

Students Abstracts

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9:10 - 10:20: Decolonizing research: Traditional knowledge, History and Science

Indigenous knowledge of fire ecology and implications for California Condor Habitat

Conor Handley, Humboldt State University

Abstract: Indigenous Peoples have used fire to alter landscapes since time immemorial. Since the arrival of Europeans and the implementation of fire suppression, the range and population of the California Condor (*Gymnogyps californianus*) has declined to the brink of extinction. With the help of captive breeding programs, their numbers have risen and they have been reintroduced to a portion of their original territory. Even with this relative success, condors are still struggling to expand their range and population. The loss of the majority of Indigenous Peoples land management strategies, especially the use of fire, is part of the reason for the original decline of the condor and may be critical to their revival. The reasons, techniques, and impacts for Indigenous Peoples use of fire are highly diverse. Indigenous knowledge of fire ecology is the product of observation and use over vast periods of time. The obvious purposes for these fires may be reasons such as, hunting, agriculture, and encouraging the growth of basket weaving materials, but Indigenous fire benefits entire ecosystems. The implementation of Indigenous fire techniques in modern and historic condor habitat may be essential in the resurgence this endangered bird.

Conor Handley, is of the Yoeme (Yaqui) People of the Sonoran Desert. His research focuses on using oral histories to determine and restore potential California Condor habitat, using traditional ecological care-taking methods such as culturally based prescribed fire. He currently attends Humboldt State University and is studying Rangeland Resource Science, with a minor Native American Studies, Natural Resources & Environment.

Traditional Ecological Knowledge & Resilience: The Karuk Tribe Eco-Cultural Resource Management Plan

Nick Dreher, UO Environmental Studies Program – ENVS 511

Abstract: In the United States, indigenous peoples and their cultures are considered especially vulnerable to the effects of climate change due to socio-economic marginalization, colonization, and their unique cultural relationships with land and natural resources. However, the focus on vulnerability fails to acknowledge the incredible potential that indigenous people have to adapt their communities and environment to the impacts of climate change. Using resiliency theory as a frame of reference, this paper looks at the Karuk Tribe Eco-Cultural Management Plan to see how traditional ecological knowledge (TEK) is incorporated into strategies to manage ecosystems and natural resources in a way that increases social-ecological resilience.

Nick Dreher is an Environmental Studies graduate student at the University of Oregon.

Assimilation and Activism: The Evolution of Northern Paiute Education

Savannah Carter and Ayantu Megerssa, UO Clark Honors College – HC 444

Abstract: This presentation examines the evolution of Native American education in the Pacific Northwest over the course of the 20th century. With specific focus on the Northern Paiutes of the Warm Springs Reservation, we examine shifting norms in educational policies, and the student activism and community efforts that inspired these changes. Ayantu examines Native

American student retaliation, resistance, and activism in the face of assimilationist educational policies and curriculum at both the Warm Springs Boarding School on the Warm Springs Reservation, and at Chemawa Boarding School in Salem Oregon, from the 1930s to the 1970s. Savannah focuses on the development of primary and secondary education on the Warm Springs Reservation from the 1970s to present; specifically, the evolution from assimilatory practices in boarding schools to the integration of Paiute culture and language in the formal education setting. Savannah hopes that the integration of current discourse about the role of education in the Northern Paiutes' present, along with current research in the field of Native American education styles, will synthesize the role and direction of Native education on the Warm Springs Reservation. We incorporate primary sources from the Warm Springs reservation, such as Bureau of Indian Affairs records, official correspondence, and government reports; the literary journal from Chemawa Indian School; and oral histories of the Northern Paiute community members, as well as various secondary sources on Native American education in the 20th century.

Savannah Carter is a senior in the UO Clark Honors College majoring in journalism and communications. Originally from Sunset Beach, California, her travel outside of the U.S. has compelled her to gain international perspectives in both her personal and professional life. Her academic experiences at L'Université Catholique de L'Ouest in Angers, France and at Oxford University in Oxford, England, have inspired Savannah to pursue a masters degree in the field of international development following her graduation in the spring.

Ayantü Megerssa is a junior in the UO Clark Honors College majoring in international studies. Her focus is in law and human rights, and after attending law school, she hopes to work in the non-profit sector. Ayantü has been incredibly inspired by this course, and hopes to write her senior thesis about the Northern Paiutes next year.

Two Birds with One Stone: An Analysis of Indigenous Petitions against the Global Climate Crisis
Nicholas Maurer, University of Oregon – HC 434

Abstract: In the thicket of severe anthropogenic climate change, indigenous communities fight climatic shifts in order to preserve their cultures and traditional ecological knowledges. For being vulnerable, indigenous communities have a minuscule carbon footprint compared to industrial nations who are dependent on fossil fuels. Indigenous communities must combat the increasing greenhouses gases produced by these nations by petitioning governments and organizations on the international stage. In this study, we analyze the language used in indigenous petitions over the past decade in order to determine the ultimate goal and strategies used in these petitions. Ultimately, most of these indigenous communities also desire to become autonomous, or at least to possess some power within the governments that represent them. It is within this need for sovereignty that these petitions are rooted. Although indigenous peoples would like to mitigate climate change, these petitions also serve the purpose of providing these communities with more national and international recognition and independence. These petitions create a single solution for two major problems by taking a convoluted situation and making it simple. Through these petitions, indigenous communities perceive the concepts of climate preservation and sovereignty as linked.

Nicholas Maurer is a senior in the Theatre Arts and Mathematics departments.

10:30 - 12:00: Climate Impacts and Culture

Our Squirrels Will Have Elephant Ears: Indigenous Perspectives on Climate Change in the South Central United States
Paulette Blanchard, University of Oklahoma

Climate change and variability will impact American Indians and other Indigenous Peoples more severely than other populations. Many across the United States—especially in northern and coastal regions—are already documenting and addressing transformations such as sea level rise and ice melting, receiving global media attention or creating Tribal adaptation plans. Yet there is little awareness of how Native Americans and Indigenous Peoples living within other parts of the U.S. are relating to climate change. Are members of Tribes in the south-central region of the U.S. concerned about climate change impacts? Are they taking measures to address climate change impacts? These questions are significant because the south-central region is home to 63 tribes with diverse landscapes, microclimate regions, cultures and colonial designed boundaries. The region also has many climate deniers and states with prominent gas and oil industries. To explore these questions, Native American peoples from 33 different tribes in the region were interviewed about their perceptions, observations, and experiences with climate change. The interviewees see themselves and their Tribes as being heavily impacted by climate change related issues such as water availability, weather extremes and variability, migrating species, wildfires, drought, heat, impacts on animals, medicinal and food plants and cultural impacts on ceremonies. Moreover, they are proactive stewards attempting to protect their traditional lands, culture, food and water sources, and adapting in culturally unique ways with the wellbeing of future generations in mind.

Paulette Blanchard is a member of the Absentee Shawnee tribe and is a graduate student at the University of Oklahoma in Norman. Ms. Blanchard is in the College of Atmospheric and Geographic Sciences in the Department of Geography and Environmental Sustainability researching impacts of climate variability on Native Americans in the south central region. Ms. Blanchard has a B.A. degree in Indigenous and American Indian Studies from Haskell Indian Nations University in Lawrence Kansas as well as an A.A. in Social Science from Seminole State College in Seminole Oklahoma. Her specific focus relates to the social science of climate change related to the American Indians. She anticipates working with tribes across the nation to address climate change issues.

The Klamath Tribes and Water Rights: A Critical Review of the 1954 Termination of Federal Recognition
Dan Shtob, UO Environmental Studies Program – ENVS 511

Abstract: Indigenous peoples in many regions of the United States are exploring means of adapting to the current and expected effects of climate change. Regionally, climate change in the Pacific Northwest has contributed to changes in the quantity and quality of water resources and this effect is expected to intensify over time. In the Klamath Basin of Oregon, changes in climate patterns are expected to result in increased scarcity of available water that may present unique challenges, notwithstanding the recent development of a historic water rights agreement between the Klamath Tribes of Oregon, state government, and various other water stakeholders. Uncertainty arising from potential future water scarcity in the future is not without precedent for the Klamath Tribes: in 1954 the United States government terminated their federal recognition, which in turn terminated their reservation and, potentially, certain reserved water rights. The failure of the political and social processes of termination to incorporate basic principles of tribal sovereignty and respect for indigenous knowledge contributed to decades of uncertainty, litigation, and local conflict over the right to access and use available water. This analysis of the experience of the Klamath Tribes in the 1950s utilizes modern frameworks that incorporate and integrate sovereign self-determination, indigenous knowledge and local circumstances into adaptive planning for future uncertainty, to provide contemporary guidance on better means of ensuring effective adaptive responses to potential future water scarcity in the Klamath Basin.

Dan Shtob is a first year master's student in the environmental studies program at the University of Oregon. An attorney by training, his current research interests include the intersection of climate change, water systems, and neighboring communities, as well as how the natural and social sciences interact to develop appropriate environmental policy.

The Effects on Dam Construction on the Traditional Foods and Cultural Practices of the Klamath People
Anthony Kollmorgan, UO Sociology and Native American Studies Program - ENVS 411

Abstract: Historically the Klamath Tribes depended on the river for subsistence, as well as culture ceremonies related specifically to salmon or historical fishing sites. According to the Klamath EIS/EIR, the Klamath people have been without salmon for 95 years, as of 2010, and have had to adapt to the loss of salmon by becoming a society based on hunting and gathering. The loss of salmon to the Klamath people is directly related to the dams currently occupying the Klamath Basin. The dams provide irrigation for the farmers and ranchers of the Klamath Basin, which directly affects the water levels in the Klamath Basin. I will examine the ecological effects of dams on the waterways surrounding and within the Klamath Basin and the related impacts on salmon and other native species. This research also seeks to investigate the extent to which dam construction impacts cultural practices. According to the 2011 report by PacifiCorp dams on cultural values, there are a multitude of ceremonies practiced by the Klamath people directly linked with salmon. Furthermore, the lack of salmon is leading the younger generation away from traditional practices, because there are no salmon. While investigating the ecological effects of dams on the Klamath Basin, researchers must consider the history of the Klamath Tribes, which includes termination and allotment.

Anthony Kollmorgan is an undergraduate student at the University of Oregon, majoring in Sociology and minoring in Native American Studies. His research interests include examining the impacts of climate change on traditional foods and the impacts of dams on indigenous people's culture and subsistence patterns.

From Policies to People: The Indian Reorganization Act at Warm Springs Reservation
Celia Easton Koehler, UO Clark Honors College UO – HC 444

Abstract: This paper investigates the relationship between the United States federal government and the community at Warm Springs Reservation in the years leading up to and after the Indian Reorganization Act of 1934 and the Confederated Tribes of Warm Springs' adoption of an incorporated charter in 1938. The 1930s and New Deal Era represented a period of change in the nature of the relationship between the reservation and the federal government, and I explore whether the Warm Springs community enacted a conscious re-branding of landscape. I argue that the derivatives of the Indian Reorganization Act and ensuing incorporated charter at Warm Springs assume greater meaning in the conversations and negotiations about public administration and land use, particularly in relation to farming. I demonstrate how the community at Warm Springs exercised self-determination to construct a charter and reorganize both physical and social parts of their community infrastructure in

order to benefit from—not just adjust to—the changing federal structure. These actions show the Warm Springs as an active, cohesive corporation and community. My research relies on interpretations of primary and secondary sources using tools from literary analysis and cultural geography (e.g. how do we talk about space and uses of space? and how do those conventions have physical consequences?) in attempts to highlight this period through the perspective of the community at Warm Springs Reservation. This paper de-emphasizes the categorization and naming of sets of policies and acts, and instead re-emphasizes the stakeholders in the legislation and their actions; it shows how the Warm Springs Reservation Community maneuvered and manipulated the Indian Reorganization Act to suit their needs.

Celia Easton Koehler is a third-year geography student in the UO Clark Honors College.

Prehistoric Human Adaptations to Climate Change: an Archaeological Case Study from the northern Great Basin
Jordan Pratt, UO Clark Honors College – HC 434

Abstract: Climate change dramatically transforms the ecological zones that humans call home. Historically there have been many global warming periods, including the Pleistocene-Holocene transition, during which humans were forced to adapt to a loss of water and biotic diversity. The Great Basin region of western North America, specifically the northern Great Basin region of eastern Oregon, provides an ideal case in which to study human adaptation to climate change. In this region, the Pleistocene-Holocene transition was followed by multiple smaller shifts in climate. The early middle Holocene of around 8,000 cal. years before present provided one of these warming periods, in which the local environment became much drier and more arid. The shift away from a wet, resource heavy ecological zone forced humans in this region to adopt a highly mobile lifestyle and also resulted in low human population densities. Northern Side-Notched points, which date to ca 7,000-4,000 cal. BP, are one of the few pieces of material culture that have reliably been dated to the early middle Holocene in the Great Basin and are only consistently found across the northern Great Basin. Analysis of cultural material remains, such as the Northern Side-Notch, shows that these people adapted their technologies and subsistence strategies in order to exploit small pockets of local resources, ultimately adapting to the climatic changes present in their environment. Information about how indigenous populations adapted to previous climate changes is especially important now because of the impact anthropogenic climate change has on the cultures of the present.

Jordan Pratt is a senior in the Clark Honors College, majoring in Anthropology (with a focus in archaeology) and minoring in Geology. She is interested in how past peoples adapted to climate change.

Climate change and culture change: Greenlandic indigenous peoples in the Little Ice Age
Hannah Fuller, UO Clark Honors College UO – HC 434

Abstract: Over the course of human history there have been several periods of climatic fluctuation. These events may shed light on impacts that the currently changing climate is having on human lifestyles. It is important to note that “even the best paleoclimatic data are of little use in the explanation of culture change if specific fluctuations cannot be convincingly linked to specific effects upon resources critical to a past human economy” (McGovern 1980). In order to avoid reductionism or climate determinism, we must examine if climatic changes can be consequentially linked to impacts on humans. By examining Greenland indigenous people around the time of the Little Ice Age, insights can be found regarding the linkages between cultural changes and climatic changes. Through analysis of primary, historical, and archaeological evidence, I will examine Greenland indigenous people’s lifestyles and practices, including diet, hunting, clothing, and cultural traditions. Specific examples include people’s relationship with sea ice and the reliance of hunting practices and diet on marine animals. These case studies provide inferences about whether human cultural changes and practices can be consequentially linked to climatic change and will display the adaptability and resilience of Greenland indigenous peoples from the time period.

Hannah Fuller is a senior at the Clark Honors College majoring in Environmental Studies with a minor in Geology.

1:00 - 2:15: Sovereignty and Environmental Justice

Idle No More, Indigenous Feminisms and Deconstructing Ecomaternalism
Erica Lee, University of Saskatchewan

In winter 2012, Idle No More emerged as a movement led by First Nations women, youth, and elders in response to sweeping legislative changes to environmental protection in Canada. While much of the environmental movement was in retreat over the last 20 years, Native peoples have been resisting the destruction and pollution of their land, water, and air, while drawing attention to the direct violence and displacement imposed on Indigenous peoples as inextricably linked to that environmental violence. First Nations women are tackling intersections between climate justice and the ways in which their bodies are controlled and exploited as a result of colonial doctrines such as terra nullius, proposing that nationhood and sovereignty necessarily begin with bodily sovereignty. Concerns requiring immediate action include climate justice as linked to reproductive rights and the perception of Indigenous women as inherently vulnerable. In moving forward with the struggle for environmental and social justice, we must view Indigenous women’s activism as an autonomous decision rather than as

result of an essentialist connection to the earth, exploring the problems behind rhetoric of “ecomaternalism” (MacGregor 2006), while still acknowledging the importance of spirituality and ceremony in movements like Idle No More through an Indigenous feminist lens.

Erica Violet Lee (Nehiyaw/Plains Cree) is a Philosophy and Political Studies student at the University of Saskatchewan in Saskatoon, Canada. Her research interests include Indigenous feminisms, critical perspectives on nature and environmentalism, and anti-oppressive education. Active with Idle No More and similar movements addressing Indigenous sovereignty in the Canadian context, Erica also works in the community as a mentor and advocate for First Nations youth in schools.

Ice Sheets and the Inuit People: Culture, Traditions and Food Sovereignty: the Risk and Response of a Sovereign Nation *Nicholas Sanchez, UO Environmental Studies Program – ENVS 411*

Abstract: The Inuit people in North America rely on ice as a part of culture and livelihood. The ice is important to the people’s traditions, culture, and food sovereignty. This culture has made and passed down stories about ice so their youth can understand its importance. The ice in recent history has been sturdy enough for the people to walk across, allowing for their hunting and fishing traditions to continue. Climate change predictions say the Arctic will be the most heavily affected area inhabited by humans. Temperature rises will likely be three times higher where the Inuit people live than the global average. Ice sheets will have receded to a point that traditional food gathering ways will be greatly hindered. The loss of the ice as a part of their culture will bring about a loss of food sovereignty, forcing the Inuit people to be reliant on American store-bought food. Without the ice it is uncertain how the Inuit people will adapt to the changing climate. That is why Inuit people have begun to rally. Inuit people have attended United Nations conferences, have given petitions to the government, begun collaborative research projects, and shared some of their traditional knowledge in hope of greater environmental equality in a multi-ethnic nation. This paper will explore the consequences of global warming for this ice-reliant culture and examine how the Inuit people are responding to the crisis today.

Nicholas Sanchez is an Environmental Studies major interested in environmental justice and policy.

Traditional Persistence: The Past and Present Paiute Diet

Ashleigh Dougill, UO Clark Honors College – HC 444

Abstract: This research examines how the traditional diet and resulting lifestyle and culture of the Northern Paiutes were affected by their forced exodus from their homeland from 1872 to 1900, as well as how these changes impacted their lives more currently. The Northern Paiutes were pressured to accept components of the western diet resulting in health complications, a more sedentary lifestyle, and the implementation of other western values. This research argues that the implications of this shift have been counteracted by community engagement that supported the persistence of traditions and lifestyle. Northern Paiutes originally led a nomadic lifestyle, hunting, fishing and gathering seasonally. A complete deviation from traditional Paiute diet and lifestyle with their forced move onto reservations resulted in new gender roles, an adaptation of the western schedule and diet and sedentary agriculture techniques. While some federal agents attempted to allow the melding of traditional and western customs, most saw complete acculturation as the only option for the Northern Paiutes. Despite their adoption of some western customs, the Northern Paiutes found ways to retain their traditional practices and knowledge. Today, the traditions of diet survive in Northern Paiute rituals and oral histories. Although many Northern Paiutes suffer from “western diseases,” (e.g. diabetes) recent community actions and health committees serve to raise awareness and combat unhealthy lifestyle choices.

Ashleigh Dougill was born in Brighton England but has lived in Oregon for almost ten years. After graduating from Redmond High School in 2012, she went on to become a student at the UO Clark Honors College where she studies cultural anthropology and Spanish. After college Ashleigh plans to pursue a career as a museum curator.

Ecuador’s Yasuní-ITT Initiative: A Case Study on Changing Climate Change Mitigation Narratives

Mairin Peck, UO Clark Honors College – HC 434

Abstract: In 2007, Ecuador’s president Rafael Correa presented an audacious climate change mitigation plan to the world: Ecuador would leave 846 million barrels of crude oil untouched beneath the Amazon if the global community reciprocated with a contribution of 3.6 billion dollars – half of the oil’s market value (McAvoy 27). The Yasuní-ITT Initiative, named after the area it sought to save, vowed to preserve immense biodiversity, protect indigenous groups, and prevent the emission of 410 million tons of carbon dioxide (Permanent Forum on Indigenous Issues). In 2013, Correa abandoned the initiative, lamenting the lack of international support, and approved oil drilling in the Yasuní (Correa, “Anuncio a la Nación” 3). The purpose of this investigation was to identify and examine the various narratives employed in the Yasuní-ITT Initiative. This project relied heavily on speeches, government documents and media accounts in both English and Spanish to identify common narratives, while secondary scholarly articles were used to frame the analysis. The narratives deployed in Ecuador’s

Yasuní-ITT Initiative – common but unequal responsibility for climate change, a reconceptualization of value, and Ecuador as a martyr and revolutionary – reflect a framework that simultaneously criticized and sought authority from the capitalist ideal. The failure of the Yasuní-ITT Initiative to capture the hearts and wallets of the world provides insight into the global mindset on climate change mitigation policy.

Mairin is a senior majoring in Human Physiology and Spanish; in her spare time she enjoys competing in triathlons and traveling.

How Translations (Dis)Empower Indigenous Identity Politics

Charlotte Rheingold, UO Clark Honors College – HC 434

Abstract: In the face of severe climate change impacts, indigenous groups fight to assert their rights to their traditional lands and ways of life, working against hegemonic Western epistemologies and the unequal power dynamics they foster. In order to have their voices heard, indigenous groups seek to advance their worldview through new research methods that respect their culture but can also be understood by Western institutions. A critical part of indigenous-led research efforts is how indigenous researchers choose to present their identities to the public. Given that translations are crucial to the creation of meaningful indigenous identities, translation methods affect the efficacy of efforts to gain political power, such as efforts to achieve self-determination and autonomy. I will argue that more conscientious translation of indigenous culture will strengthen the presentation of identity delivered in Indigenous terms and will therefore amplify Indigenous peoples' political clout because it will foster better and deeper cross-cultural understanding among indigenous and non-indigenous groups.

Charlotte Rheingold is a senior, majoring in Comparative Literature with minors in French and Economics, and is new to climate change research but has enjoyed grappling with its difficult but important questions.

2:15 - 3:15: Case Studies

Potential impacts of climate change on brackish water ecosystems of Keaukaha, Hawai'i

Kamala Anthony, University of Hawai'i at Hilo

Abstract: On the east side of Moku o Keawe (Hawai'i Island), along the Keaukaha coastline, there is a valuable and critical resource known for its brackish water habitat. The ecosystem occurs in the near shore zones where upwelling groundwater and marine seawater meet at the shoreline. This study assesses the potential impacts of climate change on the coastline of Keaukaha in the Hilo District of Hawai'i Island where I have lived all my life. Sea-level rise in particular is of growing concern for the community because of its low-lying coastal zone that relies on a sustainable brackish water ecosystem. Saltwater intrusion could drastically alter the habitat and interfere with Kanaka Maoli (native Hawaiian) cultural practices associated with these environments. In this study, I will be investigating the impacts of sea-level rise on the brackish ecosystem of Keaukaha, and the cultural implications of these impacts. Brackish water habitats serve as a sustainable food source for coastal communities and as a result, the health of these systems is closely tied to the survival of many Kanaka Maoli cultural practices. Sea-level rise may impact cultural practices as gathering traditions dependent on loko i'a (Hawaiian fishponds), and storytelling that teaches to those practices. My investigation asks: Is Hawaiian fishpond restoration an advantageous response to environmental changes of the brackish water ecosystems of Keaukaha Hawai'i?

Born and raised on Hawaii Island, I grew up at Waiuli along the coast of Keaukaha in the district of Hilo. The ocean coastline has been my playground and laboratory of which I have drawn most of my knowledge of the ocean. It has also ignited my interest and commitment to caring for our ocean environment and working towards a sustainable lifestyle by means of our loko i'a (Hawaiian fishponds). What must I understand and practice to bring fishponds to a healthy and thriving status in our communities in our modern time? This is my current interest and focus for my studies in graduate school and eventually in a profession that will manage and maintain these sustainable practices. I am in my final semester at the University of Hawaii at Hilo, majoring in Agriculture with a specialty in Aquaculture.

Climate Change Adaptation in the Northwest: Planning for Culture and Resources

Ettie Johnson, UO Environmental Studies Program – ENVS 411

Abstract: The Northwest of the United States is scattered with resource rich land accompanied by oceans, rivers, and water-bearing mountains. This geographical region is home to many indigenous tribes who have reciprocal relationships with the natural resources surrounding them. Over thousands of years, the indigenous peoples have relied on the resources for the health and well-being of their communities and are intrinsic to their ceremonial and cultural traditions. However, according to the Third National Climate Assessment, tribes are observing impacts to the quality and quantity of natural and cultural resources as a result of climate change. With natural resources and cultural traditions at risk, several tribes in the Northwest are addressing these risks through climate change adaptation plans, including the Confederated Tribes of Salish and Kootenai, Swinomish Indian Community, and Jamestown S'Klallam Tribes. These plans seek to address the impacts of climate change on resources that are most significant to tribal culture and most important for the health of each community.

This research identifies projected climate impacts in the region, discusses cultural resources of interest to the tribes that are currently or at risk of becoming threatened by climate change, and illustrates tribal adaptation strategies.

Ettie Johnson is a senior at the University of Oregon majoring in Environmental Studies. After graduating in the Spring, she plans to work as an environmental engineer in the timber industry with goals to incorporate sustainable logging practices that further consider the future health of the surrounding ecosystem, as well provide progressive sustainable development ideas throughout timber processing facilities to ensure current regulations are and will continue to be met.

Tribal Rights to Shellfish Rights in the Face of Climate Change

Kathryn Boyd-Batstone, University of Oregon – ENVS 411

Abstract: The Jamestown S’Klallam Tribe, Port Gamble S’Klallam Tribe, and the Suquamish Tribe, located along the Puget Sound, depend on shellfish for ceremonial, subsistence farming, and economic development. However, the culture and economies of these tribes are vulnerable to changes in ocean chemistry resulting from climate change. The coastline along the Puget Sound is susceptible to a natural phenomenon called upwelling, in which deep, CO₂ rich continental shelf waters is pushed up to surface where shellfish develop. The burning of fossil fuels, deforestation, and cement production all contribute to the release of CO₂ into the atmosphere. The ocean takes in CO₂ that is then exposed years later during upwelling. As the ocean exceeds its capacity to absorb CO₂, the pH level moves more towards acidic. This impacts the ability for calcium carbonate dependent organisms (i.e. shellfish) to form. The already limited access tribes in the region have to traditional foods and resources is exacerbated by climate change. The Boldt Decision in 1974 however affirmed tribal treaty rights to half of harvestable salmon. This was then extended in 1994 to include rights to half of harvestable shellfish as well. In the face of climate change, treaty and reserved rights made between two sovereign nations must still be upheld. This research paper describes the path to address climate change that each of these tribes is taking. All three are working in reciprocal partnerships between the State of Washington and private organizations that follow the UN Declaration of Indigenous People rights to find solutions.

Kathryn Boyd-Batstone is a senior studying photo and video journalism at the University of Oregon. She is originally from Long Beach, California. She specializes in humanizing scientific research by telling the stories of those working in the environment. Her work has been published in The San Francisco Chronicle and Oregon Public Broadcasting. She is currently freelancing for Oregon Sea Grant.

This Year the Birds Fly North: An Historical Short Story of Medicine Man Oytes and the Forced Removal of the Northern Paiute to Yakima

Dean Dier, UO Clark Honors College – HC 444

Abstract: This paper, utilizing a multi-character narrative approach, tells of several specific struggles for cultural retention, leadership, and survival along the Northern Paiute’s “trail of tears” from the Malheur reservation to the Yakima reservation in 1879, following the end of the Bannock War. This narrative style, and the use of multiple histories all speaking to the same swath of time in 1879, challenges the current way history is often read and acknowledged. Voice is given to oral stories, life is given to personal histories, and the tangible humanity of day-to-day existence during a shared trauma in society is felt by the reader. I mainly utilize primary source material such as oral histories, memoirs, letters, newspaper articles, and interviews about Paiute language and culture with tribal elder and Oytes descendant Myra Johnson Orange. I also incorporate multiple secondary sources, including the work of Visiting Scholar James Gardner, and multiple articles written about the Bannock War, Sarah Winnemucca, the medicine man Oytes, Northern Paiute spirituality, and the march to Yakima. This research contributes to the recorded history of the Northern Paiute, especially regarding Oytes, who is rarely portrayed as the powerful spiritual leader his descendants know him to be. This research also contributes an alternative historical experience, giving equal weight to oral histories, personal recorded histories, and scholarly works.

Dean Dier is a senior English major in the UO Clark Honors College with a passion for storytelling, creative narration, and poetics. He is a non-traditional student who views education as a holistic, lifelong experience.

Poster Presentation Abstracts

(Alphabetical by Class)

ENVS 411/511: Climate Change and Indigenous Peoples

Economic and Cultural Effects of Climate Change on the Lummi Reservation

Ryan Ahrling, UO Environmental Studies and Geography

The Lummi tribe governed by the Lummi Nation is a Native American tribe, which inhabits the coast of Washington State. In 1855 the tribe was paid \$165,000 for their land and to relocate to what is now the Lummi reservation, which includes the Lummi Peninsula and Portage Island. The Lummi reservation is located 20 miles west of Bellingham, Washington. While 6,590 people currently live on the Lummi reservation today only about 2,564 are enrolled tribal members. Increased weather events due to global climate change have caused coastal erosion to quicken along Pacific Northwest Coasts; this plays a significant role on the future of the Lummi reservation. According to the Washington Department of Ecology global climate change will have a significant impact on the coastlines of Washington State. It is cited that the amount of flooding of coastal communities and coastal erosions will increase dramatically over the next century. Furthermore the department states that seawater will begin to intrude wells diminishing water supplies. These events will have a significant impact on the Lummi's way of life. Using primary sources such as newspapers, government documents, and Lummi papers and peer reviewed articles my research project explores how global climate change is affecting the topography of the Lummi reservation. Furthermore I explore how culturally important species such as salmon, shellfish, and plants will be affected by climate change. My research paper hopes to illuminate the affects that climate change will have on the Lummi people and their land and explore the implications this will have on an entire peoples culture.

Ryan Ahrling is a junior at the University of Oregon, originally from Palo Alto, California, studying Environmental Science and Geography.

Ahupua'a, Traditional Management System Leading Towards a Resilient Hawai'i

Brian Farrar, UO Environmental Studies and Biology

Climate change will eventually affect all people on Earth, but some of the most vulnerable populations early on will be those living on islands. Threats to their livelihoods include rising sea levels, acidification of the ocean (which will change the coral reef systems that provide food and protection from storms), storm intensification, as well as threats to traditional occupations and cultural heritage. The changes in biological cycles and relationships have not gone unnoticed by the local residents. How will Native Hawai'ians be affected and what traditional knowledge can be used to mitigate these effects or help communities adapt? To investigate these issues, I reviewed reports from the governor of Hawai'i as well as symposiums involving Native Hawai'ians as participants, peer reviewed articles that explain traditional knowledges, and organizations working to help Hawai'ians protect their rights. Testimony on the subject presented to the Committee on Indian Affairs of the U.S. Senate, gave information of the traditions that were being lost due to a warming planet and insight on ways to reverse these trends. Local knowledge that has been practiced for over a thousand years can help both Native Hawai'ians and non-native residents mitigate and/or adapt to the inevitable impacts climate change will have on the islands. The respectful use and implementation may allow enough time for adaption to occur while mitigating some of the lesser impacts on Hawai'ian culture and the ecosystem.

Brian Farrar is an Environmental Science major with a minor in Biology, which he plans to utilize in conservation work. Brian enjoys an active lifestyle that includes hiking, snowboarding, surfing, and skating as well as other outdoor activities. Traveling to Hawai'i twice a year for almost a decade now, Brian has developed an appreciation for this amazing part of the world and the desire to protect the fragile ecosystem. After graduating he hopes to be accepted into the Tropical Ecosystem Conservation graduate program at the University of Hawai'i at Hilo.

Sea Ice, Coastal Erosion, and the Inupiat: How indigenous relationships with the land and water influence responses to climate change *Dalton Fusco, UO Environmental Studies*

Abstract: People who have been living in connection with the environment are experiencing the changing nature of the climate at much greater levels than others. Through examining vulnerability, adaptive capacity, and resilience, this research will look into the impacts of climate change on the Inupiat people. These communities depend on sea ice and whales in order to continue their sustenance lifestyles. Declining sea ice and coastal erosion are leading to changes in how the Inupiat people are able to practice their traditions. Because of these changes, many native peoples are being forced to move from the areas their ancestors have lived on for thousands of years. This research examines the ways in which non-human and human interactions influence the response of the Inupiat people to climate change. This research hopes to examine how the physical changing of the environment is reflected in the changing culture of Native Alaskan Inupiat peoples.

Dalton Fusco is a junior and Environmental Studies major. She has worked with the Ecuadorian National Park in the Galapagos Islands this summer, which has inspired her to pursue to a career in climate change policy.

Exploitation and Destruction of the Waorani peoples in Ecuador

Katrina Henderson, Environmental Studies and Biology

Located in Ecuador, the Yasuni Man and the Biosphere Reserve contain both the Yasuni National Park and the Waorani Ethnic Reserve. The Waorani tribe had been peacefully thriving on this land for many generations before colonization. The oil industry, one of the main colonizers, has caused irreversible direct and indirect effects on the environment, which are influencing climate from a local to global scale. This ecosystem is a highly valuable region as it contains threatened species, crude oil reserves, valuable timber, and an immense number of different plant and animal species. The Waorani have been directly affected by the hunt for oil due to deforestation, degradation of their resources, and unwanted contact with other peoples. These indigenous communities' culture and lifestyles are in peril due to the actions of large oil corporations and lack of action from the government.

Katrina is a double major of Biology and Environmental Science currently in my third year. She is a California native with a strong Scottish influence from her family, but loves the Oregon lifestyle. Nature, outdoorsy activities, animals, and music are a few of the ways she likes to fill my space time; she is currently learning the ukele. She hopes to travel abroad in her lifetime to continue experiencing and becoming more knowledgeable about various cultures from all parts of the globe!

Indigenous Food Security in Response to Climate Change

Deion Jones, UO Environmental Studies

Abstract: In many places, the foods we eat are a deeply rooted representation of traditional, local culture. For several indigenous groups, traditional food plays a vital role in sense of identity through many different avenues. The Wabanaki people of the Northeast United States utilize berries for several rituals, from showing love and affection to important initiation of female adolescents into womanhood (Lynn et al. 2013). The Black River Forest Nation heavily utilizes moose, sturgeon, whitefish, rabbit, wild rice, blueberries, pin cherries, wild plums, among other foods, all of which are present at traditional ceremonies four times a year (CIER, 2007). However, climate change is negatively impacting those same resources that provide indigenous tribes with their cultural identity, overall health, and food access. Torrential downpours have flooded fields and caused unnatural debris flow, rivers and creeks that have been a source of water not only for direct use, but for agriculture as well, have gone dry, and temperature fluctuations have resulted in traditional foodways to be negatively impacted (Bennett et al., 2014). To offset food security problems, the United States Department of Agriculture created the Food Distribution Program on Indian Reservations (FDPIR), to provide food to low-income households residing in areas that are on, or in close proximity to, reservation lands (USDA, 2014). Without access to the same abundance of traditional foods, some indigenous groups that have lived a subsistence lifestyle may turn to FDPIR to supplement food needs, with over 75,000 participants nationwide in 2013 (USDA, 2014). However, government food aid to indigenous peoples has adverse effects, leading to higher rates of obesity, diabetes, and associated health disease among Indian Americans, and is also seen as a means of food assimilation (Vantrease, 2013). Indigenous tribes are combating climate change in an effort reinstate traditional foods back into the natural ranges that tribes are accustomed to. The Confederate Tribes of the Siletz Indians are working to restore camas roots and huckleberries to the Cascades Mountains, while the Black River Forest Nation have a multifaceted adaptation plan which includes changing plant harvest locations and times, adjusting hunting activities, and sharing and exchanging foods, among others (Lynn et al. 2013; CIER, 2007). Climate adaptation to restore traditional foods can act as a way to address climate change, as well as maintain food sovereignty for several indigenous cultures.

Deion Jones is a first-year Master's student at the University of Oregon, in the Environmental Studies program with a concentration in Food Studies. Prior to attending the University of Oregon, he worked with several food organizations, such as Real Food Challenge, Food Recovery Network, and the Coalition of Immokalee Workers. Deion is originally from Tampa, Florida, and earned a bachelor's degree in Environmental Studies at Florida Gulf Coast University in Fort Myers, Florida.

Responding to Climate Change within Native American Housing Initiatives: Sustainability as a Vector for Promoting Quality of Life and Culture.

Abraham Kelso, UO Architecture

Abstract: Nationally, the demand for adequate housing for American Indians and Alaska Natives far outstrips the supply. What the US government has provided in the decades since federal housing assistance programs began is primarily based on "efficiency" in the short-term, a policy enabling many negative long-term repercussions. For example, a significant proportion of current federal allocations must be spent repairing poorly built homes rather than building new ones. Also, the legislation regarding American Indian affordable housing funds does not account for any of the long-term benefits of sustainable construction, actively dissuading tribes from pursuing their own sustainable, culturally relevant housing options. Sustainable construction often carries a higher initial cost, with long term savings, but government auditing of block grant

funds is not able to account for the difference. The benefits of sustainable construction expand beyond energy savings within the home to include a range of community and individual health values. Creating effective Responses to global climate change which also respect the value of traditional ways of living require that the relationship between the mechanisms that supply affordable housing and the communities that use them be improved. Recent projects by tribal housing authorities in Oregon and California show how tribes, the state, and the US government can function cooperatively to manifest the institutional framework necessary for promoting sustainable housing developments. These projects, combined with recent congressional testimony and substantive research in the field, suggest why promoting sustainable housing construction on reservation lands is an effective response to the threats of climate change.

Abraham Kelso, is a Post-Baccalaureate Graduate Student at the University of Oregon who will be pursuing a Master's Degree in Architecture from the University of Oregon, with a focus on ecological design and public structures. He received his Bachelor of Fine Arts in Printmaking from the Rhode Island School of Design in 2010.

The U'wa Tribe's Struggle for Environmental Justice

Teja Kritika, UO International Studies

Abstract: I have conducted my research on how the U'wa tribe of northern Colombia has been affected by the impacts of climate change and environmental degradation in the region. The primary focus of my research is on how the extraction of resources from tribal land has failed to respect the rights of indigenous people and has led to extensive environmental damage. The region of Samoré in northern Colombia is home to the U'wa people who have lived in the cloud forests of the Andes Mountains for hundreds of years. Colombia's ecosystems are being degraded by extractive industries, and the indigenous communities who depend on the land to survive are suffering from these impacts. The impacts of climate change and environmental degradation are being felt far more heavily by Colombia's indigenous population, due to their close relationship to the land in addition to their marginalized social and political standing. Indigenous populations in Colombia are more vulnerable because they do not have the ability to stand up for their rights and demand social justice.

Teja Kritika is a senior in the international studies department. He has a professional focus in international environments with a geographic focus in Latin America.

Under Fire: Restoration and Information Use in the Willamette Valley

Phoebe Lett, UO Environmental Studies

Abstract: In the Willamette Valley in Oregon, there is an effort to try to restore the landscape to a more environmentally sound state. With the treat of wildfires, pollution, floods, erosion, desertification, and species loss, all caused by mainly non-indigenous communities and global warming, who is affected and who makes the solutions? The Kalapuya have done controlled burns in the area for much of their history but their practices and ways of life have been altered by settlers as early back as the 1800's due to disease spread, settlers taking land, invasive species, and forcing the Kalapuya to change their practices. In 1840, settlers forced the Kalapuya to stop their practice of large-scale burning, and though this didn't end the practice completely, there is recorded environmental change in the area, often negative, from that point on. The Kalapuya and their practices are often referenced when restoration is being discussed but there are few examples of them actually being consulted or having any say in how the area should be restored. Involvement would have huge ramifications for their cultural identity and practices. The Kalapuya have a long history in the area and have created an oak savanna and wetland ecosystem that now is threatened by climate change that is largely not by their doing, and they should be involved with the restoration, though they have been primarily left out as a people and only consulted by having their recorded practices accessed. The area is transforming due to lack of burning and with many more people living in the area and the landscapes all over Oregon changing drastically, there is a push for environmental restoration, but who gets a say and who doesn't?

Phoebe Lett is currently a junior working towards an Environmental Studies Degree. She is extremely interested in how climate change is affecting communities world-wide and how this information can be utilized to create positive change. She is interested in environmental education and inspiring youth to become more interested in the state of the world around them.

The impacts of climate change on traditional medicinal plants of the Northern American tribes

Réna Nénot, UO Environmental Studies

Abstract: People have relied on plants use for thousands of years. Plants are used to heal the body and purify the spirit, and therefore bringing some kind of balance into peoples' lives. Many people believe that the body is connected to the spirit and the health of one affects the health of the other. Plants are used by many Native American peoples as medicines for the body in the form of remedies, and in ceremonies and healing ritual such as sweat lodges. This aspect of Native American cultures is nowadays threatened by climate-change. Indeed the changing season and temperatures have an impact upon the plants, their cycle and their chemical composition: some plants may not be as useful as they used to be, because their properties might have changed. Most of all, we may observe a shift in the plants' geographical location that will affect the ability of the tribes to access this culturally important resources. This is likely to affect the indigenous people's culture and lives, if plants

that they have been using since time immemorial are gone or have changed so much their traditional use is compromised. This could have a negative impact on indigenous people's health. My research focuses on the impact climate-change has upon culturally important medicinal plants, such as the cedar tree, in tribes of North America, including tribes in the United States and Canada. It also tries to give an overall look of the adaptation solutions put in place by several tribes to face climate-change and preserve their right to self-determination concerning their health.

Réna Nénot is an exchange student from France. This is her third year of studies, and she came to the University of Oregon to follow classes in the Environmental Studies program. When she returns to France, she wants to do a masters degree in environmental planning and conservation.

The Effects of Climate Change on Biodiversity and Impacts to Indigenous Peoples in the Amazon
Kelsi Niece, UO Environmental Studies

Abstract: The purpose of this research is to identify the problems associated with climate change that have negatively affected the biodiversity of Indigenous peoples in the Amazon. Climate change has progressed throughout the years primarily due to greenhouse gas emissions. This progression has impacted the land within the Amazon and the biodiversity of many organisms and food sources. The natural resources that many indigenous groups depend on are being disrupted, affecting the practices, rights and cultures of these groups. From these disturbances, poverty has risen and made things more difficult for many of the indigenous peoples' way of life. Upon completion of my research, I found that there were many contributing factors in the declining of biodiversity, which include the diminishing natural resources, food sovereignty uncertainty, stresses within traditional knowledge and culture, and unsure land rights.

Kelsi is a Portland-grown girl who has always been interested in the environment and world around her. Throughout her life, she's tried to promote ecological awareness and hopes to someday make a difference in our world with sustainable management. Her major is Environmental Studies, with a double minor in Business and Geography.

Amazon Dam Complex

Josh Noonan, UO Environmental Studies and Geography

Abstract: Dams have contributed significantly to the development of the industrialized world by providing flood control, navigation, recreation, irrigation, water storage, and energy. However, dams are not without their faults, with more than 48,000 dams over 15 meters high worldwide, they have significantly altered the environment, ecosystems, atmosphere, and the hydrologic system which is the life blood of the organism we call Earth. Currently in progress by the Brazilian government is the construction of world's third largest dam along the Xingu River, a major Amazon tributary. Despite the anticipated environmental devastation, political opposition and ignored environmental policies, the construction of the Belo Monte dam continues and is estimated to flood about 1,500 square kilometers of Brazilian rainforest and displace between 20 and 40 thousand indigenous inhabitants. But it's only the first in a series of dams projected to be built within the entire Amazon basin. Two tribes, the Juruna and Arara of the Xingu River's big bend region, are already experiencing the negative impacts of the half completed dam. The river once provided them with transportation, a source of food, drinking water and many other culturally significant benefits, all of which have been impacted and is affecting their livelihoods. In this research paper I will explore the short and long-term effects of the dam on these indigenous tribes as well as the dam's contributions to climate change.

Josh Noonan is a happy-go-lucky and passionate environmentalist. He is in his final year at the University of Oregon, majoring in environmental studies and minoring in geography. He looks forward to completing his degree and pursuing a career in the Oregon Department of Forestry where he can put his skills to use preserving the natural beauty of Oregon.

The Klamath River Basin: Moving from a colonial past toward a cooperative future

Jan Raether, UO Environmental Studies and Geography

Abstract: With the removal of tribes from native lands, colonialism dots Oregon's history. Colonialism may be seen as a thing of the past, but with continuing climate change, there is an opportunity for history to repeat itself. Oregon's colonial history is an extremely contentious one, and one that has in many cases been written out of history in order to repair Oregon's tarnished past. Still, looking to the past is important in looking to the future. Climate change is likely to have a significant impact on water resources in Southern Oregon, impacting agricultural regions and Oregon's economy significantly. Through Oregon's colonial history, non-Native peoples have largely controlled water rights and water claims. However, the Klamath people have been arguing their historic claims to the Klamath Basin and its resources. As resources become scarcer, conflict between farmers and the Klamath tribes are likely to become more frequent. This research paper will examine historical as well as potential future water resource conflicts as well as tribally supported, mutually beneficial solutions, to the looming threats. The Klamath people, as well as non-Native farmers and fishermen, share the same landscapes in Southern Oregon throughout Klamath and surrounding counties. I expect to find significant evidence of past conflict and potential for future conflict, as well as potential non-colonialist solutions to shifting water resources.

Jan Raether is a fourth year geography and environmental studies student with an interest in natural resource management and issues of peace and conflict.

The Nooksack Tribe's Plan for Adaptation

Emma Rubottom, UO Environmental Studies

Abstract: This essay examines the Nooksack tribe of Washington. The current homeland of the Nooksack is being affected by melting glaciers and the Nooksack Tribe is concerned about their salmon population. Glaciers comprise a significant portion of water supply for the Nooksack tribe. Climate change is decreasing glacier related water supplies. The Nooksack tribe is also seeing a decrease in the amount of salmon that are in the rivers. Along with researching the effects that the Nooksack tribe is feeling due to climate change, this paper also looks at their plans for adaptation and how they are collaborating with different government agencies to work on their adaptation plans.

Emma Rubottom is a senior at UO studying Environmental Studies from Santa Cruz California.

In the Belly of the Beast: Climate Change and the Inuit

Preet Singh, UO Environmental Science

Abstract: Inuit communities are extremely vulnerable to climate change due to a lack of funding by the federal government for adaptation and mitigation actions. Infrastructure is unable to cope with the extent to which these changes have occurred. Although resilient to the extremes of nature, the effects of climate change are very new and unlike anything most tribal communities have experienced. By examining specific cases of communities that have faced or are likely to face adversity, I will determine the nature of these impacts and the extent to which they have taken place. Through a framework of climate justice, this research explores possible ramifications such as forced relocation, or worst case scenario: a total wipeout of cultural and social relationships with the land and the history it holds. Analysis of literature shows that as climate change worsens, food insecurity becomes a day to day reality in some tribal communities. Waterborne and foodborne diseases from ice cellars are forcing some communities to adapt to a new way of life. Coastal settlements and sacred sites face immediate danger from rising sea levels and permafrost thaws. Rising temperature and ozone depletion threaten traditional bowhead sustenance hunting. Understanding and researching these issues now can help determine probable events and why those events are happening in other communities on an international scale. This will allow climate responders to act efficiently and quickly in the future. Developing and understanding frameworks centered on human rights will help people to act responsibly when dealing with possible refugees of climate change. However, the window in which we must act is closing soon.

Preet Singh is a senior at the University of Oregon majoring in Environmental Sciences with minors in biology and chemistry.

HC 434: Climate and Culture in the Americas

Changing Arctic Foodways

Ben Leamon, UO Clark Honors College

Abstract: Food simultaneously constitutes a tangible expression of culture, and a means of nourishment and survival. A change in foodways can have significant cultural ramifications, especially if experienced over a comparatively short period of time. Oftentimes marginalized in the discussions on climate change, indigenous peoples in the Arctic are experiencing a variety of challenges stemming from thinning sea ice, and an increase in non-traditional market foods. Physically, a warming environment challenges traditional livelihoods such as hunting and fishing, while also impacting the viability of traditional forms of cooking and food preservation. Culturally, this change is more profound, as food gathering and preparation rituals are central to many indigenous communities. Since traditional food gathering and preparation provides a space for multi-generational learning and community kinship, the erosion of these foodways represents a significant cultural shift. Examining the cultural and economic practices relating to the production and consumption of food in these regions is key to understanding means of preserving culture, and ensuring good health.

The Guna People and Climate Change: Power Dynamics, Media Portrayals, and Cultural Resilience

Michael Enseki-Frank, UO Clark Honors College

Abstract: The indigenous Guna (Kuna) people of Panama live on a heavily populated archipelago, and their dependence on nature has already caused them to experience significant effects of climate change. One of the most severe consequences has been increased flooding, which has forced the Guna to begin preparations to move close to 30,000 people to the mainland in the coming decades. In this study, I examine the effects of climate change on the long-standing political autonomy and robust culture of the Guna. While the Guna have had a high degree of political autonomy since their revolt against the Panamanian government in 1925, their power has become compromised as they have been forced to begin the evacuation process with

limited government support. I study the network of avenues through which climate change places a strain on Guna society, including health, migration, and deforestation. Special consideration is paid to the cultural consequences and responses of the Guna to their rapidly changing environment. My research also incorporates a critical analysis of media portrayals of the Guna struggle, and how they differ from the Guna's own perspective. I conclude that the Panamanian government and the international community have violated the Guna's right to survival and self-determination. An effective and cohesive adaptation strategy that gives the Guna significant autonomy and pays respect to their culture is vital to mitigate the most severe effects of climate change.

The Invisible Hands: How Neoliberalism and Climate Change affect Gender Roles

Megan Gleason, UO Clark Honors College

Abstract: This paper will look at the interplay between climate change and neoliberalism, and use a feminist lens to discuss how these intersections affect gender dynamics. By analyzing discourses on climate, gender, and neoliberalism, this paper will also demonstrate how each force influences changing gender roles. My initial research indicates that by privileging certain kinds of knowledge and market-based capitalist solutions, neoliberal agendas limit our understanding of climate change and perpetuate gendered inequalities. For example, international responses to climate change rely heavily on market-based solutions. Simultaneously, the scientific climate models governments use have been criticized for universalizing the danger of climate change and creating an existential threat in which capitalism is inevitable. The literature on climate change and gender tends to recognize women's [unique] vulnerabilities and agency within their roles as upholders of virtue and culture. However, some critics argue that "a renegotiation of gender roles can both emancipate and oppress women." At the same time, by distinguishing changes in the physical environment from the social and cultural implications, this literature sometimes reifies the gendered narratives it seeks to destabilize. Emphasizing how environmental changes affect gender roles overlooks the influence of neoliberal production and dissemination of knowledge and power. However, by treating neoliberalism as a lens through which to view climate change, we can more comprehensively understand how climate change and neoliberal agendas affect gender roles.

The Doctor is Out: Climate Change and its Effects on Traditional Medicine for Canada's First Peoples

Alex Hardin, UO Clark Honors College

Abstract: For centuries, Canada's first peoples have turned to traditional medicine as a treatment for physical and mental ailments. This practice may be threatened by anthropogenic climate change as it continues to force lifestyle changes upon indigenous peoples worldwide. Over the course of this study, the extent of this danger to traditional medicine among Canada's first peoples will be inferred through examination of the roles that plant life and biodiversity play in traditional medicine and by investigating the threat climate change poses to the health of these plants and materials. For comparison purposes, this study will inquire as to how similar threats to plant life and biodiversity have caused indigenous peoples elsewhere to adapt their lifestyles. The results of this study will demonstrate that anthropogenic climate change possesses the potential to severely limit Canada's first peoples in their practice of traditional medicine. These conclusions, in turn, establish that climate change creates conditions that may facilitate the loss of valuable cultural knowledge and practices.

A Case from Pacific Island Archaeology Illustrating the Role of Anthropology in Countering Climate Reductionist Thinking

Sean Hixon, UO Clark Honors College

Abstract: Past climate change enabled, but did not cause, the human colonization of the remote Pacific from central Polynesia during the tenth and eleventh centuries. The contemporary societal stimuli for the rapid colonization of the remote Pacific must also be considered. In this paper, I examine the archaeological evidence for such stimuli in central Polynesia and the overlaps between the archaeological evidence and oral histories, as recorded in ethnographies, from New Zealand and Hawai'i. Demographic shifts and despotism may be among the leading societal pressures that prompted the rapid and climate-facilitated colonization of the remote Pacific. The archaeological record of central Polynesia reflects demographic shifts through remains of intensified gardening and settlement expansion to new areas. Meanwhile, despotism is reflected through the past building of fortifications and increasingly hierarchical settlement patterns. Showing how both climate changes and human agency prompted past colonization of the remote Pacific discredits the climate reductionist thinking that is currently employed in some current climate impact assessments.

Sean Hixon is a senior from Corvallis, OR with a double major in geology and anthropology. Sean's thesis project seeks to understand the variation among the red scoria hats (pukao) of Rapa Nui using structure from motion mapping.

Narrating Glaciers as Ruined Futures

M Jackson, University of Oregon

Abstract: Glaciers are melting across the world at varying rates and patterns, leaving behind large decaying bodies of ice. While glaciers have traditionally been understood as the most visual manifestation of anthropogenic climatic change and the proverbial canary in the coalmine, this paper argues that glaciers are perceived much more specifically: as climatic change 'ruins.' Such a perception becomes a focus point from which questions of power, politics, the effects of deglaciation, social relations built around glaciers, and the plasticity of glacier narratives are thereby revealed. This paper identifies glacier ruins and investigates specific ruins discourse within the works of American painter Diane Burko, conceptual artist Kitty Von-Sometime's 2014 Opus, ice installations by Olafur Eliasson and Minik Rosing, the documentary film *Chasing Ice*, and the National Park Service's Exit Glacier display within the Kenai Fjords National Park. This paper finds that the narratives of glacier as ruins may influence our capacity to not only construct adaptive and mitigating policies, but also deeply affect and limit the range of potential futures we might imagine.

M Jackson is a doctoral student in the Geography Department researching the human dimensions of glaciers and climate change in the Arctic.

Impacts of Climate Change on Inuit Communities: Food Security

Celine Johnson, UO Clark Honors College

Abstract: Food Security is a serious and pressing issue for many communities around the globe. Yet, as a result of climate change, the food security of many indigenous groups living in Arctic regions is under even greater pressure. This research will focus specifically on the Inuit tribes living in these regions and how they are being affected, drawing on a variety of sources, including scholarly journals, newspaper articles and case studies on specific Inuit communities such as the Inuvialuit of Sachs Harbour, Canadian Inuit in Nunavut and the Inuit living in Igloodik, Nunavut. This research will show how the Inuit have a strong connection with the earth, relying on the land for hunting and basic means of survival. However, global warming is not only jeopardizing the food security of the Inuit peoples. The goal of this paper will be to go beyond the graphs, statistics and science of global warming - it will instead, approach the crisis from a humanistic perspective and focus on how with a changing landscape and diminishing availability of resources, the Inuit people are ultimately, at risk of losing their indigenous tradition, culture and identity.

Mental health decline as a result of the loss of place-attachment

Emma Kleck, University of Oregon

Abstract: Climate change is causing a rapid change to the land and environment on which indigenous people survive, and has magnified the vulnerabilities that indigenous people face (3,4). These abrupt changes have led to an increase in mental health illness. This consequence of climate change is arguably the most dangerous health affect; indigenous people are already more susceptible to mental illness and have less resources to cope with it. Climate change threatens livelihoods and well-being through the physical changes to the environment that are taking place. A case study of the Arctic will prove that sea ice, food collection (such as hunting, gathering, and farming), and oral storytelling have one important thing in common: they are tied to a sense of place. Disruption of activities involving all three things place a strong threat on indigenous people's place attachments. Combined with the many vulnerabilities that indigenous people face, this loss of place attachment through the disruption to arctic sea ice, food collection, and oral storytelling greatly contributes to the mental health decline due to climate change.

Fire and Forests: Culture and Annual Prairie Burning of the Kalapuya

Wade Martin, University of Oregon

Abstract: Indigenous inhabitants of the Willamette Valley prior to Euro-American arrival lived closely with the land and were relied on local prairie habitats for their access to native resources. This paper targets land management methods of the Kalapuya as a subject of research in order to determine how annual prairie burning was conducted and why it was culturally important to resource preservation. In order to answer this question, sources pertaining to various studies associated with cultural practices of the Kalapuya, as well as the historic biodiversity of the area, have been analyzed. The heart of this discussion will involve an assessment of the Kalapuyas' ability to prevent the encroachment of Douglas-fir dominant forest into the aforementioned vegetation classes and how this affected prairie health. Current states of Willamette Valley white oak stands indicate that the levels of separation and biodiversity present before the decline of native population have not been maintained. I hypothesize that my research will show a method of prairie preservation ecologically specialized to preserve native species of the highest cultural and agricultural importance to the Kalapuya. With this study, I also hope to raise a discussion about the effectiveness of contemporary preservation goals aimed to restore both native species and biodiversity standards to those present during indigenous occupation.

Wade Martin is a senior environmental science major interested in urban planning and innovative landscaping.

Dominant Narratives Surrounding Deforestation, Climate, and Indigenous Rights in the Amazon

Julia Metzler, UO Clark Honors College

Abstract: Oil exploration and agricultural expansion are the primary forces driving deforestation in the Amazon basin, which presents a significant threat to the global climate (through changes in carbon emissions) and to the cultures and ways of life of the indigenous peoples living there. I am focusing on the relationship between this deforestation and the indigenous peoples present, both in general across the basin and more specifically in eastern Ecuador, which has the highest biodiversity in the world. I will analyze scholarly articles and reviews to argue that the reality of deforestation, climate, and indigenous ways of life is much more complex than the dominant conservation narratives suggest: that oil companies arrive and destroy the forest while indigenous peoples are left in the wake. Lobbyists typically try to promote their own agendas, and indigenous groups are rarely consulted, with decisions often being made that affect them but without their input. The Amazon forest is incredibly important in its effect on global climate and the vast diversity of life it holds, with the potential for numerous scientific and medical discoveries, and while determining the best way to protect the forest and the people that have inhabited it for millennia is a complex issue, it is an important step in conservation.

Julia Metzler is a junior from Eugene and is studying biology with a special interest in ecology.

Buen Vivir: the challenges to living better

Helena Schlegel, UO Clark Honors College

Abstract: The climate change debate today is dominated by technical and scientific thought, and often lacks insight and experience from indigenous peoples. But the buen vivir movement, an indigenous peoples' cosmivision developed in Latin America, presents an opportunity to contribute new perspectives to the climate change discussions, although it does have its limitations. Originating from the Quechua peoples in the Andes, sumac kawsay, or buen vivir, is a social philosophy rooted in the spiritual connection indigenous peoples hold with Mother Earth. This movement, anchored the ideal of harmony between humans and nature, is now present in societal and political practices, and is becoming more present in the climate change debate. This paper will analyze the motto of buen vivir and its relation to the climate change issue, through analysis of Latin American politics, indigenous peoples' experiences, traditions and declarations, and scientific reports. Through my analysis, I will focus on four main limitations of the buen vivir movement: homogenization of indigenous identities, impractical methods to address problems and offer solutions in complex political structures, over-generalization of and lack of scope regarding climate change issues, and failure to address power dynamics within indigenous communities. Through this analysis, this paper will describe the benefits buen vivir has provided to date, but will also acknowledge its shortcomings, and will explain how it will need to improve to be an effective movement to address climate change policies.

Responsibility, Action, and Agency: The Marshall Island Response to Climate Change

Elizabeth Strickland, University of Oregon

Abstract: Indigenous peoples of the Marshall Islands are especially vulnerable to the current and future effects of climate change due to several factors. Changes in sea levels and temperatures affect these populations acutely because of their close proximity to and economic relationship with the ocean. Although Native Marshallese have created only an insignificant fraction of the environmental impacts that drive climate change, they face some of the most significant near-term consequences. In spite of this, Marshall Islanders widely view climate change as something they can take personal responsibility for, a factor that influences their mitigation attempts and subsequent failures and successes thereof. In examining various media portrayals of both Marshall Islanders and indigenous peoples as a group affected by climate change, it is clear that labeling them as helpless and victimized is an incomplete and inaccurate characterization that robs them of agency. Although native Marshallese are often framed as isolated populations locked into an apocalyptic scenario, the facts show that they are an example of one of the most resilient, proactive indigenous responses to climate change.

Climate Science, Indigenous Knowledge, and the Humanities in the Fifth Assessment Report of the IPCC

Andrew Swift, UO Clark Honors College

Abstract: The 2014 IPCC Assessment Report is the first of its kind to devote significant space to the challenges, vulnerabilities, and cultural resources of different indigenous groups around the globe. This is part of a broader trend in environmental studies towards the inclusion of Traditional Ecological Knowledge (TEK) along with natural-scientific narratives. At the same time, however, the IPCC has been criticized for the ways it privileges Western climate science above both TEK and more humanist or social-scientific bodies of knowledge. This project will look at the way the 2014 IPCC report does or does not combine these disparate sources of knowledge, asking: for what and for whom does the IPCC speak? To answer this question I analyze the Working Group II contribution to the fifth Assessment Report, which focuses on the vulnerabilities of social, cultural, and economic systems. The enormous influence the IPCC wields makes it important to understand how the Assessment Report frames these different sources of knowledge.

Climate Change, Health and Safety in the Arctic: An Examination of the Effect of Declining Sea Ice on Indigenous Arctic Peoples *Jonathan Wallace, UO Clark Honors College*

Abstract: With the pace of climate change in the Arctic outracing even worst-case climatological models, discussion upon the impacts of climate change can no longer extend exclusively into the future. Indigenous peoples in the arctic are already feeling pressure from anthropogenic climate change upon traditional lifestyles, homelands, and human health. One of the most widely discussed indicators of climate change has been the rapid decline of arctic sea ice, which is leading to significant difficulties in the lives of many indigenous peoples. An area that seems to be of particular concern is how the loss of sea ice is engendering substantial and diverse threats to human health and safety. Indeed, the range of effects of melting ice on health extends from declining food security and resulting poor nutritional options to increased risk of disease as standing water from large scale flooding provides a breeding ground for insects. Other areas of concern include increased risk of injury during travel across the ice and the consequences of challenges to cultural and social constructs on mental health. This paper will examine how the impacts of declining sea ice on the health and safety of indigenous arctic peoples are being presented in published literature and indigenous sources as well as if particular types of these sources tend to privilege the immediacy and seriousness of certain concerns over others.

Jonathan Wallace is a Human Physiology major planning to attend medical school after graduation.

The Effects of Global Climate Change on the Migration Patterns and Habitat of Sea Mammals and its Impact on Culture and Lifestyles of Arctic Indigenous Tribes

Alex Worth, UO Clark Honors College

Abstract: Sea mammals hold a pivotal role in the wellbeing and culture of indigenous tribes in the Arctic. They play a role as a food source, as a subject of spiritual and cultural significance, and as an economical natural resource (Freedom (Travel), 2013). Sea mammals in the arctic are gravely endangered due to habitat loss from melting sea ice, and many tribes rely heavily on them for sustenance. The melting of sea ice also provides newfound difficulties for indigenous tribes, as they rely on the sea ice for hunting seals and whales, and as a means of facilitated transportation. Melting of the sea ice is causing a shift in cultural norms. My paper looks to synthesize anecdotal evidence and traditional indigenous knowledge (TIK) with scientific data on sea mammals impacted by decline in sea ice volume. The sea ice has proven to be a pivotal part of the ecosystem, and the food web is falling out of order, which in turn is having adverse effects on indigenous people who are a part of the sea ice ecosystem (Krajick, 2001).

[HC 444: Decolonizing Research: The Northern Paiute History Project](#)

The Warm Springs Boarding School: Constructing White Femininity While Destabilizing Female Tribal Identity

Eva Bertoglio, UO Clark Honors College

Abstract: This paper examines the construction of white femininity among Indian boarding school pupils from the 1870s to the 1920s. This paper argues that female boarding school pupils at Warm Springs were subject not only to general forces of cultural assimilation but also to specifically gendered constructions of white femininity in a Victorian context by their teachers and school culture. I demonstrate this through the gender-segregated instruction, school rules about dress and attire, oral histories of former boarding school pupils and Warm Springs tribal members, and photographs which highlight how white femininity was performed and idealized to the pupils. Oral histories show how many women left the boarding schools with the ambitions of housewifery and domesticity rather than community leadership or traditional lives, which I argue was caused by the cultural reprogramming the boarding schools' espoused pedagogy and values. The reclaiming of the boarding school as a space for indigenous cultural education by the tribal community is examined as a mechanism to destabilize some of the gendered forces which were instilled upon school-age women for sixty years. This research shows how female students at Warm Springs had their culture and traditional roles diminished and replaced with a white feminine ideal which had long-term consequences for tribal reintegration.

Eva Bertoglio is a senior in the UO Clark Honors College studying humanities and creative writing.

Who was Chief Paulina? Restoration History and the Reconstruction of Paulina's Identity in Popular Memory

Sarianne Harris, UO Clark Honors College

Abstract: This paper examines the life of Chief Paulina, a Northern Paiute of the *Hunipuitokas*, specifically beginning at the time of major conflicts caused by the creation of the Warm Springs Reservation in 1855 and ending around the time of his death in 1867. Dominant culture secondary literature, museum exhibits, place names, and public imagination have cast Chief Paulina in the stereotypical "ignoble savage" mold. Paulina has been demonized and distorted into a bullet-proof, blood thirsty, violent war leader who cared for little but the thrill of raiding. I argue that Chief Paulina was, instead, a skilled leader who cared for his people and fought bitterly to protect his homeland. He made necessary decisions, based on the information and resources he had at his disposal, to care for his people and keep their land. I assess the existing historiography, but focus

on original primary sources, including oral histories with Chief Paulina's great-great grandson, Wilson Wewa, and other Northern Paiute community members, to compile a timeline of Chief Paulina's life to clearly display the extant evidence on this subject. I then focus on certain areas of interest that humanize the person behind the "Frontier" legends, and I compare the conclusions I reach as a counter-narrative to those articulated in secondary literature and area museums. This paper delivers a "usable past" that challenges the popular portrayal of Chief Paulina and provides the information to support tangible change in how he is remembered, specifically by making this restoration history available for public knowledge.

Sarianne Harris is a UO Clark Honors College student majoring in human physiology and minoring in psychology, as a pre-physical therapy student.

The Malheur Reservation: An Examination of the Rights of the Northern Paiutes from Founding to Closing
Sophie Hoover, UO Clark Honors College

Abstract: This paper examines the federal government's intent regarding the creation of the Malheur Reservation in 1872 by executive order rather than a treaty negotiation and ratification process. I argue that although federal officials founded the Malheur Reservation with the written purpose to serve the Northern Paiute exclusively, a number of different factors suggest that state and federal officials never actually intended for the reservation to become a permanent home: the creation by executive order without specified land use rights; the removal of pro-Northern Paiute Agent Samuel Parrish for "immorality;" the installment of adversarial Agent William Rinehart; and the steady increase of reservation land transitioned to non-Native cattle grazing. My research encompasses a variety of primary sources, including the transcripts of Congressional hearings, government correspondence, official documents, and oral tribal history. Through the examination of the creation and dissolution of the short-lived Malheur Reservation, I hope to clarify the modern-day legacies of land ownership and natural resource rights for the Northern Paiute people.

Sophie Hoover is a senior in the UO Clark Honors College. She is an international studies major, with a concentration in migration and refugees in the Middle East.

Hidden Hunters: The Little-Known Native Soldiers that Changed Warfare in the West
Tyler Jorgensen, UO Clark Honors College

Abstract: This paper concerns the Warm Springs "scouts" involved in the Snake War (1855-1868) who were hired by the United States Army to hunt Northern Paiutes. My historical question delves into the reasoning behind their actions. Why would these Native scouts want to hunt down other Native peoples? Why would they join sides with the colonizing power of the United States government which, at the time, was surging into Native lands and seizing territory? This paper asserts that the answers to these questions can be grouped into three categories: money, power, and hatred. I argue that these three factors drew the scouts to the American side. My research examines primary sources, such as the journal of William McKay, the blended-race commanding officer of a force of Warm Springs scouts enlisted to serve in a military campaign of extermination against the Northern Paiutes. Another key source is oral history interviews conducted with tribal elders Wilson Wewa and Myra Johnson Orange who shared their perspectives on what they believe influenced the Native scouts to side with the U.S. government. In addition to primary sources, I attained information from secondary sources to provide background information for my essay. My research concludes that the incentives I identified for scouts to work with the U.S. Military far outweighed any of the complications. This research addresses a gap of knowledge on the subject and infuses a new perspective of the conflict.

Tyler Jorgensen is a junior in the UO Clark Honors College majoring in math.

The Varying Representation of Northern Paiute Historical Narratives in Oregon Museums
Spencer Kales, UO Clark Honors College

Abstract: My research investigates the contested historical narratives of the Northern Paiutes in Oregon as they are represented in local, regional, and university museums. Museums function as a conduit of academic knowledge to the general population. As such, they have a large influence on how visitors understand and interpret the history during and after their visit. History is often unpleasant, including some aspects of Northern Paiute history. My hypothesis is that museums tend to downplay or not fully address the difficult parts of Northern Paiute history, namely the efforts of the US government, army, and rival neighboring tribes to destroy their population and culture. In my research, I investigate the Museum of Natural and Cultural History (MNCH), the Warm Springs Museum, the Deschutes County Historical Museum, the High Desert Museum, and the Bowman Museum in central Oregon. I document the historical narratives related to the Northern Paiutes exhibited in each museum, and compare them to the "mainstream" and more nascent academic literature on the topics they present, as well as the modern Northern Paiutes' oral history and self-proclaimed narratives. The narratives range from the pioneer "Manifest Destiny" perspective to a more indigenous framing. Other sources of information include consultations with members of the Confederated Tribes of Warm Springs, museum directors, and Visiting Scholar and author James Gardner. I attempt to deduce which combination of research each museum has integrated into their exhibits, and how this affected their

treatment of the negative aspects of Northern Paiute history. My research also explores implications and opportunities for memory institutions to practice decolonizing methodologies to work with indigenous source communities, such as the Northern Paiutes when developing exhibits and materials.

Spencer Kales is a senior in the UO Clark Honors College studying archaeology. He is interested in how museums function within society, namely how they can be used to assert carefully crafted versions of history.

A True Northern Paiute Hero: An Analysis of Chief Egan and his Leadership in the Bannock-Paiute War of 1878

Kevin Lai, UO Clark Honors College

Abstract: This research paper examines the circumstances surrounding Northern Paiute Chief Egan's rise to prominence and his heroic depiction leading up to the Bannock-Paiute War of 1878. I argue that despite his Cayuse ancestry, Chief Egan's wisdom, loyalty, and bravery made him the prime choice to act as leader over the course of the rebellion against Agent William Rinehart and the U.S. government at the Malheur Reservation. Additionally, this paper demonstrates that although Egan knew such a battle against the Americans would surely end in defeat, he decided to take such a gamble solely to give his people another chance at survival--proof of his devotion to the Northern Paiute culture. I distributed research across various primary source materials, such as letters, hearings, governmental reports, and oral history from community members, to evaluate both tribal and non-tribal perceptions of Chief Egan not only as a member of the Paiutes, but as an individual. Battle records were examined to assess Chief Egan's prowess as a capable war leader. This research helps to redefine what it means to truly be part of a Native American tribe, by blood or acculturation, in addition to contributing original research concerning Northern Paiute cultural identity, loyalty, and responsibility.

Kevin Lai is a junior in the UO Clark Honors College majoring in biology with a minor in chemistry, and hopes to continue on to medical school for his graduate education in pediatrics.

The Search for Peace on the Brink of Annihilation: Chiefs Paulina and Weahwewa and the Peace Agreement of 1868

Alec Malnati, UO Clark Honors College

This paper investigates the relationship between Chiefs Paulina and Weahwewa, and their role in the Peace Agreement of 1868 that ended the "Snake War" (1855-1868) between the Northern Paiutes and the United States and their indigenous allies. This paper argues that the chiefs had a strong relationship, and it was influential on the Northern Paiute community, as well as relationships with other tribes and with non-Indians. I illustrate Weahwewa's profound impact on the Peace Agreement—the Paiutes were on the brink of annihilation, and Weahwewa successfully negotiated peace, despite General George Crook's express desire to exterminate the Northern Paiute survivors. I examine both the secondary literature on this topic and primary sources with first-hand accounts as evidence. However, this research relies heavily on primary source materials, including letters, journals, and government reports circa 1868. Additionally, this paper utilizes oral histories from Northern Paiute tribal elder and great-great grandson of Chief Weahwewa, Wilson Wewa, and biographies of the chiefs to show the landscape of the conflict before the Peace Agreement. This research contributes original research and knowledge to the topic, as little is known about how the Peace Agreement of 1868 was reached. It also challenges existing ideas about the two chiefs, as previous examinations are demonizing, incorrect, or highly romanticized.

Alec Malnati is from Tigard, Oregon and a sophomore in the UO Clark Honors College majoring in Italian, and minoring in music.

The Mentality of Massacre: The Frame of Mind of Oregon's Colonizers Towards the Northern Paiutes

Caleb Nelson, UO Clark Honors College

Abstract: This paper examines the attitudes and mentalities of Oregon's early settlers towards the Northern Paiutes in the mid-nineteenth century. This paper argues that government officials such as military officers and Superintendents of Indian Affairs viewed the Northern Paiutes with an indifferent and sub-human mentality. Non-government officials, however, portrayed the Northern Paiutes in an extremely negative way. Both cultural and environmental factors shaped the unique beliefs and prejudices of the colonizers towards the Northern Paiutes, which profoundly affected their treatment by federal policy and settler-colonizers actions. For this paper, I utilize primary source documents, which depict encounters with the Northern Paiutes from the white settlers' perspective. This research examines an assortment of survey maps, travel accounts, government documents, military records, newspaper editorials, and settlers' journals and memoirs to reach my conclusion. This paper shows that the public's overall negative and apathetic view of the Northern Paiutes fall on the writings and beliefs of select individuals. It contributes original research to the causation of the anti-Northern Paiute mentality of the early Oregon settlers, seeking to understand them in their own time and context without attacking or pardoning their ideology and actions.

Caleb Nelson is a senior in the UO Clark Honors College majoring in math and economics.

Boarding School Education and the Defense of Culture

Hannah Osborn, UO Clark Honors College

Abstract: This paper examines the effect of the experience of attending the Warm Spring boarding school on its students and their relationships with their families and tribes from the creation of the school in 1864 through the early 1900s. This paper argues that the establishment of reservation boarding schools separated Indian children from their families and tribes, and impacted the values placed by the Warm Springs people on their land and native languages. The strict boarding school policy repressed the languages, traditions, and history of the tribes, which are passed down orally from generation to generation. Eliminating the method by which a culture instills their values, customs, and language was an attempt to exterminate the Warm Springs tribe and culture. My research explores how the counter-actions taken by students, and the families who cared for them during the holidays, represented forms of resistance that mitigated the assimilation policies and pedagogy of the boarding school. I apply an interdisciplinary interpretation to primary source materials using a journalistic lens to examine historic evidence from all sides. This research examines a range of primary sources, including government documents, official correspondence, and oral history and living memory of the Paiute people. This paper contributes original research and new knowledge to both the process of ethnocide and indigenous forms of resistance by examining the effect the experience of living at a reservation boarding school had on the students and their relationships with their families and tribes.

Hannah Osborn is a senior in the UO Clark Honors College pursuing a double major in journalism and public relations with a minor in business.

Timber Economics of the Northern Paiutes

Sage Parker, UO Clark Honors College

Abstract: This paper examines the timber industry as a case study for the natural resource management and economic policies of the Northern Paiutes on the Warm Springs Reservation in Oregon during the post World War Two era. This paper examines how the Northern Paiutes and the people of the Warm Springs Reservation avoided the boom-and-bust cycles and dependency on external capital and corporate forces that negatively affected so many other extractive-based towns and communities in the American West with local economies almost solely based upon timber. I demonstrate that although the Northern Paiutes and the people of the Warm Springs Reservation enjoyed positive monetary gain during the postwar period, opportunities existed to develop a system that would have yielded far greater and enduring profits. I apply an interdisciplinary interpretation using primary source materials from the fields of economics and business. This research examines a range of primary sources from maps and data to government documents, official correspondence, settlers' journals/memoirs, and oral history and living memory of Northern Paiute community members. This research challenges the existing literature of economics on Northern Paiute history that largely fails to incorporate a Northern Paiute voice or perspective, and reinforces western ideas of economics. It also contributes original research and new knowledge to the Warm Springs forest products industry and economy.

Sage Park is a junior in the UO Clark Honors College majoring in business administration with a concentration in finance and a minor in economics.

“Civilizing” the Northern Paiute Through Christianization

Hannah Saraceno, UO Clark Honors College

Abstract: In the late nineteenth century to the early twentieth century, the United States adopted a policy to “civilize” Native Americans. A component of the policy was to change their spirituality through Christianization. This paper examines the methods the United States used to deny the Northern Paiute of their traditional spirituality and argues that the federal government viewed Christianity as essential to Americanization. Nevertheless, I provide evidence that despite the influence of the United States, the Northern Paiute maintained many of their original traditions and beliefs, and simply incorporated components of Christianity into their pre-existing spirituality. I examined primary sources, such as the reports of Indian agents on the reservations of the Northern Paiutes, the personal accounts of Native Americans, and former federal laws. I also conducted oral interviews with Northern Paiute tribal elders and community members. I contend that the many laws enacted to restrict Native Americans from their traditional practices, evident in the Code of Indian Offenses, assumed a significant role in the practice of forced conversion. These statutes enforced their policy by denying food to those who practiced certain traditions and imprisoning the “medicine-men.” The Christian Indian agents were responsible for upholding the Americanization and Christianization of the tribes on their reservations, and tracking the development of this process. The United States was somewhat successful in the conversion of the Northern Paiutes as some tribal members incorporated Christian stories and traditions, however Christianity was not fully adopted and the Northern Paiute have retained and restored a number of their original practices.

Hannah Saraceno is a biology and human physiology major in the UO Clark Honors College.

Joel Palmer, the Oregon Superintendency and the Northern Paiutes, 1853–1856

Daniella Stach, *UO Clark Honors College*

Abstract: This paper examines the relationship of Joel Palmer and the Northern Paiutes during his time as Superintendent of the Office of Indian Affairs/Oregon Superintendency from 1853–1856. I hypothesize that Joel Palmer neglected to address the Northern Paiutes and their sovereignty during his time in office due to a variety of factors: the dehumanizing prejudices towards Northern Paiutes held throughout the Oregon territory; the wars and hostilities between settlers and Indians that the Oregon Superintendency was responsible for managing; laws that protected tribes east of the Cascades and thus prevented the urgency for creating reservations; and the disputed territorial boundaries complicated by the Northern Paiutes' nomadic lifestyle and their conflicts with neighboring tribes. Current theory suggests that the “savage” characteristics of the Northern Paiutes, or “Snakes” as they were often called, and the prejudices that resulted because of their material conditions and lifestyle gave them an ill reputation among neighboring tribes, who later conveyed those inter-tribal prejudices onto white settlers who espoused their own racist ideology toward indigenous peoples. I expect that there are more specific stories and detailed events that explain why Joel Palmer, a notoriously compassionate and fair superintendent, neglected the Northern Paiutes during the Treaty of Middle Oregon, 1855, and failed to acknowledge their needs for his remaining time in office until 1856. I examined reports, government documents, and correspondence between Palmer and his agents and the Commissioner of Indian Affairs. In addition, I utilize oral histories and interviews with experts and tribal elders to help complete the story about Palmer and the Treaty of 1855 from the perspective of the Northern Paiutes, which is largely undocumented. Combining these forms of empirical research helps to expand the surface-level explanation that Northern Paiutes were neglected in early treaty negotiations because of the prejudices against them.

Daniella is senior in the UO Clark Honors College majoring in political science and minoring in business administration and communications.

An Underrepresented Take on the Treaty of 1855: The Northern Paiute Experience and Perspective

Dar Yoon, UO Clark Honors College

Abstract: The Northern Paiutes of the Northern Great Basin comprise many bands whose traditional territories and seasonal rounds of hunting, gathering, and fishing encompassed a vast area of land in northern Nevada and eastern and central Oregon. This paper investigates the effects of the 1855 “Treaty with the Tribes of Middle Oregon” on the Northern Paiutes. I demonstrate how the absence of the Northern Paiutes from the treaty negotiation process at the Dalles and as signatories to the document, caused the Northern Paiutes to lose their innate sovereignty and control over their own land. I also argue that the consequent identity of the Northern Paiutes as “non treaty signers” ultimately exacerbated inter-tribal prejudice with the Columbia River signatory tribes--the Wasco and Tenino--consolidated as the Confederated Tribes of Warm Springs and relocated to the Warm Spring Reservation by the stipulations of the ratified Treaty. When bands of Northern Paiutes arrived on the Warm Springs Reservation in the 1880s after their release from the Yakima Reservation, this identity endured and culminated in an unequal status on the Warm Springs Reservation, which ironically covered the traditional, and unacknowledged, lands of the Northern Paiutes. In addition, I illustrate how the tension between the settlers and the Northern Paiutes intensified as a result of this treaty, which contributed to the breakout of the Snake War (1855-1868)--one of the most brutal and genocidal wars against Native peoples in United States history. I apply an interdisciplinary interpretation to primary source materials ranging from maps to government documents and oral interviews with the Northern Paiute tribal elders and community members. This research challenges the existing misconceptions about the involvement of Northern Paiutes in the Treaty of 1855 and reinforces the voice of the Northern Paiute to raise awareness on the consequences they faced as a result of this treaty.

Dar Yoon is a senior in the UO Honors College majoring in human physiology and biology and minoring in biochemistry and business.