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ends with the sentence: "Now more than ever, Indians are the weavers of their destiny, and the fabric of their lives is far more interesting than any we could make—or make up—for them" (283). An imagined audience that excludes Indigenous peoples themselves has no place in a book about contemporary American Indian life.

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Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis. Edited by Zoltán Grossman and Alan Parker. Corvallis: Oregon State University Press, 2012. 240 pages. \$24.95 paper.

It was only after my second reading of *Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis* that I began to understand the message, its meaning, and the messengers in this *cri de coeur* from the Indigenous peoples of the Pacific Rim. The main issues and arguments in this engaging anthology are clear, concise, and consistent. First, human-induced climate change is real, immediate, and without precedent in human history. Second, climate change will have long-lasting and potentially catastrophic consequences for every life-form and human community, and to deny that is the height of folly. Third, Indigenous communities are in a unique position given their history and knowledge to understand and respond to the crisis. It is also very clear from reading through these commentaries that Indigenous communities are, in general, more informed and engaged than the majority of Americans or their political and corporate leaders, both as political sovereigns and communities. As place-based communities of interrelated families with historical consciousness, Indigenous peoples are also more resilient and thus able to face, rather than deflect or deny, the true magnitude of the crisis.

Several of the authors draw upon an array of scientific studies of climate change, most notably the contribution by Terry Williams and Preston Hardison, as well as that of Bradford Burnham, who clearly states that climate change for at least the past fifty years is "likely due to human activity" (97). However, even among those in the scientific community who agree that climate change is real, there are scientific outliers who do not sign on with organizations such as the United Nations Intergovernmental Panel on Climate Change and the vast majority of credible scientific institutions that agree climate change is unequivocally attributable to human activities. The causes of climate change, whether or not it is human-induced, is a distinction without a difference for the Maori, Inuit, Aleut, Yupiaq, Hoh, Quileute, and Swinomish peoples or other Indigenous communities of the Pacific Rim. As the book goes to great lengths to demonstrate, they are at the front lines of climate change.

The distinction is important, however, for garnering support from an American public that is otherwise distracted and unwilling to make sacrifices for something that they believe to be a false coin or outside their control or responsibility. According to a Pew Research Group survey, the number of Americans who believe the earth is

warming dropped from 79 percent to 59 percent between 2006 and 2010. Another Pew Research poll in 2010 found that only 38 percent of Americans were prepared to pay more for energy to address climate change compared to more than 70 percent of the people in China, India, and South Korea. Just as significantly, a poll by the British firm Ipsos Mori in 2011 revealed that only 27 percent of Americans list climate change as one of their three most pressing environmental worries.

These facts and figures might appear to be a departure from a central purpose of the book, which is to “discuss distinctive Indigenous concerns and how they can be represented” (17). However, they are relevant to the success of representing Indigenous concerns and for any strategy for communication and intervention. Given the opinions and perceptions of the American public, the book would have benefited by an examination from an Indigenous perspective of the origins, nature, consequences, and beneficiaries of the American narrative of denial regarding human-induced climate change.

The book also emphasizes the spiritual connection to the land. As the Pacific Northwest tribal leader Billy Frank Jr. describes in the foreword, this connection is “at the top of our priority list” (10). There are several moving testimonies memorializing this connection, best captured in the article by Okanagan tribal member Jeannette Armstrong. In a spirit of both reverence and defiance, she speaks passionately to the issues of self and community, language and land, alienation and belonging, and culture and compassion. “When we say the Okanagan word for ourselves,” she informs the reader, “we are actually saying ‘the ones who are dream and land together’” (38). Reverence for land, for place-based identity, for community, and for a communion with nature are frequent themes throughout the book.

Another informative, though by degrees less compelling or persuasive, topic that came up repeatedly was Indigenous traditional ecological knowledge (TEK). TEK is defined, in part, as “a cumulative body of knowledge, practice and belief, evolving by adaptive processes” passed down through the generations (62). Although the definition is clear, the practical application is not. Despite frequent references to TEK, it is not clear what knowledge TEK provides that is not already well known to climatologists, conservation biologists, and ecologists.

Several of the authors cite the Native American scholar Gregory Cajete, who routinely speaks in sweeping generalities and largely philosophical terms about Native science. There is no reference by any of the contributors, however, to Native scholars such as Vine Deloria Jr. who provide more detailed information. Deloria was willing and able to provide the reader with details about the construct of Native ancestral knowledge, how and why it differs from conventional science, by whom and to what end it was marginalized, and what difference ancestral knowledge would make in how we view and treat the natural world and each other (see Vine Deloria Jr., *The World We Used to Live In*, 2006, and *The Metaphysics of Modern Existence*, 1979).

It was somewhat surprising to find so much space devoted to terms and terminologies regarding climate change that fall well within the purview of the conventional Western scientific paradigm. Even the term *ecology*, as Kristin Asdal once pointed out, came into play through the use of computers and modeling. She described as deeply

problematic the ability of mechanical engineering to translate directly from ecology to nature. Largely absent from *Resilience* is any mention of the supersensible and animistic elements of the Indigenous worldview that represent true and legitimate knowledge, and which are antithetical to the Western world-making process and its trinity of handmaidens: individualism, financial capitalism, and the Christian mythos.

A number of the authors take up some of the factors and forces that limit and delegitimize Indigenous ancestral knowledge of the natural world. Others actively condemn the market economy and how it diminishes and demeans the human spirit, and commodifies and denatures the world. Several authors, including Larry Mercurieff, do address the paradigmatics of climate change. Quoting Einstein, Mercurieff writes, “You cannot solve the problem with the same consciousness that created the problem” (47).

In a remarkable display of insight that harkens back to Armstrong’s “unseen part of our existence as human beings” (38), Mercurieff writes convincingly of the importance of singular attention, of focusing with all of the senses, and coming “from outside logic and the rational” to achieve a “higher consciousness” of (and in) the natural world (47). The book would have greatly benefited by following Armstrong and Mercurieff’s lead in providing an in-depth discussion of an Indigenous world-making process and showing how, specifically, this process would alter our understanding of the problem of climate change and how best to respond and adapt to it.

The authors make a convincing case, largely free of polemics or hyperbole, that climate change presents a real and present danger to the human family. The Indigenous communities on the Pacific Rim have no time to waste on the folly of denial or power politics as their coastlines erode, their reservations are inundated, their cultural landscapes are changed forever, their health and well-being are compromised, and their traditional foods are lost to a changing climate. Their sense of loss, grief, resentment, and rage are there on the page, albeit often between the lines.

At the same time, the information was presented in a manner that portends a bond between Indigenous communities around the Pacific Rim and can help awaken and alert other cultures, communities, and nations that the crisis is real and immediate. If so, this book will serve as a clarion call and a major contribution, not only for Indigenous communities, but also for the human family around the globe. After this book there is no possible excuse for ignorance, partisanship, denial, inaction, or, what is worse, resignation. As *Resilience* makes clear, it is not only present and future generations that are at risk but all of the life-forms that inhabit this green Earth.

Chief Willie Charlie recalls in *Resilience* how he was told by his grandmother that “Mother Earth is crying, and we need to pay attention to what she’s saying” (45–46). One cannot help but agree with the authors that our courage to acknowledge the crisis, our conviction to stand up for unborn generations, our connection to nature and, through nature, to each other, and our resilience—as a family, as a species, as peoples—will determine whether we hear her cry for the agony of extinction or stand idly by and bear witness to a great dying.

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