization for us because we are now looking at ourselves as this is my property this is my home. So whereas before we used to live in a community together all in one place. So it's very tough to you know kind of get out you know how cohesive and together if we're segregated in ourselves from each other and how we live and how we you know even communicate or come together you know even even what technology is even put a bigger divide because the involvement from our youth. Is even less because now you have game systems Internet possibility of just hanging out at home and playing instead of going do you know drum group or you know dance practices you know what the elders and. But it's also good because you have that community you know not of our elders don't live within the reservation. So you have the opportunity to connect with the elders to teach language teach you know what they know and I you know my grandma is about three hours from me so I have been trying to get on Herrreich grandma do some online videos so that way you know I can learn to weave and teach my daughter teach my son you know.

[01:05:36] And every morning it's you know our language I think is the most important part of what needs to be taught in schools. You know I actually talk to the OSP director Russ I believe his name is I'm sorry. But about the important because you know within the kindergarten grade level it's a requirement to learn a second language. And I found out my kids are being taught Spanish not that there's anything wrong with that. But if there is an opportunity to learn a second language my kids should be learning their own language within their own within the school district. So I think that's the most important part. And even working with my son's kid or shrug our teachers they were kind of concerned they said he doesn't say good morning to anybody. Everybody says good morning. He will not say it to him I said because he doesn't know. Good morning. Every morning I wake up to him I say hache a good morning in our language. So I tell him every morning Hutch.

[01:06:42] And a few of the teachers knew the language so they said such a to him and he smiled and yelled back to him Hutch. So it is just amazing and he's going to be 8:00 tomorrow. But just that power you know to you know know your own language. And. I think they're going to be there are going to be the ones one day my kids hopefully teaching me the meaning of the languages because I think the English English language kind of deteriorates or diminishes what the actual language is.

[01:07:16] You know as you know when I say Halo's a lot you know it's translated to something different than what it actually means. You know over time we think I am of the river I am from the river. That's my location to the whole river. And that's how I connect myself back home is by saying I am of the river and I am called Ame.

[01:07:42] Hello Cuello Ole. I'm still learning but I mean I think one day they will be the ones teaching me no doubt this is the actual meaning of it because the language translated to English is just changed so much so we'd love to open it up for some questions from you all.

[01:07:59] I think we're going to pass out a couple of these mikes.

[01:08:02] So if you're interested Moksha sent me too. With the clock the clock Clay Hopi you Machiko Ethiopian. Good evening. My name is quickly Cockley I'm from the Hopi Nation. I am Hindu Valley clan. I am a CICA an Ethiopian so a great honor and a pleasure to have you here.

[01:08:30] So something I've been thinking about and especially when I'm working with my students are at the college level.

[01:08:41] There is only you kept reemphasizing and I see like in the literature and within my own experience and other friends are also indigenous or native. We're always finding to not just navigate both our three worlds but we're always having to educate we educate ourselves we educate our community we educate the colonizers in this culture call a nice settlement. So something I'm kind of curious about is there's only so many of us that can educate especially when we reach the higher level right like the master Lebaran the doctoral level. There's only point 0 4 percent. So we have all these things that where all these initiatives to decolonize and sometimes I worry in itself is too scary for people because they think that we're going to come back in like. Something I've been thinking about my students have been bringing up is that aspice of peacefully coexisting in this settlement or compromising in this settlement. And Linda Smith talks about how you learned to coexist but then how do the colonizers then was during lightning. How do they work with native people to begin decolonizing right. Do you feel that there is a way that should be done to kind of mediate for this disease that they brought more than 500 years and is still ongoing. Do we have to coexist. And what do they have to learn the colonizers or colonized settlers on our land. To make this happen. To begin healing the trauma for our future generations.

[01:10:37] Hi. Thanks so much for sharing. I was wondering if you could talk a little bit about treaty rights. For hunting and gathering we talked about fishing. I was curious about the challenges that the tribes in the Northwest are facing in exercising treaty rights on land.

[01:10:55] And I'd be interested to hear any more that you'd be able to share about compatibility these incompatibilities between the interests of the tribes and the interests of environmentalists.

[01:11:08] So I think from from the whole tribes perspective on Decolonization we've been really looking fine finding a way of recognizing who we are who and what our position is.

[01:11:23] The IRA the Constitution you know that was really something implemented in 60s or 60s 34 and so this the government structure that we're currently under is something fairly new for us I mean and you know because we're so oreille our history is trying to figure out what was you know what was our status before.

[01:11:50] How did how did we operate before that. My grandmother is. Now. 62 63. And she's one of the elders of our community. So you know that Tony and you know the 50s you know I don't want to say too much but sorry grandma. But I think it's for a for the whole tribe it's really trying to get more of us to understand you know what what our status is as a tribal nation and then trying to figure out how we can you know get back to our roots as a. As a tribal nation. And you know. You. Know. I hadn't I kind of had this discussion with one of our tribe one of our non tribal members are non non tribal classmates about you know where are you where you come from. And him saying he doesn't have. I don't remember right off top but I said you know everybody has their culture. It's just a matter of getting back to it and understanding where you come from. You know even even this idea that just because you're a non-native you know it doesn't mean you haven't come from someplace.

[01:13:17] And I think that in a way is a nice form of colonization because you are essentially saying I don't know who I am and you know everybody I came from somewhere some point in some time related or connected back to the land of where they came from. It's just a matter of reaching back and looking for how far back and making that connection you know whether to find all the way home just to get the experience and coming back. You know I can't tell you whether or not you'll be accepted. I've moved away from home for ten years and it was tough getting back into my community just because there's you know with such a small community. 273 tribal members. A lot of the youth have grown up and didn't know who I was just being gone for 10 years so it's just tough you know. So when I say No I grew up here and I know what the things you're going through just because I'm educated doesn't mean I'm disconnected so I don't know if that answered.

[01:14:19] But yeah I wanted to address it.

[01:14:23] Wdf and Debbie are the hunting and gathering you know I mainly focused on fishing but I do have a hunting department and our natural resources wildlife and timber and some of the issues that we face as some of our tribal members being able to access you know the public lands and actually private lands too. And it causes a lot of stress trying to get our people to be able to go on those lands and hunt. We also have you know we know that we need to exercise our hunting and gathering rights as much as we do our fishing rights. You know we do have people that do go harvest you know plants and for medicine medicinal purposes and you know we do harvest cedar for you know for a lot of a lot of things so yeah those are definitely those are definitely in the treaty it said fishing and hunting and gathering. So that is just as big of a part but it's just I think with the Boldt Decision and that kind of coverage and the fighting that we had to do for that you know you know fishing was did not even like it was okayed in the treaty because it wasn't really that valuable at the time to 4 because canning wasn't invented at that time. So you know as soon as Canning was invented it just became a very big commodity that was exploited. And so I think people think about fish you know they see dollar signs. And you know that's something that and I think that's why it's just such a big complicated system that it's developed into so I do think yeah the gathering and the hunting is you know overshadowed by the fishing for sure and needs definitely needs to be addressed. So

[01:16:24] Thank you for bringing that up I guess one of the other things I'd like to follow up on with the hunting and gathering issue you know kind of the Trest aerial focus that you asked us to address is that you know many of these it's not just access. Well part of it is access to these lands. And so when we talk about access to you know even public lands and things like that we need to remember that there are a whole host of layers of protected spaces of nature here in Washington state. And we're talking about America's greatest idea national parks national parks are based on this lock it up and keep out anybody who harvested or managed or accessed those spaces.

[01:17:13] So for example you know many of the Olympic Peninsula peoples and many of the peoples who made use of the San Juan Islands and the northern Puget Sound.

[01:17:25] They made use of those Kamis fields and this wasn't just like wandering around and picking up a few plants because you are hungry.

[01:17:34] These were carefully managed spaces managed by fire now how excited do you think the Olympic National Park is to welcome Native peoples and to do some you know burning to revive those camps. Fields in these meadows spaces in the foothills of the Olympics you know and that's just one example of these types of indigenous practices that have been made illegal or are shut out of in different ways that native peoples have not been able to make use of and then to address your first question. You were talking about you know who will do this teaching that many of us are kind of talking about and this is something you know Jean has heard me complain about this and we've talked about this and all kinds of various iterations and it's this idea of capacity building. You know you and this is why I think it's really important to start the education at such an early age and K through 12. Because if you're teaching our you know youth about their tribal histories their tribal cultures they are going to have a better appreciation for who they are and also for pride and education because they're learning something relevant.

[01:18:58] And so if you get them early with some of this stuff it helps to foster them going on to college and succeeding and moving on to higher degrees. And this is a long term pipeline effort. One of the other things that you know many of us were touching upon even at the meal that we shared before we came here was that colleges are doing really well they're doing a better job of getting Native students in but they're doing a very poor job of supporting them once they're there. And so if we start to you know really focus more on what that experience is like when we get them at a place like the University of Washington then we can help them finish and we can help them start to think about what some of these other future opportunities are in higher education. So I think that capacity building you know kind of across that spectrum can go a long way towards beginning to help this out turn this around.

[01:19:59] Yeah and I'll just briefly say an answer I guess to a couple of the questions. You know part of the problem that gets set up whether it's with environmentalists or you know the I guess reflecting on the environmentalists question to you I think one of the reasons why this becomes attention and Josh was really touching on this is that too often environmentalist movements have this assumption that nature should just be this thing that is totally left alone and has not managed and that's what

nature means or that's what nature looks like. And Native Peoples have long intervened in nature in very important ways to make sure that it's sustainable for the future to make sure that it continues to serve it continues to yield. It continues to work. And so this kind of idea that we shouldn't intervene that we should let it go natural that we should prioritize. We were talking about this at dinner that you should prioritize feeding making sure that all the salmon go to the whales are going to go out instead of thinking about OK who is it that needs it. How do we share these needs and how do we share these resources. And this also sort of I guess to touch on your question in terms of thinking about what decolonising means at least for me to answer this kind of question and thinking about it. To me this means that every one of us in this room takes responsibility for doing this kind of work right. Just because you are not native doesn't mean again like you were saying these treaties are all of our Treaties. Right we're all we're all signers of this treaty in the sense we all have this responsibility and just figuring out what is the work that you have to do that you can do from your position to go out and to make sure that Indigenous peoples are being consulted to make sure that we're shifting or changing these spaces to support education to support these other kinds of initiatives.

[01:21:45] Do we have time for two more.

[01:21:48] I'm Colville which. That's one of the problems is you will recognize me as Colville. That's a lie that's been imprinted on you guys. We are Silk's. We are a silk's nation. So even when we describe herself we have to tell you the lie that you've been told before we can introduce who you are.

[01:22:07] We've lost our languages. I'm a front liner. I've been standing like a rock. I've closed my practice to be up the fight for our rights. I'm on trial now for occupying the capitol fighting for the waters fighting for the wells fighting for the salmon. Since January before Governor Inslee he implemented the southern resident killer whale Task Force. So these are the types of situations that our nations are in. We have professions. We have businesses. I was a business owner. I closed my practice to be able to fight because the situations that my people are in these are my kids are all in college or all college graduates are all doing their thing. They are more assimilated than I was. I had to. I am still an assimilating myself to fight for the rights of my people. I'm not enrolled the blood quantum is a problem. Everybody tried to devise a divide us within our own people making us say you're different you're less than me and we're all the same we're all related. One of the issues is we treat things as if they're not relations. Every single one of us has water were made of water. Every structure that we live in the wood that there are to build the structure if it's a brick you need water to form that brick if it's still you need water to cold that to cool that metal to work with that we are water we need to stop recognizing things as being separate. We're all connected. That's the issues that we're dealing with. It's not that we're ignorant that we're stupid we can't we have to be smarter more resilient and stronger just to be seen as equal. And when you're equal they will still be little you in court until you prove that you know what you're talking to that you're talking about your history before they even acknowledge you before they even start to talk to you as an equal. They're going to be little you and then you have to show who you are that's not a question that's just part of the problems that we're facing Hello.

[01:24:12] This question is I think directed at Lisa but I believe obviously input from everybody. Lisa you mentioned that you were working with sports fishing organization and like obviously we have a lot of issues in the Northwest between sea lions and killer whales and the ecosystem that's out of whack. What do you think the feature of working with sports fishermen looks like and maybe what are some of the elements that made this partnership or alliance effective.

[01:24:41] I was lucky enough to work with a mentor named Randy Canli SR that he passed away a year and a half ago and he had this vision. Like I said before that you know we need to work together we need to get everybody together and it was the big picture that we all get together and we you know address the issues of habitat but we also all go and rally together for the budget needs to refund our hatcheries. You know like I said they declined 60 percent since the 80s so you know guess what we don't have the fish that we used to have.

[01:25:21] And so that's not a Cowens you know that's you know that's not by accident.

[01:25:26] And so Randi you saw that we need to get together and so we've gone we've had our own meetings with the other tribes that are on board with this coalition that we started. And so we also support each other. We've gone to the governor together so you know it's a big thing when you go together that shows that you're willing to work together. You know that they want to help you more instead of you know be the referee and fighting and trying to pick sides or anything like that when they see you collaborated. You know same thing that we've been trying to do with the dairy farmers. We've tried to do a portage Bay partnership you know they've been polluting our rivers and our shellfish beds are closed down you know and so you know we've instead of going to court which we don't believe it or not we don't love going to court you know. But it is something that is showing that we're trying to work together. And so that's so right now. You know I get different Puget Sound are the Puget Sound Anglers Association and there's a couple of other different groups. And so in the southern resident killer whale forum you know we work together and band together about you know our hatcheries you know about the pen of PED predation you know about the harvest you know that it's not it's not it's not the harvest you know that you know it's not us that's doing it.

[01:26:56] We've given all we can know and until they address the habitat and all that stuff nothing's going to happen. So you know it's going together with that same message you know because it's stronger that way. So that's what that looks like. Final word.

[01:27:13] So so for the whole tribe. We've been really working to address the navy and you know because you can go on the Northwest training testing and training Web site for the Navy and the rest menu take for all fish and whales and mammals is you know just for their Northwest training area is a little over 2 million. Take anything from disturbing to actually killing and then for the whole from Alaska down to mid California. There are whole take is a little over 12 million. So and that's a pretty big impact.

[01:27:57] There are 12 million men and it is whales it is fish it is you know seals and sea lions and you know when we have you know we used to harvest you know seals and sea lions and you

know when we talked about it are rounded up and there is no no we can't do that. And it's like yeah but the Navy has this take like so much more than we would have our impact wouldn't be minimal compared to what they have.

[01:28:29] You know but I think it's just overall getting and you know everybody on the same page about dealing with this is that accepting. I'm not against the Navy. I understand they're there to protect us.

[01:28:44] But they still need to have some accountability to what they're doing and if they're not going to be accountable to that you know contribute to the how trees contribute to the education of our youth contribute to it in some other forms. I mean because tribe we're like said we're small we're not going to be able to take down the Navy we're not going to be able to take that on. I mean you know so but at least you know contribute to the impact. So I think overall relationship between tribes and sports fishermen if they realize we're trying to protect the fish you know and protecting the fish means that there's going to be fish for them as well.

[01:29:33] Whether it's riparian rip or off being done correctly repairing culverts well as hey turning in your numbers. You know in a timely manner. I mean the tribes have 24 hours to turn in their numbers of catch you know. So I catch it 24 hours later. I have to report to the state this is what our catches. The state has 18 months to get back to us with their numbers. That's a big difference. You know I mean here we are we're working off a numbers that are true and accurate to what our catches and then we have to go back to 18 months later to update the state's numbers. It's clearly not fair. And most of it's off of you know 10 percent quota like this my idea that 10 percent. I'm only going to count 10 percent the tickets that come in and say that's our take. You know that's like me going. You know I use this analogy all the time. If I go off of apple orchard take a bite off of 100 apples but only 1 be charged for 10 of those apples. That's pretty much what the state's doing.

[01:30:40] So if they were more accurate on their their count and able to be more proactive in being code managers instead of you know the way they're doing the process now I think they you know I think the numbers could be a lot more accurate and that takes every year could be a lot more better for both sports fishermen and tribal fishermen.

[01:31:04] So when I say thank you all for coming out tonight and for joining us in a conversation. Like I said we I was really excited to sit down and chat with these people and I appreciate you coming.

[01:31:14] This podcast was presented by The Seattle Public Library and Foundation and made possible by your contributions to The Seattle Public Library Foundation. Thanks for listening.