Shadow of the Salmon

Respect the Salmon, Respect Yourself

A Resource Guide

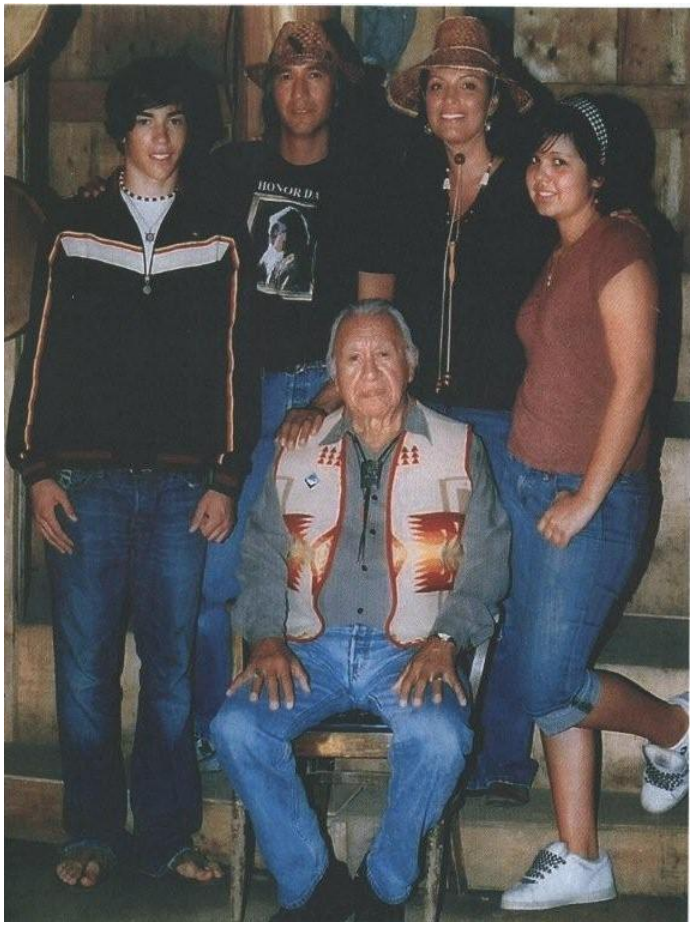
For Eighth Grade Teachers

Acknowledgments

Tribal producers of this resource guide have been pleased to work in concert with such outstanding organizations as the Washington Indian Education Association, the Affiliated Tribes of Northwest Indians, and the Pacific Education Institute (www.pacificeducationinstitute.org). We've also been pleased to work with organizations like the Northwest Straits Commission, Environmental Education Association of Washington, Washington State Superintendent of Public Instruction, Washington State University, University of Washington, Hood Canal Coordinating Committee, Adopt-A-Stream Foundation, and the Washington departments of Fish & Wildlife and Ecology.

The majority of the funding for the docu-drama, *Shadow of the Salmon*, was provided by the Northwest Straits Commission. (Please visit www.nwstraits.org for more information on this important initiative.) We would also like to thank Washington Sea Grant (www.wsg.washington.edu) and Boeing Company for funding the resource guide.

Photos from the film, *Shadow of the Salmon*, are reproduced in this guide courtesy of Salmon Defense, the Northwest Indian Fisheries Commission, and 360 Productions.



Billy Frank Jr., respected Nisqually elder and longtime Chairman of the Northwest Indian Fisheries Commission, sits among other Shadow of the Salmon cast members. From left: Noah Hunt (Cody), Gene Tagaban (Uncle Ray), Deborah Parker (Aunt Fran) and Roberta Sam (Shawnee).

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Welcome to *Shadow of the Salmon*

By Billy Frank, Jr., Chairman
Northwest Indian Fisheries Commission

I welcome you to the great Pacific Northwest. If you were born here, it may seem odd to be welcomed to the land of your birth. But if you are not Native American, your time here is a small fraction of the time of the tribes.

My people, the native people of this region, have lived here for thousands of years. Over that time we have learned important lessons about the care of the lands and waters. From generation to generation we have been taught to respect and care for indigenous plant and animal life, from the mighty orca that swims in our marine waters to the great eagle that soars in our skies. Here, the salmon is known as a keystone species. This means the health of our entire ecological system would be affected if the salmon were to go away and not return to the streams, rivers and lakes where they are spawned.

That's why this curriculum focuses on the salmon, in a way that we hope will help you further understand that this incredible fish casts a large shadow in the Northwest. Just as surely as the salmon feeds the orca and the eagle and connects with all living things, the loss of the salmon would hurt us all.

This is a lesson we have long been taught through the story of Salmon Woman, which—among other stories and adventures—we are eager to share with you. There are many lessons you can learn from the oral histories and stories that have transcended our many generations. These are lessons that clearly apply today, just as they did centuries ago. They are lessons about sustainability and respect. Unfortunately, they are lessons that have often been ignored by exploiters of the land, who often think of the land only in terms of dollars and cents.

Today we all face many environmental challenges, from the oil and sewage that daily seeps into our seas and basins to the melting of our glaciers and other far-reaching impacts of climate change. To learn, or to teach about the salmon as a keystone species, it is important to know how the long-term history of the Pacific Northwest interconnects with life here today. It is important to understand why traditional stories should still be told, and their lessons taken to heart as we embark, together, on the path of stewardship.

In addition to being the longtime chairman of the Northwest Indian Fisheries Commission, Billy Frank, Jr. is a member of the Nisqually Tribe. To tribes across the continent, he is a living legend. He is a warrior who has stood up for his people many times; but he has also taken historic stands on behalf of cooperation, leading the tribes through negotiations with non-Indians. These landmark negotiated processes include the

U.S.-Canada Salmon Interception Treaty, the Timber-Fish-Wildlife/Forests and Fish Agreement, and the Centennial Accord, which provides a framework to help the state and tribes work together as co-managers of fish and wildlife resources.

This graphic by Andy and Ruth Peterson of the Peterson Gallery (carvings @hctc.com) depicts salmon in an eternal cycle, swimming in water—the life giver. Native plants, such as the cattails shown, serve as the filters of the world as the crane stands vigil and the frog moon hovers above. Stories tell of a time when Frog transformed into Moon to remind us of our responsibility to respect our Mother Earth.

Introduction

What is *Shadow of the Salmon*?

Shadow of the Salmon is a docu-drama being distributed to 8th grade classrooms statewide. The docu-drama introduces you and your students to Cody Ohitika, who visits the Pacific Northwest for the first time and learns about its history and environmental legacies.

Cody Ohitika is a young Lakota Sioux man of 15 who comes from Pine Ridge, South Dakota (http://en.wikipedia.org/wiki/Pine_Ridge_Indian_Reservation). His mother is from the Pacific Northwest and sends Cody to spend the summer with his Coastal Salish relatives. He learns by observing, and through experience. He learns from elders who use a teaching technique that has been effectively used to convey wisdom from one generation to the next for thousands of years—story-telling. *Shadow of the Salmon* conveys traditional knowledge through this technique, and also shows how the environmental work being done by tribes today is reflective of that knowledge.

The DVD and this resource guide are available through the Indian Education Office of the Washington State Superintendent of Public Instruction (P.O. Box 47200. Olympia, WA 98504, 360 725-6160). You can also access the film online (www.NWIFC.org for the two-minute trailer; www.SalmonDefense.org for the 42-minute film in its entirety).

What are the objectives of *Shadow of the Salmon*?

Shadow of the Salmon is written from a traditional cultural perspective to enable students and teachers to learn about an assortment of environmental issues of concern to tribal communities. Native cultural elements permeate the film and the resource guide, and students will learn—from the tribal point of view—the importance of caring for, respecting and living in harmony with Mother Earth.

For thousands of generations, the indigenous people of this land have understood that they are part of what is now commonly referred to as the ecological system. They have understood that the watersheds are our homes, and that the gifts of Nature must be respected. It is fundamental to quality education for all children to experience this wisdom, and to learn to celebrate life in all its various forms. Based on the tried and true lessons of the past, we can all take a wiser course of action in the future.

Shadow of the Salmon also acknowledges the great importance of team spirit in protecting and restoring salmon and the health of our watersheds. Clearly, the path to these critical objectives is one we must travel together. Tribal and non-tribal communities must learn, work, and celebrate together. Our greatest environmental successes and achievements in the last quarter century have come about through respectful collaboration. Such collaboration requires understanding.

A wise person once said, it takes intelligence to learn from your experience; it takes genius to learn from others' experiences. We ask you to consider the value of learning, and teaching, from the thousands of years of experience the tribes have had in natural resource management and in respecting Mother Earth. Fish, wildlife and the entire indigenous ecosystem thrived here through all of these years, but have suffered over the past few hundred years as society has often treated the environment here with disdain and disrespect. People need to see that they are personally and directly affected by the health of Nature, and they need to restore their relationship with Mother Earth. The "wisdom of the ages," as carried forth in the traditions of the tribes, provides a logical path to follow.

What is the purpose of this resource guide?

This guide is intended to help teachers work with their students to explore the lessons and ideas presented in the docu-drama, *Shadow of the Salmon.* The guide also provides:

- Two traditional stories and suggestions for classroom activities and assignments.
- Additional information about relevant history and resource management in Washington State. (Please note, in particular, Appendix I, which provides a brief overview of tribal history).
- A selection of resource links.

For more information about the tribes and indigenous philosophies, we recommend that you contact the tribes in your vicinity. A list of tribes in western Washington, with web links, is provided at the end of Appendix I.)

Summing Up. Two words that help sum up most of the lessons in Shadow of the Salmon are *respect* and *harmony*. Both of these words carry a major wallop because they are based on love, the most powerful force in the Universe. As the greatest teachers throughout all history have taught, love is the most important goal any of us can aspire to. These teachers, from Jesus to Buddha and from Gandhi to Chief Seattle (Sealth), have hailed from every continent and they have spanned the breadth of time. Far too often in the past, people have forgotten the words of these powerful teachers and deferred to self-destructive practices, including practices destructive to our Mother Earth and the many wonderful life forms she sustains.

The producers of Shadow of the Salmon ask you to consider applying the lessons contained herein to your every day life. As Cody and Shawnee say in their report to their class at the end of the *Shadow of the Salmon* video, it is not important that you believe that all the occurrences in tribal stories are true. What is important is that you believe in the lesson they convey—respect. *Shadow of the Salmon* focuses on the lives and needs of the Salmon Nations for good reason. The salmon depend on clean, free-flowing water from the streams and rivers to the Salish Sea and the Pacific. So do you. So, it is true. When you respect the salmon, you respect yourself, and the salmon does cast a very large "shadow."

Section I: Summary of Questions for Students

Getting to Know Customs & Culture

These questions help students identify and appreciate the cultural lessons Cody encounters in the docu-drama. To explore this topic in greater depth, please see Section II.

- How was Cody welcomed by his mother's tribe? What was his reaction?
- What is the role of music and dance? Why do stories matter so much?
- What kinds of activities take place in the Long House?
- What kinds of things do you see at the Canoe Ceremony?
- What is the First Salmon Ceremony? What is the significance of the first fish? How is the ceremony conducted and what does it mean?

Traditional Customs

- Uncle Ray and Cody come upon an elder saying a prayer, and Uncle Ray translates the words for Cody. What does the elder say about the cedar and the salmon?
- What roles do salmon play in the life of the tribes? Why are salmon so important?

Thinking about Stewardship

These questions help students identify and appreciate the science and stewardship lessons Cody encounters in the docu-drama. To explore this topic in greater depth, please see Section III below)

Learning to "Walk in Two Worlds"

- Why does Cody's aunt enroll him in the environmental studies class? What topics does the teacher ask the class to discuss?
- At one point in the film, Cody watches his aunt and uncle take measurements in a river. What kinds of measurements are they taking? Why?
- Why are salmon populations declining?
- What is the impact of the oil spill? What steps are taken to minimize the damage?

Questions for Discussion

After viewing Shadow of the Salmon, *consider using the following questions to guide classroom discussion.*

1. What did you see in this movie that was new to you?
2. Why are salmon so important to the Coast Salish people? How do the Coast Salish try to take care of them?
3. What do you think are the most important ideas or lessons Cody learns during his summer in the Northwest?
4. What does Cody learn from the oil spill and how does he relate it to the traditional teachings of the Coast Salish?
5. How do you think your own beliefs and actions affect salmon and other natural resources?
6. Take a moment to think about the natural environment. What matters most to you about it? What can you do to help take care of the things that matter most to you?

Traditional Singers

Section II: Getting to Know Customs & Culture

As Cody gets to know his Coast Salish family, he is introduced to their customs and traditions. Through these, he also begins to understand Coast Salish values. One of the key lessons he learns is why salmon are so important, not only to the Coast Salish and other tribes, but to the health and well-being of everyone living in the Northwest.

Questions to Guide Students

Before students view *Shadow of the Salmon,* consider giving them a selection of questions to help them identify and appreciate the cultural lessons Cody explores during his summer in Washington State. The following is a sample of guiding questions:

- How was Cody welcomed by his mother's tribe? What was his reaction?
- What is the role of music and dance? Why do stories matter so much?
- What kinds of activities take place in the Long House?
- What kinds of things do you see at the Canoe Ceremony?
- What is the First Salmon Ceremony? What is the significance of the first fish? How is the ceremony conducted and what does it mean?
- Uncle Ray and Cody come upon an elder saying a prayer, and Uncle Ray translates the words for Cody. What does the elder say about the cedar and the salmon?
- What roles do salmon play in the life of the tribes? Why are salmon so important?

Additional Reading

Mother Earth: An Introduction to the Tribal Perspective

We live on a fragile planet. Of all the worlds that can be seen by scientists, our planet is the one that stands out as the Blue Planet in the cosmos. It is a world of land we share with creatures great and small, and a world of incredible oceans that sustain the largest of mammals and the smallest of life forms. The world is your home. Tribes often refer to it as Mother Earth because they know it is that important.

As a human born on the Earth, each of us inherits many precious gifts—not the least of which is the water we drink and the air we breathe. We inherit a kinship with all other living things. It may be difficult to understand, but the deer and the bear, the whale and the salmon—are all our brothers and sisters. The plants, too, are our fellow beings.

Humans inherited the right to enjoy their playfulness, and to depend on many of these creatures for our nutrition and spiritual strength.

We also inherited certain responsibilities. In addition to depending on the life of this planet to sustain our own body and spirit, they depend on us to make good decisions. It is vitally important for each person to be a good steward on the Earth—to protect the habitat he or she needs to survive, as well as to help manage these resources in a way that will help them thrive for generations to come.

We can ALL learn from tribal elders.

Internet Resources

http://www.nwifc.wa.gov/newsinfo/newsletter/29_2/11.asp [NWIFC newsletter]

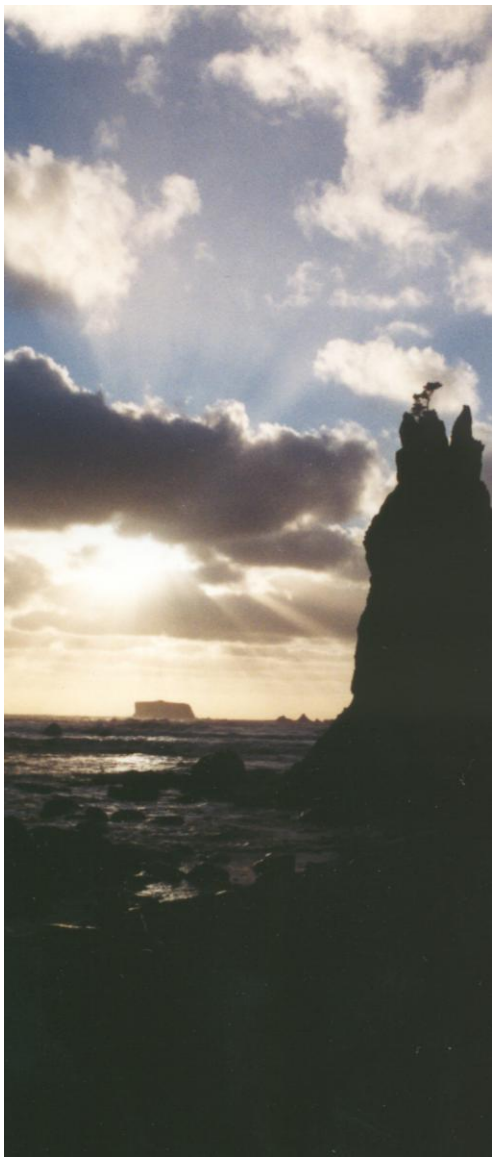
http://www.epa.gov/owow/NPS/Success319/state/wa_nook.htm [US EPA success story with Lummi]

http://www.nwifc.org/shellfish/faq.asp [NWIFC FAQ's on Shellfish]

http://www.nwifc.org/wildlife/faq.asp [NWIFC FAQ's on wildlife]

A Closer Look at Traditional Tribal Stories

As long as people have existed in the Northwest—thousands and thousands of years—there has been storytelling. Tribal stories have passed from generation to generation, and from them one can gain insight into the values, fears, achievements and lessons conveyed by elders to children from time immemorial.



There is a traditional belief among the Coast Salish tribes that true wealth is received not from amassing riches, but from giving them away. It is, then, appropriate that the tribal approach to addressing mounting environmental concerns is to share the greatest of traditionally treasured resources. These include ancestral worldviews, oral histories and traditional science, songs, dances, and creative expressions that keep indigenous culture alive.

The histories and stories contained herein provide knowledge offered freely to you, as a student and teacher of the lessons of *Shadow of the Salmon,* as long as they are used only for educational purposes. Please be sure to recognize and respect the cultural protocols of the tribes. Before reprinting or otherwise duplicating such traditional knowledge for uses outside of the classroom, it is generally appropriate to request permission from the holder of the right.

You are also encouraged to tell your own story—whether on video, in written or spoken word, or through any other form of expression. This will enable the sharing and passage of your experiences and legacy.

To learn more about traditional storytelling, it is advisable to contact tribes directly. You can also learn about their source and application through the *Northwest Native American Reading Curriculum*, co-authored by Dr. Magda Costantino, Director of The Evergreen State College, and Denny S. Hurtado of the Indian Affairs Office, Washington State Office of Superintendent of Public Instruction. For more information, call (360) 725-6160.

We must keep our promise to Salmon Woman.

The Right Time for a Story

Tribal teachers have always known that lessons are best taught when the energy is right. In fact, their experience showed that teaching important information is often most effective after the sun sets; the daylight hours were considered to be the best time for teaching life skills that require physical activity and hands-on participation.

Because we are sometimes too hyperactive during daylight hours to focus on and retain important intellectual information, the evening hours were always considered the most productive time both to teach and to counsel. By then, the body has expended its excess energy and the mind is more willing to focus on and analyze the oral teachings presented.

Traditionally, the night time fire served as a tool for visualization. When important information is presented at night, it is the last thing we hear before going to sleep. This is why our memories of bedtime stories can last a lifetime. Night time was when stories were told that formed our belief on morals and ethical principles. Night time stories gave the Coast Salish people their ethnic heroes, and it was the heroes in their stories who gave the listeners their models for character and behavioral development.

Obviously, most schools must educate largely during school hours. But with an open mind, you can adopt this bit of traditional knowledge, at least in part. Get your students involved with outdoor, hands-on activities, at least on occasion. Let them burn off their energy by planting native trees or measuring water depth and quality. Maybe even tape an elder telling a story or make a Discovery TV assignment to capture your students' interest in the outdoors. For a related article, visit:

http://seattlepi.nwsource.com/opinion/263438_focus19a.html.

A Selection of Stories to Read Aloud in Class

The following stories were written by Jewell Praying Wolf James, Lummi Culture Protection Committee, Lummi Indian Nation. Consider reading these aloud in class. You will find a selection of classroom discussion questions and activities at the end of this section.

I. Salmon Woman and Her Children

Once, a long time ago, when the world was still young, the Indian People were traveling throughout their territory; following Raven, amongst the islands, all along the shores, and up into the mountains. Raven had a duty to lead them to their source of food. He knew his people were very hungry and if he did not succeed soon, then they might starve to death. It seemed that all the animals had failed to provide the annual foods his people normally relied upon. The fruits, the berries, the roots, and all the other types of food seemed to be so very scarce. The people could never remember a time that life was so difficult for everyone. Raven was having a great problem as a leader; he was running out of ideas on where to go, what to do, how to feed the hungry children and elders.

The People had been eating and living on the few roots they could dig year round. Some were drinking a lot of the wild berry teas they could find in the mountains and fields. Others were eating some of the soft sides of the tree bark to stay alive. But, still, this plant food did not provide the people with enough to sustain themselves. Raven had to find another way for the people to survive, a new food source if possible.

There was one thing that Raven did not try, yet. He did not search the unknown parts of the great waters, the bays, the ocean itself. He knew that it was his obligation to try. His canoe was brought to the water's edge. His best canoe paddle was made ready. Tule and cedar mats, and a cedar root hat were placed inside, and some water for his thirst. He did not take any food, for there were very few edible plants gathered to sustain the children and elderly. Raven climbed into his canoe and shoved off, down stream, heading down the Nooksack River, away from the island at the river delta.

The people all gathered along the shore. They wished the best of luck to Raven. They all sang spiritual songs to give him strength and to guide him. They waved as he paddled out from the village. Some say his act was one of desperation, and he did not turn back to wave for fear the people might see his concern in his face. Leaders do not cry, he thought. The people watched until he was out of sight from the shore. Each one, young and old, kept him in their hearts. After all, he was doing this for them. But, still, they were worried. He was a great leader and had all their respect, but he was one person. They admired him, for he held the interests of the people up above his personal needs foremost. His heart was bigger than most.

Raven paddled and searched. He went to all the islands. His people had been there before. They had searched, and the land was barren. They were very familiar with all the islands. He traveled past the familiar sites, rechecking all the spots once again. As he paddled, he

began to lose his sense of time. He became hungry and drank some water. Day came and then night, then another day and another night. It seemed that time between day and night overlapped, and he was no longer able to keep track. Was he gone a week, a month, how long?

Raven went without any type of food for many days and nights—even the plant foods seemed very inviting to him now. Some say this was the beginning of fasting for spiritual gifts. Others say it is just one example of the many times leaders and people fasted and were rewarded for their sufferings. But for Raven it seemed that he was not winning. He lost sight of where he was from and did not even know where he was going. He could no longer see the familiar island shorelines anymore. During his travels a fog had set in and he became lost.

Raven began to despair. He did not believe that he could survive a trip back to the village, even if he could find his way out of the fog and back to his people. He had only water. He began to accept death. He was cold and had made a temporary shelter from his matting, but he was losing body heat and could not replace it, because he could no longer burn body oils to restore his energy. He began to sing his death song. He was preparing himself for death, which would take him away from his beloved people. His life was ending in failure, he feared.

Some say Raven was thinking about his people right up to the last minute. He drifted in his canoe. He sang out, "O' Great Transformer, I regret that I have failed to save my people. They trusted me as their leader. I have tried and now they have no one to protect them, to guide them, to advise them. I only wish to have done more for them." Raven sang his death song; his mind, his body, and now his spirit were getting ready to change worlds. He was going to join his ancestors.

Off in the distant waters, someone swam, apparently alone, listening to the song and story of Raven. It was Salmon Woman. She was still in the waters, observing. She was moved ever so deeply by the story of Raven and his people's needs. She felt sorry, but at the

same time had great respect for him. She admired the fact that he not only was willing to give his life for his people, but his last dying thoughts were for their health and safety. She believed anyone who would be so concerned about others must be really good and strong of heart. She listened and slowly swam closer to Raven's canoe.

Salmon Woman decided to do something about it. She used the powers of transformation and changed into a human female. She swam closer to Raven. She hollered out, "Help, Save me. Please!" She knew that Raven could hear her, even though she was not clearly visible from his canoe. She hollered and hollered, swimming ever closer to Raven. She could see him through the fog very clearly, slowly getting closer and closer.

Raven completed his song. He was just going to lay down on his tule mat and cover himself with his cedar mat, with his cedar root hat over his face, and wait for his death. But then he heard a female voice. He sat up and listened, staring into the fog, watching along the water surface. He thought he could detect some movement off in the distance. He picked up his paddle and steered his canoe toward the spot were Salmon Woman was. He slowly approached her, then realized it was a woman in the water, and he quickly responded and came to her aid. He pulled his canoe along side her and helped her into the canoe.

He thought that she must have fallen from some other canoe. She appeared so weak, so helpless. He made her as comfortable as possible. She was allowed to sit on his tule mat, to wrap herself in his cedar mat and to cover her wet head with his bark hat. She was given the last drops of his water. He waited; she rested. He wanted her to recover from the cold water, to gain her breath from her swim. He thought how terrible that she could fall out of a canoe and no one would stop to pick her up. How could anyone be so cruel?

Salmon Woman was amazed at his generosity. He was dying but still was concerned about saving her, about her warmth, her comfort, her thirst. She watched him intently. His eyes were soft and concerned. His voice gentle and caring. She asked about his people. He told her of his people's story, their hunger, their need, and how he was responsible to them. She was pleased and admired him deeply.

She said, "I am Salmon Woman. I have many children. My children play in the oceans all around you. They follow wherever I go and lead them. My children are beautiful, healthy, and their color glows like the sparkle of the sun off the water's surface. My children are obedient and come whenever I call."

Raven looked around. He could not see any children swimming in the water. He was concerned. Were her children drowning in the cold waters? Salmon Woman told him, you cannot see them. They swim in the water, below the surface. I shall introduce them to you. She sang a beautiful song, a spiritual song. As she sang she took Raven's bark hat dipped it into the water. Each time she raised the hat she came up with a Salmon Child. She said, these are my children. They each have a name. This one is called "Chinook." She sang and dipped the hat again, this one is called "Coho." She continued, "This one is called Sockeye, this one is Pink, this one is Chum, and this one is Steelhead." Salmon

Woman filled the canoe with her children. The waters around the canoe boiled with so many Salmon Children swimming around it.

Raven was stunned. He had never seen children like this, nor had he ever heard a song like the one she sang. He asked her how many children she had. She said she never could count all of them, although she knew each and every one of them by name, and loved and cherished them beyond the love that humans could feel for their own children. She told Raven, "I give my children to you and your people, so they may survive. If your people are as loving and caring as you are, then they deserve these children."

Raven was deeply moved. But, he said, "I am lost. I cannot find my way back to the village. Your gift is very much appreciated. My people could truly benefit from such a gift, but I am lost."

Salmon Woman told Raven, "just paddle straight ahead and believe. My children and I know these waters, the rivers, and we know where your village is located. Raven did as he was told. As he paddled Salmon Woman sang her song and the children followed alongside and behind the canoe. But, soon, Raven stated, "I cannot see, I am lost, it is hopeless, the fog makes me blind."

Salmon Woman stood up. She sang a new song. Raven listened. He watched. The fog lifted. This is why Salmon Woman is also known as "Fog Woman." She had the spiritual song of the fog as well. Raven looked around and he could see the familiar islands once again. He paddled. Salmon Woman sang her song and her children followed, leaping toward the village. Soon they could see the village in the distance.

Learn to listen.

As they came closer to the shoreline, the people in the village could hear a strange and beautiful song that they had never heard before. They all ran to the shore. They could see the canoe of Raven. He was not alone. They were excited. They waited. He arrived and beached his canoe. All the people ran to the canoe to see what he had found. They helped Raven out of the canoe and got a first look at the strange and beautiful Indian woman that was with him. She wore Raven's bark hat and had his cedar mat on like it was a cape. They all stood silently, waiting for Raven to speak.

Raven stood, and looked around. His people waited. He told them about how far he went, how hard he had looked. He told them that he had given up and was ready to accept death when he found Salmon Woman. He explained how she was in the water, and how he

helped her, only to find that she lived in the water and had more children than she could count. He told them about the beautiful salmon song and then the mysterious fog song. He explained that while he paddled, Salmon Woman sang a song and her children followed her to the village. He explained how deeply she loved her children, but would sacrifice them for his people to survive.

The people listened. They looked out into the bay, and the salmon children seemed to be endlessly coming. They soon filled the whole river. They swam. They leaped. They all came one at a time, and Salmon Woman told everyone the names that her children are known by. She explained how she understood the people to be loving, caring and deserving of her sacrifice. The Salmon Children were a gift to the people.

The people never had to worry about food. The Salmon Children were with them year 'round. The salmon stayed in the river, near the village. Raven was so proud of the gift that he took Salmon Woman as his wife. Some say this was the greatest honor he could bestow upon her. He was a great leader and she gladly married him. They spent many years together. The people were happy.

Some say it was the children of the people who disgraced the gift of Salmon Woman. Some say that it was Raven—that he was cruel to her and the children, and was abusive toward his wife. Others say it was the people who forgot to be respectful and grateful for what they had. One story says that one child said, "I am sick of salmon. All we eat is baked salmon, boiled salmon, broiled salmon, sun dried, wind dried, kippered, barbecued, and smoked salmon. Salmon with every meal, every day, every week, every month, all year 'round. Salmon, Salmon, Salmon all the time. I am sick of it and hate it. I wish we did not have to eat it."

They say that Salmon Woman was hurt by the treatment she and her children were receiving. Some say Raven was gone when she decided to take her children and leave. She stood by the water's edge and sang a new song. She sang this song, and as she did, all the Salmon Children came back to life. The dried, the smoked, the boiled, all of it came back and rolled to the water. As they neared the water, they turned back into whole salmon and leaped into the water, swimming toward the bay, and waiting for their mother—Salmon Woman.

When she finished her song, and all the children had transformed, then she walked into the water and transformed back into a salmon, just like her children. She swam away, singing a song, while all her children followed her. They went in the direction that they originally came with Raven. Soon they were out of sight, gone forever. She vowed never to bring her children to a place where they are not wanted or appreciated. She would not tolerate the disrespect of herself or her children's great sacrifice.

The people panicked. They did not mean to be disrespectful. They sent away for Raven, who was on a hunting trip. He came back and demanded to know where his wife was. The people hung their heads and admitted to being abusive. Raven was dismayed. He hurt in his heart over the loss of his wife and her wonderful children. It did not matter

whose fault it was; everyone was responsible. Everyone had the opportunity to correct the wrongs that were being done. But still Salmon Woman felt damaged enough to have to leave, taking all her children with her.

Raven and the people began to suffer. They began to starve. They all wished for the wonderful Salmon Children. They pleaded with Raven to find his wife, to locate her and ask her to come back, with her children. Raven thought for a long time. He did not know where she came from or how to locate her house under the waters. All he knew was that she came to him in his time of need. She had a good heart and just might listen to their pleas for her to come back. Raven got his canoe, his paddles, his mats and his water and headed out to search for his long lost wife.

Once again, many days and nights were spent searching. It was only after Raven's many promises to make his people, and himself, respect her children that Salmon Woman even come close enough to the canoe for Raven to talk to her. She still loved him and his people. She agreed to come back. But there were going to be changes. His people would have to accept these conditions. She transformed and boarded his canoe. Singing her special songs, she lead the Salmon Children back to the village waters of the river.

The people were glad to see her and her children. They gathered excitedly and they listened as Raven told them of the special conditions of their return. First, because the people had taken them for granted, the Salmon Children were forbidden from staying near the village year 'round. If the people did not see them all the time, maybe they would learn to appreciate them more. The Salmon Children would not sleep near the village of people.

So, the Salmon Children were sent upstream to make their beds (spawning beds). And, the children would only stay for certain seasons and then they would leave the river for a time. They would go to the House of Salmon Woman, under the waters of the oceans. They would return after a time, after making this journey each year. The people agreed to the terms, and they all became happy once again.

This was a time that the Xwlemi People, as a society, began to pay great honor to Salmon Woman and her Children. When they had forgotten about how poor they were before they found the salmon and enjoyed times of plenty, they had become disrespectful and the salmon were nearly destroyed. However, with care and consideration they were able to restore the salmon runs. It was no longer only Raven's duty to honor and respect her; it was the duty of everyone. The First Salmon Ceremony, still practiced today, teaches and reminds the people to respect their food—especially that provided by Salmon Woman and her children. It reminds the people that their food could again be taken away from them. It is a story that teaches the children never to say, "I don't like it," or "I wish we did not have to eat it." The Indian people honor the First Salmon and are thankful for their food. Salmon is as important to the Xwlemi culture today as it was in the past. It might be even more important due to the daily battles to protect the Salmon Children and the rivers and sea waters they live in. This is all a part of the extensive problems the

Indian and non-Indian people have to work out today. Who is responsible for protecting the salmon for future generations? Could it be you?

In the Lummi dialect: *Kwel Hoy>* (that is all), *Hy>sh>qe* (thank you).
Se-sealth, Xwlemi

II. Bear and the Steelhead

The people all lived in the village, at the mouth of the river. They all knew that the gift of Salmon Woman and her Children was amongst them. Her husband, Raven was a great leader. His wife was wonderful. Each year, her children came to the village, and then went upstream to the spawning beds. Each year they returned to their mother's house under the oceans. But, the people always knew that the Salmon Children would return each year. All the people learned to respect the children. This guaranteed their survival.

Raven had a brother. His name was Bear. Bear was married and his wife was pregnant. In accordance with the beliefs of the people, Bear's wife was in a very spiritually strong condition. She was creating life. She was deeply loved and respected by all the people. She was a part of the great mystery of creation. But as long as she was pregnant, Brother Bear could not hunt, fish, or even gather roots and berries. In fact, it was preferred that he not even touch his gear or that of the other hunters and fishermen.

The people believed that some of the powers around Bear's wife, during this time of creation, could rub off and influence the things Bear did or touched. If he touched hunting, fishing or gathering gear, it could cause harm to the owner or the plants and animal themselves.

The hunters, fishermen and gatherers prayed before they went out. This was respectful, and it was the tradition of the people. Plants and animals were food, but they were also spiritual beings and they deserved to be respected. Tools had to be clean physically and spiritually to work properly. If Bear touched such tools, he could undo all the work.

Brother Bear was restricted from hunting, fishing, or gathering as long as his wife was pregnant. It was Raven's duty to hunt, fish, and assure that plants and roots were gathered for the house of his brother, Bear. Raven gathered up his gear and did his duty, helping provide for his brother's family's needs.

To Bear, it seemed that each hunting or fishing trip his brother went on took longer, and longer, and longer. He was restless. He wanted to go hunting. He wanted to go fishing. He wanted to do something. It seemed that the rule of his not doing any of these fun things was unfair. He was a man. He should provide for his family, not someone else. It did not seem necessary to him. After all, it was his wife that was pregnant not him. What harm would it do if he went fishing, at least?

Raven was gone and not expected back for some time. Surely, the people would not notice if he left for a short while. If he went fishing he could provide his wife with extra food, above and beyond that which his brother was providing. He was a man, and he felt he should provide for his own wife. This thought became his justification. No one would blame him. Besides, what right was it of Raven to do all of his duties?

Bear knew the people would see him in the bay if he went fishing there. They would see him in the river if he fished near the village. He thought and thought. Then, an idea came to him. He would follow the Salmon Children upstream to their beds. He could fish there and the people would never see him. What they did not see could not possibly hurt them. After all, there were millions and millions of the different Salmon Children. No one could possibly notice a few would be missing—not if they were taken in the upper reaches of the river, away from the village.

All of Brother Bear's fishing gear was stored away. He decided to go to the spawning beds and simply fish with his hands. Bear left the village. He arrived up-stream and spotted the Salmon Children in their beds. He knew each one by their names. He could tell them all apart. There was Chinook, Coho, Sockeye, Pink, Chum and Steelhead. They all were within his reach. All he had to do was to reach out and grab a few. No one would even know.

Bear reached out and touched the Salmon Child called Chinook. As soon as he did then all the Chinook Children died in their spawning beds. He thought nothing of it. He did not realize that the power that surrounded his wife's pregnancy was too overwhelming for the Salmon Children. He reached out and touched the one called Coho and immediately all the Coho died. First the Chinook floated downstream, and past the village at the mouth of the river. The people saw this and were upset. Then the people saw the Salmon Child called Coho drift past the village. They sent a search party out to find Raven, for no one ever remembered the Salmon Children dying like this.

The people searched and searched. The whole village was concerned and overcome with grief and fear. They anxiously waited for the return of Raven, for surely he had answers. In the meantime, Brother Bear was still enjoying himself in the spawning beds. He next found the Salmon Children called Sockeye, then Pink Salmon. As he touched them they all died. They drifted downstream, and passed the village.


Photo courtesy National Wildlife Federation

As soon as Raven returned, he called a meeting of the village. He noticed that only one person was gone: Brother Bear. He knew that Bear's wife was pregnant and that Bear was forbidden to touch the fishing equipment for good reasons. This respectful conduct was expected of all the people in the same condition and circumstances as Bear. Bear was not to be treated any different. He realized that it must be his own brother that was violating the promises made to Salmon Woman—to respect her children and leave them alone in the spawning beds.

Brother Bear was so happy to be fishing. He thought what a foolish rule it was for them to say he could not fish. Here he was, fishing, all alone, and no one could catch as many fish as he had. Bear did not even notice that the river bed and shore were covered with the multitudes of dead Salmon Children. He did not want to see, so he became blind to his own mistakes and errors. He was happy, that was all that mattered to him. He had an excuse. Next Brother Bear found Chum Salmon. He reached out and caught one, and all the other Chums began to die. They floated downstream.

Raven followed the dead fish upstream. He came to the spawning beds and there he found his brother, Bear, who was just ready to reach out and touch the Salmon Children called Steelhead. Raven stopped him. Steelhead was not touched by Bear. It did not die in the spawning beds. It did not float downstream past the village. Bear could not deny he was fishing. Raven explained all the damage that Bear had done. Bear was ashamed of himself, and he had shamed his brother, Raven. In fact, he had brought shame upon his whole village and all the people. The vows to Salmon Woman were violated, again.

Raven had to punish his brother. So, he forbade his brother from using any fishing equipment from that day forward. Bear would be stuck with fishing in the spawning beds, when the Salmon are not in their best quality condition. But, the damage was done. The Salmon Children called Chinook, Coho, Sockeye, Pink, and Chum were all touched by Bear when his wife was pregnant.

The Salmon Children were all affected by this. Now, they all die in their spawning beds. Once, they would go to the spawning beds, then return to the oceans to the House of

Salmon Woman—under the water. They would take this journey year after year. But, now, it all changed. They would come to the spawning beds only to die.

All except Steelhead, who was not touched by Bear. Steelhead, to this day, continues to swim up to the spawning beds then return to the ocean, year after year. This is why Steelhead is different from all the other Children of Salmon Woman.

Raven remembered the time Salmon Woman took her children away before, and the people suffered from their foolish behaviors of disrespect. Raven knew that Salmon Woman could leave the village, once again, and take all her children away forever. He convinced her it would be wrong to make all suffer for the poor decision of one—Bear. He knew all of us were responsible to make sure such disrespect did not happen again. So, there had to be a way for the whole village, all the people, to remember this event and not be so disrespectful in the future.

This was the time the people began to hold the "First Salmon Ceremony." They knew that Salmon Woman would continue to send her children, year after year. But, to remember the sacrifice and the need to not repeat past mistakes, the people began to hold annual ceremonies to remind the elderly and teach the young children to never forget. Through the use of a traditional, annual ceremony each generation would be taught. All of the people would participate—the elderly, the young, and the leadership. Now, each year, with the arrival of the First Salmon Children, the people remember that the death of the Salmon Children is a spiritual matter, and if we want them to come back every year we have to be respectful. They are, after all, spiritual sacrifices for the benefit of the human children.

In the Lummi dialect: *Kwel Hoy>* (that is all), *Hy>sh>qe* (thank you).
Se-sealth, Xwlemi

Discussion Questions

- Why do you think storytelling was used by tribal teachers in generations past?
- What lessons about salmon (and the relationship between salmon and people) do these stories convey?
- What value does traditional storytelling have in today's world?

Suggested Activities

- Invite a tribal storyteller into the classroom to tell and talk about traditional stories. Encourage students to ask lots of questions, always in a respectful way. Have the class write follow up letters of appreciation.
- Help students arrange to conduct an interview with a tribal elder about traditional culture.
- Take students outside to tour the school grounds, and ask them to take note of the natural things they see. Next, have the students write stories about the things that impressed them. The stories can include fictional characters or "real" things or events, but they should provide a lesson about caring for the Earth that sustains us.
- Take a field trip to a First Salmon Ceremony or other tribal cultural event open to the public, or by special arrangement. Discuss the experience in class. (See page 41 for tribal contact information.)

How the Sun, Moon, and Stars Came Into Being

It seems that the trickster Raven was dissatisfied with the darkness that at first enveloped Earth. He was tired of blundering about, bumping into everything, and it was too hard to find food. Now, it so happened that all the light of the Universe was being hoarded by an old man who lived in a hut with his daughter. Raven, being incurably nosey, overheard him one day muttering about his precious ball of light. Posing as a child, Raven tricked the old man into letting him play with it; then he snatched it in his beak and flew up through the smokehole into the sky. As a result, "the world was instantly changed forever. Mountains sprang into the bright sky and reflections danced on the rivers and oceans." Pieces of the light-ball became the moon and stars; the remainder became the sun.

A Closer Look at the Importance of Fish and Wildlife in Tribal Culture

Fish and wildlife have always been a central part of tribal culture. That is why tribes reserved their right to hunt, fish and gather the natural resources of this region when signing treaties with the United States government. In return for the guarantee to be able to fish, hunt and gather, the tribes gave up their aboriginal claim to most of the land in what is today western Washington. (For more information about treaties, see page 41.)

It is well known that the tribes fish commercially, but it's not common public knowledge that tribal members fish for ceremonial and subsistence purposes. Tribal hunters do not hunt for sport. Hunting is a spiritual and personal undertaking for each hunter, as it has been for as long as anyone remembers. There are many important family and tribal traditions that are a part of hunting. As traditional foods, deer and elk meat, for example, are important elements of funerals, potlatches and naming ceremonies. Hooves and antlers are still used for traditional ceremonial items and clothing.

Many tribal reservations are remote, and few family-wage jobs are available. Unemployment runs as high as 80 percent on some reservations. For hungry families, deer, elk and other wildlife are still a very important source of food.

Today, tribes are co-managers of natural resources with the State of Washington, on and off reservation, and have provided leadership in this management. The health of the wildlife resource is a key focus of the tribes. Tribes set seasons and bag limits based on the ability of a wildlife population to support harvest. Tribal enforcement personnel ensure tribal hunting regulations—usually similar to state regulations—are followed and enforced. Treaties guarantee the tribal right to hunt. Tribal staffs work closely with the Washington Department of Fish and Wildlife to ensure the best management possible, and conduct wildlife biological studies ranging from tagging to disease detection. Tribes share harvest data and work on cooperative projects to enhance deer and elk herds. Even though seasons may differ, tribal hunters harvest only about two percent of the deer and elk taken each year. Today, most deer and elk herds in Washington are fairly healthy, given available habitat, and work continues to help restore the herds and the habitat that sustains them.

Loss of habitat, more than any other factor, is the biggest threat to the fish and wildlife resources of this region. That is why tribes are active in efforts to protect good habitat and restore damaged habitat. To traditional tribal members, the fish and wildlife resources of this region are as much a part of them as the air they breathe, and fishing and hunting are central to their spiritual and cultural identity. Like the rest of society, tribes want the fish and wildlife resources of this region to thrive.

Internet Resources

www.NWIFC.org

www.WDFW.wa.gov

http://www.nwifc.org/fishmgmt/salmonfisheries.asp [NWIFC salmon fisheries]

http://www.nwifc.org/fishmgmt/fisheriesesa.asp [NWIFC fishery management under ESA]

http://www.nwifc.org/wildlife/index.asp [NWIFC wildlife management]

To traditional tribal members, the fish and wildlife resources of this region are as much a part of them as the air they breathe, and fishing and hunting are central to their spiritual and cultural identity.

Section III: Thinking About Stewardship

As Cody learns about the traditions of the Coast Salish, he also sees how the tribes continue to act as stewards of natural resources in the Pacific Northwest. He participates in an environmental studies class, watches his aunt and uncle monitor stream health near a fish hatchery, and sees first-hand the impact of an oil spill.

Questions to Guide Students

Before students view *Shadow of the Salmon*, consider giving them a selection of questions to help them identify and appreciate the science and stewardship lessons Cody explores during his summer in Washington State. The following is a sample of guiding questions:

- Why does Cody's aunt enroll him in the environmental studies class? What topics does the teacher ask the class to discuss?
- At one point in the film, Cody watches his aunt and uncle take measurements in a river. What kinds of measurements are they taking? Why?
- Why are salmon populations declining?
- What is the impact of the oil spill? What steps are taken to minimize the damage?

Tribes manage salmon habitat all year round.

Questions for Discussion

After viewing *Shadow of the Salmon*, consider using the following questions to guide classroom discussion.

1. What did you see in this movie that was new to you?

2. Why are salmon so important to the Coast Salish people? How do the Coast Salish try to take care of them?

3. What do you think are the most important ideas or lessons Cody learns during his summer in Washington?

4. What does Cody learn from the oil spill and how does he relate it to the traditional teachings of the Coast Salish?

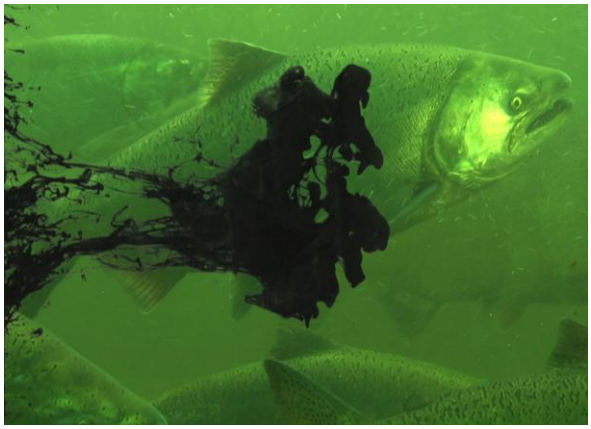
5. How do you think your own beliefs and actions affect salmon and other natural resources?

6. Take a moment to think about the natural environment. What matters most to you about it? What can you do to help take care of the things that matter most to you?

Additional Reading

Connecting the Dots: The Salmon, the Water, and You

Salmon are born in streams and rivers. While most then migrate to the ocean, they return to streams and rivers to spawn. For most species of salmon, spawning is the last thing the adult salmon do. As they die in the streams and along the river banks, they provide the surrounding plants and wildlife with vital nutrients.



Oil spills and other pollution make management tough…

Streams and rivers are thus a critical part of salmon habitat. Yet to be good stewards of salmon habitat, we must also recognize that every stream and river is part of a much bigger system—a system we all share. This system is called a watershed.

One good way to understand a watershed is to imagine what happens to water when it rains. As the rain falls onto hills and mountains, it rolls down one side or another. The rain that falls on the side where you live adds water to your watershed. The drops of water form little streams that flow downhill to form larger streams. These streams, like fingers, are tributaries to the river that flows through your town or by your home. Smaller

creeks and rivers usually flow into larger rivers, like the Columbia River, which then flows into the Pacific Ocean. In other parts of western Washington, the streams and rivers flow into Puget Sound. This means that the watershed you live in is connected to many other watersheds, and all, eventually, are connected to the ocean, which joins with other oceans to connect you with the world. Sometimes water flows from glaciers, too. It also flows underground. Underground waters are generally connected to the water you see in rivers and lakes.

…but the work must go on.

Thus, the watershed is where people, salmon, trees and even cities are connected by falling rain and flowing water. Once you realize that the watershed you live in is your home, the world of stewardship opens up to you. Within your watershed, there are probably towns and maybe even a big city or two, as well as farms, ranches, trees, buildings, businesses and houses—including *your* house. It is important to realize that all of these, along with the plants and animals that live there, share the water that drains through the watershed. *We all live downstream.*

And we need your help.

Natural Resource Science

Hydraulic continuity is a scientific term that describes how easily water flows between ground water and surface water (streams, rivers, lakes, and wetlands). When hydraulic continuity is high, water flows easily between ground water and surface water. This impacts how water should be managed, because anything done to the ground water (such as pumping from wells or pollution seeping into the ground water) will affect the surface water, and vice versa.

Top 10 Things You Should Know About Watersheds

1. *Everyone* lives in a watershed.
2. Nothing is truly thrown away in the watershed. If oil is dumped down the drain, for example, it goes where all the rainwater goes, into the home of the salmon.
3. Clouds are actually a part of the watershed because they're part of the water cycle.
4. Don't step in a redd. A redd is a spawning area in a stream or river—the place where salmon have laid their eggs. Redds look like a circle or curve of clean gravel between one and three feet long. If you've got wild or naturally spawning salmon in your watershed, you've got redds. From the fall to the spring, it's a lot easier to see these salmon nests. There may be eggs or baby salmon hiding in that gravel and one footstep (or rolling tire) upsets everything for them.
5. If you cannot drink or take a bath in the water because it is not clean, it's not good for the other animals either. What works for most life is what works for human beings.
6. If you really listen, and pay attention to what is around you in the watershed, you'll find answers to many questions you might have. No questions? Spend some time on a hillside or by a stream just observing nature and your observations will likely result in some.
7. Whatever happens upstream affects the land, the salmon, the animals, the plants, and the people downstream.
8. The smallest thing can have the greatest importance. Little bits of pollution or the smallest habitat destruction add onto thousands of others to become major problems. This is called the "cumulative effect." Everything in a natural watershed has a reason, and a place in the natural scheme. Everything has great value—*including you!*
9. Everyone must work to maintain a healthy watershed. We all have things to do that are useful and important. What we do, though, must be done with both the future and the past in mind. Among the tribes, there has always been a tradition of listening when elders speak. Be respectful and learn all you can from them, because their wisdom has been passed from generation to generation, and it will be your responsibility to convey it to your children and grandchildren. There has also always been a tradition referred to as Seven Generations. It is a principle that reminds us that everything we do must be done in a manner that considers the needs of our descendants for seven generations, and more, to come. If our elders and ancestors have made mistakes, we can learn from them too—just as we can learn from mistakes we make ourselves.
10. The salmon feed us and the water feeds the salmon. That's why it's so important to keep the water in our rivers flowing fresh and clean. We also drink the water. Why would we want to drink water that has been polluted?

Remember: In the circle of life, the things we do affect our neighbors. More importantly, we are each a resource to help each other live wholesome, quality lives.

Pacific Northwest History

Treaty Tribes ceded the millions of acres of land that now comprise Washington State. The treaties enabled the construction of cities, the building of homes and businesses, and the establishment of the timber and agriculture industries, but they also reserved certain rights for the tribes, including fishing, hunting and gathering. Today, these rights are jeopardized by pollution and habitat destruction, and the tribes contend that these things constitute a violation of the treaties. Although litigation does sometimes occur as a result of these challenges, the tribes have chosen to work with their state co-managers and others to seek and implement collaborative solutions.

NWIFC photo archive

A Closer Look at the Role of the Tribes in Resource Management Today

The Northwest Indian Fisheries Commission

Tribal natural resource management programs and the Northwest Indian Fisheries Commission go hand in hand. The *U.S. v. Washington* (Boldt) Decision of 1974 resulted in the formal recognition of the Treaty Indian Tribes as co-managers of fishery resources with the State of Washington. Increased investment in tribal management infrastructures was needed to enable them to fill that role. In addition to increasing technical and management staff and enhancing facilities, the tribes created the Northwest Indian Fisheries Commission (NWIFC) to support them. The commission, based in Olympia with satellite offices in Mt. Vernon and Forks, supports the tribes in a variety of ways, ranging from biological data collection and fisheries planning to intergovernmental coordination and public relations.

While many challenges lie ahead, tribes say they will meet them with confidence because our efforts are based on a strong foundation of tribal commitment to protecting and enhancing the natural resources of this region. To learn more, visit the NWIFC website at www.nwifc.org and see Appendix I.

A Closer Look at the Challenges Faced by Pacific Salmon

The Four H's

Following the listing of certain species of Pacific Salmon under the Endangered Species Act, four H's were identified as priority areas for action—hatcheries, hydropower, harvest and habitat.

Hatcheries. In years gone by, some folks have been concerned about the effects of hatchery enhancement of fisheries on native stocks. A lot of work has been done to answer those concerns. One example is the Hatchery Reform Project, a systematic, science-driven examination of how hatcheries can help recover and conserve naturally spawning salmon populations and also support sustainable fisheries. Tribal and state co-managers have begun to implement more than 1,000 recommendations developed by an independent hatchery reform science panel to aid recovery of wild salmon through improved hatchery management practices. For additional information, visit: http://www.nwr.noaa.gov/Salmon-Harvest-Hatcheries

Cooperative Stewardship

One vehicle for salmon recovery is the *Shared Strategy for Puget Sound*. It was created in 1999, when more than 200 tribal, federal, state and local leaders met to discuss the wild salmon crisis and to identify common goals. The resulting vision was clear. They wanted healthy ecosystems to produce and support wild salmon at a level that would once again sustain commercial, recreational, ceremonial, and subsistence harvest.

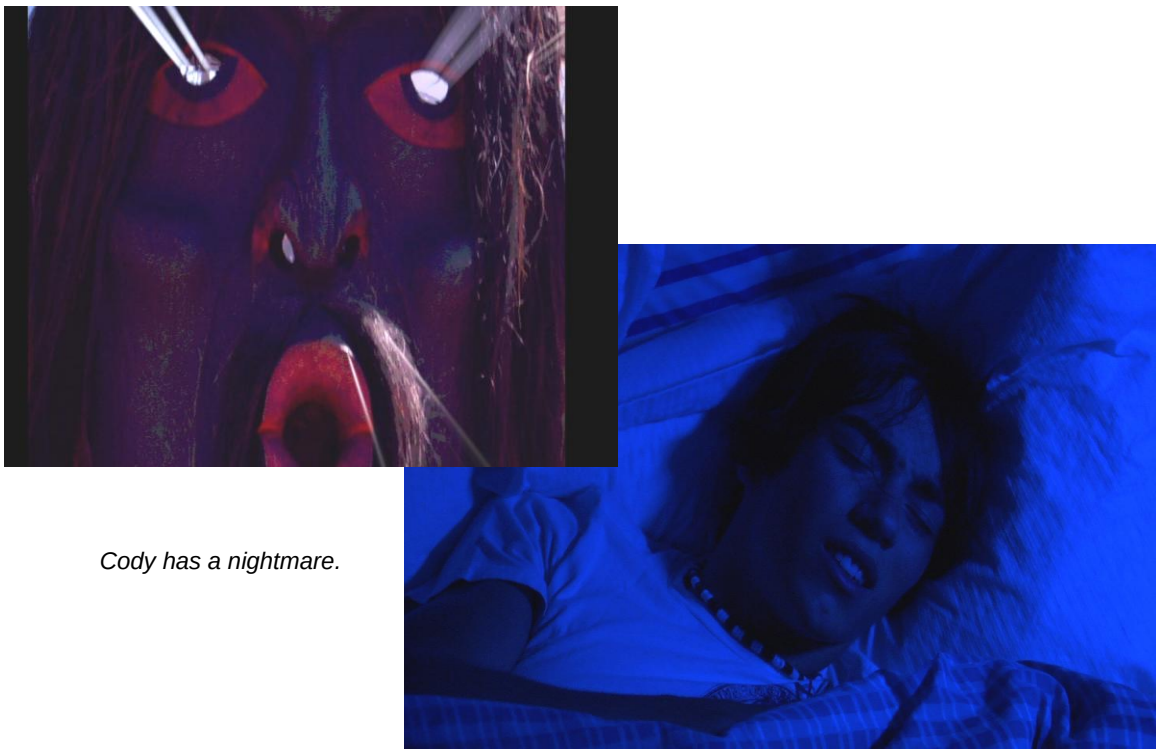
This collaborative effort links ongoing wild salmon recovery initiatives at the tribal, state, federal and local levels. In addition to establishing, organizing, and managing these links, the Strategy identifies necessary long- and short-term actions, coordinates funding, and proposes laws or policies to support wild salmon recovery. The National Marine Fisheries Service, the agency responsible for implementing the Endangered Species Act, has endorsed and participated in this process. The Shared Strategy delivered a draft recovery plan in 2005. For more information, visit http://www.sharedsalmonstrategy.org/

Hydropower. One of the most common sources of electricity in the Northwest is hydropower, a process in which dams are built across rivers to harness the massive power of moving water to turn turbines. The problem has been that dams across rivers generally block off the passageway adult salmon need to get to their spawning grounds and young salmon need to migrate out to sea. It has been a major issue, and solutions remain to be found, although a few dams have been removed and a few are slated for removal. The river most impacted by dams in Washington is the Columbia. Another is the Elwha. In both cases, dam removal or more effective bypass facilities would clear the way for major progress in salmon recovery. The following links provide more information:
http://soundwaves.usgs.gov/2005/02/research.html
http://www.irn.org/revival/decom/brochure/rrpt2.html

Harvest. The harvest of salmon has been a major cause of decline in the past, both in Washington waters and in the high seas. Extensive work has been done to remedy that situation, including the co-management work done by the State Department of Fisheries and the Treaty Indian Tribes. It is also a fact

that harvest has been cut back by 80-90 percent or more in Washington waters over the past 20 years. This has been achieved through effective co-management, but not without pain, or equitability. Habitat loss (briefly described below) has often gotten off "the hook," so to speak, as major polluters and developers have pointed a hypocritical finger of blame at harvesters. Washington tribes have always been fishing tribes, and tribes view fishing as a logical outcome of good management. The spiritual belief that salmon are a gift to help sustain people is one that runs thousands of years deep in the Northwest. For more information on this topic (as well as the other H's), visit the Northwest Indian Fisheries Commission website at www.nwifc.org.

Habitat. Habitat loss, resulting from a range of factors, from untreated-sewage ejection to urban sprawl, has proved to be the major cause of salmon decline. One of the most critical habitat-related issues is, of course, water quality and quantity. Water issues continue to be a focus of tribal and NWIFC activities. In western Washington, disputes over water for fish and water for growth are exacerbated by rapid population growth, land use change, and shifting climate patterns. Tribes are evaluating, planning for and working to maintain adequate water supplies for their fish and homelands, but it is an uphill battle. For more than three decades, the western Washington Tribes have pursued a number of administrative, cooperative, voluntary and inter-governmental approaches to define and establish the instream flows necessary to protect and restore salmon resources.



Cody has a nightmare.

A Closer Look at Habitat Issues

Forests

Many people recognize that forests provide certain essential benefits, ranging from building materials to oxygen. Many also realize that forests provide habitat critical to the survival of wildlife. What might not be so clear to some people is that the forest habitat is also critical to the survival of salmon and other fish and aquatic life. There are many reasons this is so, ranging from the healthy nutrients and cover that logs in the rivers provide, to the shade provided by the forest canopy in riparian areas—the areas immediately adjacent to rivers and streams.

Those who study the natural environment recognize the great significance of the ecosystem—the fragile structure and interconnected nature of all life. There is an inter-dependent connection between all habitats, including habitats of the forests and the rivers.

Forests of Washington State

Of the 42.6 million acres of land in Washington, about 51 percent, or 21.8 acres are classified as forest land, and there are estimates that three million of those acres are old growth. (By one common definition, old growth trees are those that have not been cut or burned over the past 150 years.)

Of the total forests in the state, 9 million acres are owned by the federal government, 4.7 million are owned by the timber industry, 3.2 million acres are owned by small forest land owners, 2.1 by the state, and 1.4 million acres are owned by tribes. The remaining acres are under miscellaneous ownership.

The State Department of Natural Resources, which directly manages 2.1 million acres of forest land, has jurisdiction over all state and private forest lands. The State Forest Practices Board (http://www.dnr.wa.gov/forestpractices/board/), which is chaired by the director of DNR (also known as the Commissioner of Public Lands), sets minimum standards for forest-related operations on state and private lands. Federal and tribal forests are managed by the federal and tribal governments.

Pollution & Other Problems

Wherever forests are removed, no matter how high up they might be in a given watershed, there is potentially a major impact on water quality and even the amount of water that reaches the rivers—that is, there is an impact on water retention from precipitation. Rain and melted snow that would normally be retained by spongy forest duff, standing trees and old logs can shoot down along the land so fast that floods result. An important filter is also lost, as stormwater runoff picks up the pollutants in its path and washes them directly into streams, rivers and marine environments.

In most Northwest watersheds, stormwater runoff is the biggest cause of pollution. It is known as “non-point source pollution,” because the pollutants come from many diffuse sources and are transported by rainfall or snowmelt moving over and through the ground. As the runoff moves, it picks up and carries away natural and human-made pollutants, finally depositing them into lakes, rivers, wetlands, coastal waters, and even our

underground sources of drinking water. Some of the major man-made sources of this pollution include:

- Excess fertilizers, herbicides, and insecticides from agricultural lands and residential areas.
- Oil, grease, and toxic chemicals from urban runoff and energy production.
- Sediment from improperly managed construction sites, crop and forest lands, and eroding stream banks.
- Salt from irrigation practices and acid drainage from abandoned mines.

There are all kinds of pollution.

- Bacteria and nutrients from livestock, pet wastes, and faulty septic systems.

In 1989, Northwest tribes renewed the tradition of dugout canoe journeys. Each year, hundreds of cedar canoes travel hundreds of miles—a gesture intended to restore faith in the traditional values of respect for ourselves and for the gifts of Nature.

The "Journey" has taken place every year since 1989. We ask you to join our celebration of life.

Finding Solutions: THERE IS HOPE

In addition to acknowledging that there are environmental challenges in the Northwest, it is critically important for people to know there are things that can be done to meet those challenges.

Over the years there have been some outstanding examples of win-win solutions to problems facing Northwest tribal governments and non-tribal governments and industries. Examples have ranged from the Timber-Fish-Wildlife/Forest and Fish Agreement, which helped resolve differences between the timber industry, state government and tribes, to the U.S.-Canada Salmon Interception Treaty, which helped bring resolution to fisheries challenges between the two countries.

There have also been win-win solutions in specific watersheds. A case in point dealt with a long-term environmental controversy between the dairy cattle industry and fisheries interests in the Snohomish. As the Tulalip Tribes and the Lower Skykomish River Habitat Conservation Group have talked, it has become clear that one potential solution to the tribes' and the farmers' challenges would be to construct one or more anaerobic digesters in the region to convert dairy waste into energy and into other beneficial by-products such as compost. Such a facility could be coupled with a number of complimentary businesses including a compost packaging facility and a greenhouse utilizing the byproducts from the biogas facility.

A Landmark Salmon Recovery Plan

The timber industry itself has stepped forward to encourage sustainable management through the Timber-Fish-Wildlife/Forests and Fish agreement. The "Forests & Fish Law" is an historic, science-based set of forest practices regulations that protect 60,000 miles of streams running through 9.3 million acres of state and private forestland. In 2006, the Forests & Fish Law was endorsed by the federal government, through a statewide Habitat Conservation Plan. As one of the largest and most comprehensive pieces of environmental legislation in the U.S., the law is designed to comply with both the federal Endangered Species Act and the Clean Water Act to protect Washington's native fish and aquatic species.

While collective action can yield powerful results, individual actions are equally important. What we do in relation to the environment affects our neighbors, including fish and wildlife. A good place to start is to find out what is happening in your own watershed.

Internet Resources

For Puget Sound, see "What's Happening in Your Area?" at http://www.sharedsalmonstrategy.org/watersheds.htm

For *Salmon Nation's* "How You Can Help the Watershed," visit http://www.4sos.org/howhelp/help.asp

To learn more about industrial waste, visit http://www.epa.gov/industrialwaste/

To learn more about oil spills, visit http://www.epa.gov/oilspill/

To learn more about impacts of population expansion and urban sprawl, visit

- http://www.cosmosmith.com/human_population_crisis.htm
- http://www.1000friends.org/

To learn more about the impacts of agriculture, visit http://www.ers.usda.gov/publications/arei/ah722/arei2_3/arei2_3waterqimpacts.pdf

To learn more about the need for good forest management, visit

- http://water.usgs.gov/wid/html/wa.html
- http://www.na.fs.fed.us/spfo/pubs/n_resource/riparianforests/index.htm

To learn more about the Puget Sound Partnership, see http://www.pugetsoundpartnership.org

To learn more about non-point pollution/stormwater runoff, visit

- U. S. Environmental Protection Agency website at http://www.epa.gov/nps
- http://www.protectingwater.com/
- http://www.ecy.wa.gov/pubs/wqr93010.pdf

Science-related Lesson Plans

You can find data for science-related lesson plans at http://wa.water.usgs.gov/projects/pugt/

Eight Things You Can Do to Prevent Non-Point Pollution
http://www.epa.gov/owow/nps/whatudo.html

1. Keep litter, pet wastes and even leaves, and debris out of street gutters and storm drains—these outlets drain directly to lakes, streams, rivers, and wetlands.

2. Apply lawn and garden chemicals sparingly, if at all, and always according to directions.

3. Dispose of used oil, antifreeze, paints, and other household chemicals properly, not on the ground or in storm sewers or drains. If your community does not already have a program for collecting household hazardous wastes, ask your local government to establish one.

4. Change oil, brake fluid, grease, and antifreeze at centers that recycle these wastes, or bring them to a safe disposal facility. If any of these products ever spill, clean them up. Do not hose them into the street where they can eventually reach local streams and lakes.

5. Control soil erosion on your property by planting ground cover and stabilizing erosion-prone areas. Storm gardens, designed to help prevent polluted runoff, are another great idea. For examples, see http://www.pacificeducationinstitute.org/learning/pdf/Rain%20Garden%20and%20LID%20SCP%20Report.pdf

6. Encourage local government officials to develop construction erosion/sediment control ordinances in your community.

7. Have your septic system inspected and pumped, at a minimum, every 3-5 years so that it operates properly. Encourage others to do the same.

8. Purchase household detergents and cleaners that are low or non-phosphorous to reduce the amount of nutrients discharged into our lakes, streams and coastal waters.

Internet Resources for Global Climate Change

Visit the following websites for information and activities on global climate change:

http://www.ecy.wa.gov/climatechange/2008cat_overview.htm

http://www.pewclimate.org/global-warming-basics/kidspage.cfm

http://earth911.org/

Section IV: Additional Learning Activities and Materials

After viewing and discussing* Shadow of the Salmon*, you and your students may wish to continue exploring the issues raised in the film. The following materials offer suggestions for further inquiry. "Be a Doer, not a Worrier," can be presented to students as you begin working with* Shadow of the Salmon. *This is followed by a six-step lesson plan.

A Special Message to Students: *Be a Doer, not a Worrier*

Well, here you are. You're in Middle School and you're quickly becoming an adult.

At this great time in your life, people might begin to ask you what you want to be when you are an adult. It's a good question, because having a career plan can help you focus on your opportunities and possibilities, and with focus comes progress. As an old tribal saying goes, living life without a goal can be like drifting in a canoe without a paddle.

You might live in a rush-rush world, filled with computers and cell phones, flat screen TV's and video games. It's a world where forest areas and other natural areas are being replaced by buildings and houses, where freeways are getting more crowded all the time, and where many species of animals and plants are disappearing from the Earth.

Many people call this "growth" and some find it exciting. It has others worried: There are poisons in our rivers, lakes and marine waters, ranging from pesticides to human waste. We are over-populating our cities and countryside. Almost all scientists agree that global warming or climate change do exist.

Some people aren't really paying attention to the problems that exist in the environment, and others might even laugh at those who are concerned. From the traditional tribal perspective, such views result from disrespect. It is not wise to disrespect our own Mother Earth, because it is the only Earth we have.

So, where do you fit in? Are you concerned about the environmental conditions that result in more and more species of wildlife going extinct each year? Are you concerned about poisons in the environment, climate change or over population?

If you are, that's fine. There is plenty of evidence to support your concern. It's even okay to be worried about such things. After all, this is your world, too. You rely on it for everything you need to survive. But our advice to you is to focus that concern on finding and implementing solutions. Too many people fail to be positive-minded in their response. Some "stick their heads in the sand," so to speak, and try to ignore the situation. But, as a wise man once said, worrying about things does not make a better tomorrow; it only ruins today.

You have a lot at stake, and you must be part of the solution. Imagine yourself in the canoe of life. It's time for you to grab a paddle. When you are faced with problems in life, try to think of them as opportunities for you to help make a difference.

It is a fact that a species of plant, bird or animal goes extinct in the world every 20 minutes, never to be seen again. Will it do any good for you to worry about it? No, it won't. But if you think of this as an opportunity for you to do something to change this situation, *you* can make a difference. *You* can help find solutions. *You* can help prevent some species somewhere from disappearing. Figuratively speaking, this does give you a direction to paddle in the "canoe of life."

It's a big world, so where can you dip your paddle in and begin to make a difference? Believe it or not, you have already started. You started when you came to school today. One of the greatest things you can achieve right now is an education. Understanding something is a very big step toward dealing with it, and in the days to come, you and your teacher will work toward increasing your understanding.

Getting a Jump Start on Stewardship: Six Steps for Teachers & Students

The goals of *Shadow of the Salmon* are to inspire tribal/non-tribal team spirit in environmental education, protection, and restoration, and to help students understand indigenous history, culture and management programs as they learn to tell their own story about their connection with Nature. The following ten steps outline a possible lesson plan for teachers. It begins with viewing the film, *Shadow of the Salmon*, and then suggests a variety of student activities designed to facilitate student involvement in natural resource stewardship.

1. Watch the video, *Shadow of the Salmon*—a video featuring a teenage Native-American who meets his family in the Pacific Northwest and learns about salmon population decline, the effects of environmental challenges such as climate change and oil spills, and the answers that can come through the oral history of the tribes.

2. Study current events: "So, what's the scoop in your region?" Research the newspapers in your area, watching for headlines about environmental issues (or the internet). Bring these to school, post them on the board, and discuss them in class. Then, it's time to have a class discussion. Suggested questions: How important is each of these issues? Why? Are any more important than others? Why? Do any of them affect you more than others? How? Divide students into groups to discuss pros and cons of environmental solutions described in recent articles. Afterwards have each group present its thoughts to the class. As a class, discuss the possible ways students might be able to help find or implement solutions.

3. Broaden students' understanding of their environment and the way they connect with it. Suggestions: Bring tribal and non-tribal experts into the classroom to

provide general background about the environmental challenges in your area, and to talk about the meaning of sustainability. (While your experts are there, ask them what they think students could do to be helpful with the effort to protect and restore the environment, *e.g.* fish and wildlife habitat.)

4. Take a field trip to see a salmon run or a salmon habitat restoration project. Contact your nearest tribe and/or your area's Regional Fisheries Enhancement Group (RFEG) for help in coordinating your trip. The central website for RFEG's, coordinated by the Washington Fish and Wildlife Department, is http://wdfw.wa.gov/volunter/index.htm. You can also call the RFEG Volunteer Services Coordinator at (360) 902-2252 or email volunteers@dfw.wa.gov. You can also visit a fish hatchery or a State or National Park. Or you can even go on a nature hike on your own school grounds! That's right. There may be elements of nature right outside that could surprise you, and it can be a lot of fun. Encourage photos to be taken of the trips, etc. and display them in the classroom. Dedicate a segment of the classroom as the outdoor education section, and use it to encourage discussion about outdoor experiences and precious natural resources regularly. Have a class discussion about what the students saw in their outdoor excursions. What wildlife did they see? Conduct a Schoolyard Report Card.

5. Plan an Action Project. Have a classroom discussion about the issues you have identified, consider the words of the experts who have spoken to you, and develop consensus about a focus project in a particular area. Maybe it's tree planting in a riparian area, picking up litter, removing invasive plants or adopting a stream to reintroduce young salmon. Working in groups, students will develop possible solutions to address one of the issues identified in the newspaper search.

Playground Activity

This is a game we'll call Shutter Snap:

Pair up into two-person teams and go outside. One team mate is a guide/photographer and the other is a "camera." The camera closes his/her eyes and the guide walks the camera to a place on the school grounds where some element of nature is impressive, possibly a tall tree, a bird's nest or a flowery bush (hopefully a native plant). The guide gently points the camera's closed eyes at the chosen scene, and with a gentle touch to the camera's ear lope and a "click" sound, the camera opens his/her eyes as the guide counts to 10 and then clicks again, and the camera's eyes close again. The guide leads the camera back into the classroom, where the camera draws what he/she saw. The drawings are collected, shuffled and the guide/camera teams one-by-one try to describe what was seen. The drawings are labeled with their Latin/technical name and put on display under the title, "Photos of our Outdoor Playground."

This activity is included here at the suggestion of Tom Murdoch of the Adopt-A-Stream Foundation (http://www.streamkeeper.org/).

6. Government/Community Education: Students determine the best audience, such as a tribal council, county council, other government agency, foundation or civic organization that is a stakeholder/decision maker in what's at risk, and present to them their design or project idea in order to gain support.

Appendix I

A Tribal History of Natural Resource Management

This appendix contains an overview of tribal history, specifically as it relates to natural resource stewardship. At the end of the reading, you'll also find suggestions for exploring this history in the classroom. We recommend that you contact the tribes in your area to gain greater insight into this subject.

Introduction

In the Pacific Northwest, Native people lived, worked and enjoyed life for thousands of years before non-Indians came to the region. Indeed, Indians have respected and cared for the natural resources of the Pacific Northwest since the great Ice Age. Through the centuries, they shaped their existence around salmon and other natural resources provided by the Creator to sustain them. The meat kept them healthy, as did the spiritual and cultural strength they derived from these resources. Tribal customs and ceremonies have always reflected harmony with Nature, kinship with its elements, and deeply felt gratitude for the gifts provided by Mother Earth.

Thus, for thousands of years, the tribes have practiced conservation. They have provided for the escapement of fish to the spawning grounds prior to commencing the harvest. Long before non-Indians ever set foot on this land, enhancement was practiced by tribes to restock streams affected by drought and other natural causes. Indian people have always known that all things are connected—the river with the land, the fish with the fisherman, and so on. In 1854, Chief Sealth (Seattle) expressed belief in these things as recorded in the *Seattle Sunday Star:*

"Every part of this country is sacred to my people. Every hillside, every valley, every plain and grove has been hallowed by some fond memory or some sad experience of my tribe…the very dust under your feet responds more lovingly to our footsteps than to yours, because it is the ashes of our ancestors, and our bare feet are conscious of the sympathetic touch, for the soil is rich with the life of our kindred."

The Tribes of the Northwest Coast

The Northwest Coast Indians were considered rich compared to the other Indian nations. They were considered rich because they had both an abundance of food and sturdy shelter. As with most tribes, the women did chores each day. This included weaving baskets and mats, collecting berries, making clothing, and cleaning house. The men's day consisted of hunting and fishing. The Northwest Coast Indians built canoes from cedar trees. The tribe split trees in two, which was perfect for making a canoe. The canoes were 50 feet long and could hold up to 20 warriors and 10,000 pounds of fish.

The Northwest Coast Indians did not live in teepees like some other tribes, but built longhouses out of wide cedar planks. These longhouses could be very large and if it was built by the tribe, the chief was in charge of assigning who lived in each longhouse. If it was built by an individual, he and his family lived in that longhouse. However, if the owner of the house died, it was often burned to the ground for fear of the owner's spirit haunting the family if they remained in the house.

To read more, visit

http://www.indians.org/articles/northwest-coast-indians.html

NWIFC photo archive

The Impact of Euro-American Settlement

When explorers and settlers came to the Pacific Northwest, they found a land rich with forests and other indigenous vegetation, clean waters, fish, wildlife and clean air. There were signs everywhere that the civilizations that had long existed here had strong stewardship ethics and an inherent spiritual kinship with the land. The Pacific Northwest had an abundance of salmon. Every river system, even those flowing from the deep interior, supported incredible runs of salmon. It was a gift that deserved reverence and respect. But the westward expansion of the United States was to take precedence. In the 1850s, the United States entered into treaties with many Indian tribes as part of the settlement of the West. In the treaties negotiated by Territorial Governor Isaac Stevens, the Indians traded their land interest for the exclusive use of the lands within reservations, the right of continued fishing, and other guarantees.

Through the treaties, the tribes gave up most of their land, but also reserved certain rights to protect their way of life:

> "The right of taking fish and usual and accustomed grounds and stations is further secured to said Indians, in common with all citizens of the United States; and of erecting temporary houses for the purposes of curing; together with the privilege of hunting on open and unclaimed lands. Provided, however, that they shall not take shell-fish from any beds staked or cultivated by citizens." (Treaty of Point No Point, January 26, 1855)

The promises of the treaties were quickly broken in the decades that followed, as the tribes were systematically denied their treaty-protected rights by the State of Washington. The struggle to obtain recognition of those rights climaxed in the "Fish Wars" of the late 1960s and early 1970s, when tribal members were arrested and jailed for fishing in defiance of state law.

Chief Leschi

Chief Leschi of the Nisqually was a man of peace until Isaac Stevens, governor of the Washington Territory, attempted to force his tribe onto a small piece of land away from its sacred Nisqually River in 1854. The reservation designated for the Tribe was a rocky piece of high ground cut off from the river that provided the mainstay of the Nisqually livelihood, salmon. This initiated what has been called the Puget Sound War of 1855-56 between the Tribe and the territory. In 1858, Chief Leschi was wrongly accused of murder and executed. The tribes thus lost a great leader, whose name is now memorialized in the names of streets and schools. In 2004, the Washington State Legislature asked the Washington State Supreme Court to vacate Chief Leschi's conviction and de-publish the unjust record of his trumped up crime. Later that year, an Historical Court of Justice headed by Chief Justice Gerry Alexander exonerated Leschi, 146 years after his execution.

To learn more about Chief Leschi, see the Nisqually Tribe's website at http://www.nisqually-nsn.gov/.

Treaty-protected rights had largely been forgotten by non-Indians, but never by the tribes. Federal and state governments allowed the urbanization and intensive settlement of the area, the rapid development of dams for electric power, unbridled logging and irrigation, and the pollution of watersheds, which reduced the quality and amount of accessible spawning grounds and rearing habitat for the treaty-protected fishery resources as well as the habitat needed by all fish and wildlife.


NWIFC photo archive

Governor Stevens

The tribes protested, but still no one listened. So it was time to go to court. For months, attorneys and managers went through the grueling task of preparing their cases, which came before Judge George Boldt, a highly conservative judge whose reputation was less than promising to the tribes. But Judge Boldt distinguished himself in this case, proving the capacity to listen to the tribes and ultimately issuing the landmark *U.S. v. Washington* (Boldt) Decision of 1974. The decision was one heard by state and tribal officials all across the country. It reaffirmed treaty Indian fishing and co-management rights, and called for the tribes to receive half of the harvestable resource.

In the years following the ruling, the tribes built their infrastructure to accommodate expanding natural resource management responsibilities, and they created the Northwest Indian Fisheries Commission (NWIFC) to assist them in conducting orderly and biologically sound fisheries. More recent federal court rulings upholding treaty-reserved shellfish harvest rights have further expanded the role and responsibilities of the tribes as natural resource managers. Those rulings, combined with the interconnectedness of all natural resources, mean that tribal participation is today necessary in nearly all aspects of natural resource management in the region.

Northwest Indian Fisheries Commission Constitution

The tribal commitment to wise natural resource management is clearly evident in the preamble to the Northwest Indian Fisheries Commission Constitution:

"We, the Indians of the Pacific Northwest, recognize that our fisheries are a basic and important natural resource and of vital concern to the Indians of this state, and that the conservation of this natural resource is dependent upon effective and progressive management. We further believe that by unity of action, we can best accomplish these things, not only for the benefit of our own people but for all of the people of the Pacific Northwest."

In the decade following the 1974 ruling, however, the state continued to resist the recognition of treaty Indian fishing rights and instead tried and tried again to overturn the Boldt Decision. Slade Gorton, State Attorney General from 1961-1981, led the charge—unsuccessfully. The failure of these efforts did not deter the state, and the state and the tribes consistently fought each other in court until 1984.

Because the state and tribes could not seem to work together, the court took over management of the fishery resource by default. Almost every fishery management decision was made by the court, with the state and tribal biologists arguing before a federal magistrate every step of the way. It was wasteful, costly and time-consuming. It slowly became obvious that the job of managing fish must be done cooperatively, if it is to be done at all. The only alternative was to leave management in the hands of the courts…some said until the last salmon is harvested.

An Era of Cooperation

In 1984, a new idea surfaced, and an era of cooperation was established. Thanks to the able leadership of a few visionaries in state and tribal government, and, in some instances, the timber industry and environmental organizations, a new path was cleared for many collaborative efforts. Such processes as the Timber-Fish-Wildlife (Forests and Fish) Agreement and the Pacific Salmon Treaty were developed.

The progress in state/tribal government-to-government relations advanced considerably when Booth Gardner served as Governor, 1985-2002. As he prepared to leave office, tribes honored him for his progressive and forthright approach to state/tribal relations, and he told tribal officials that the most rewarding part of his administration had been the progress made in that regard. Governor Gardner's administration started in concert with the era of cooperation, and was highlighted in the state's centennial year of 1989, when he and the chairs or delegates of nearly every tribe in the state officially signed the Centennial Accord:

http://www.goia.wa.gov/Government-to-Government/Data/CentennialAccord.htm.

It marked the contemporary acknowledgement of tribal sovereignty by the state and provided a framework by which government-to-government relations could be conducted. Every governor since Gardner has embraced the Centennial Accord, which is highlighted by annual sessions intended to further improve state/tribal relations.

Today, tribal/state litigation over fishery issues is the exception, not the rule. Most importantly, despite common opinion, most salmon runs in western Washington remain in generally stable condition, given available habitat. Habitat is truly the key factor. With human population in coastal states continuing to expand, river habitats have been under heavy pressure, clean water is becoming more of a rarity, and marine waters have been impacted by a variety of toxins as well as the horrid effects of de-oxygenation. The overall volumes of returning salmon stocks have consistently diminished, even though harvest opportunities over the past quarter century have been a fraction of what they once were.

The listing of Puget Sound Chinook, Lake Ozette sockeye and Hood Canal summer chum as "threatened" under the federal Endangered Species Act (ESA) made the management of fisheries a challenging task for tribal and non-tribal natural resource managers. Their ongoing task is to construct fisheries that allow for harvest of healthy salmon stocks,

while minimizing impacts on weak salmon runs, and to operate hatcheries in a manner that protects wild salmon.

The Shared Strategy for Puget Sound, one vehicle for salmon recovery in western Washington, was created in 1999 when more than 200 tribal, federal, state and local leaders met to discuss the wild salmon crisis. They identified as their common goals the return of healthy ecosystems to produce and support wild salmon at a level that will once again sustain commercial, ceremonial and subsistence harvest. Over time, there have been marked successes. For example, most watersheds submitted chapters for a regional recovery plan, and the National Marine Fisheries Service—the federal agency responsible for implementing the Endangered Species Act—endorsed the plan.

Meanwhile, many other local and regional efforts contributing to wild salmon recovery have also continued. One example is the Hatchery Reform Project, a systematic, science-driven examination of how hatcheries can help recover and conserve naturally spawning salmon populations and support sustainable fisheries. Tribal and state co-managers also developed a plan for federal legislation requiring the mass marking of all fish produced from federally-funded hatcheries. Mass marking, in which hatchery-raised fish are fin-clipped for identification, enables fishermen to selectively harvest only hatchery salmon, while releasing unmarked wild salmon.

The Challenges Ahead

Disputes continue over water. At the center of these disputes is the need to retain water for fish and wildlife (instream) and the growing demand for water to supply rapidly expanding human populations (out-of-stream). This issue is exacerbated by changes in land use and shifting climate patterns. Tribes are evaluating, planning for and working to maintain adequate water supplies for their fish and homelands. Some tribes joined environmental organizations in suing the state over HB 1338, the state's 2003 municipal water bill, which seeks to provide water for expanding populations, to the detriment of fish and wildlife. For more then three decades, the western Washington Tribes have pursued a number of administrative, cooperative, voluntary and inter-governmental approaches to define and establish the instream flows necessary to protect and restore salmon resources. That quest continues.

Cody says goodbye, but knows there are many challenges ahead.

When Christine Gregoire was elected governor in 2004, the progressive status of state/tribal relations was acknowledged in many ways. One was her appointment of Northwest Indian Fisheries Commission Chairman Billy Frank, Jr. to co-chair the effort to establish a new Puget Sound Partnership. Other co-chairs included former director of

the United States Environmental Protection Agency William Ruckelshaus and State Department of Ecology Director Jay Manning. In the 2007 session of the state legislature, the effort resulted in a new state agency, dedicated to the clean up of Puget Sound by the year 2020. Under Governor Gregoire's leadership, progress was also made in the effort to protect the ocean environment through the Ocean Policy Work Group, a government-to-government agreement with ocean tribes and a Washington-Oregon-California pact to coordinate the response to global warming. (For more information about the Puget Sound Partnership, see www.psp.wa.gov.

Such efforts, while not perfect, do send promising signals that the state/tribal relationship can continue to improve, although issues such as the ongoing contention over water resources, combined with ongoing population expansion and the ominous status of global warming, could sidetrack such progress. Clearly it will be critical to stay focused on state/tribal team spirit so the benefits of cooperative efforts can continue to be realized.

Map of Treaty Tribes in western Washington (www.nwifc.wa.gov/tribes/index.asp)

Internet Resources

Following are links to the five treaties in western Washington:

- Treaty of Medicine Creek
- Treaty of Neah Bay
- Treaty of Olympia
- Treaty of Point Elliott
- Treaty of Point No Point

Web Links for Tribes (contact information, history, description of programs, etc.)

Hoh Indian Tribe
Jamestown S'Klallam Tribe
Lower Elwha Klallam Tribe
Lummi Indian Tribe
Makah Indian Tribe
Muckleshoot Tribe
Nisqually Indian Tribe
Nooksack Indian Tribe
Port Gamble S'Klallam
Puyallup Tribe
Quileute Indian Tribe
Quinault Nation
Sauk-Suiattle Tribe
Skokomish Tribe
Squaxin Island Tribe
Stillaguamish Tribe
Suquamish Tribe
Swinomish Tribe
Tulalip Tribe
Upper Skagit Tribe

Activities for the Classroom

Contact Local Tribes. You are encouraged to establish special relationships with tribes in your area, e.g., with the natural resource managers and tribal education coordinators. Consider inviting tribal speakers for classrooms and assemblies.

Map Activity. On the map provided, have students find the locations of each of the Pacific Northwest Tribes. Ask students to:

- Compare the map with an atlas of the region and locate cities, state boundaries, and so on.
- Have students identify their neighbors—including neighboring tribes—and discuss their ideas for "building bridges" of understanding and cooperation.

Other maps are available at:
http://content.lib.washington.edu/aipnw/maps.html

Research and Discussion of Native American History. Work with students to explore in greater depth the social, political, cultural, and environmental challenges facing Northwest tribes by assigning additional reading on the history of the tribes and their encounters with non-Indian settlers and governments. Conduct classroom discussions to

allow students to present their findings and articulate their opinions on the issues they discover. Also, ask students to discuss how relations can improve and what can be done to ensure that these efforts are sustainable and supportive of generations to come.

Questions to investigate include:

- Who were the Native Americans living in the Northwest prior to the arrival of Euro-American settlers? What was life like for them?

- When did Euro-American explorers and settlers begin to arrive in North America? In the Pacific Northwest? What appear to be their reasons for coming here? (Are the reasons consistent over time or do they change?)

- How did the arrival of non-Indian people impact the Native Americans living in the Northwest?

- What are some of the reasons Indians and non-Indians agreed to make treaties? What were the effects of these treaties? Are they still valid? What does the U.S. Constitution say about them?

Create an Exhibit. Prepare an exhibit showing the location of reservations and ceded areas, as well as the location and status of salmon runs important to you.

Make a Video. Re-enact the Leschi trial or a treaty-signing for a video production; or create a story of your own, like *Shadow of the Salmon*.

Write an Opinion Letter. Encourage students to write a letter to the editor, the Governor, and/or your local legislator indicating their feelings about state/tribal collaboration in natural resource management.

Conduct a Survey. Have students conduct a public opinion survey or focus group concerning some aspect of salmon (or other resource) management. Then, have students write a report on this topic.

Take the Unity Accord Pledge. Join with people across the country and beyond in taking the Unity Accord Pledge. Developed at the 2008 Salmon Homecoming Forum on September 11, the pledge helps unite all people in stewardship. For details, including a copy of the Unity Accord itself, see www.salmonhomecoming.org.

Appendix II

Outdoor Education: State and Tribal Cooperation

There are many reasons to use *Shadow of the Salmon*. For one thing, it draws upon concepts and programs that are already working in our schools and communities as well as those that have great potential for providing students healthy new insights into the status of the environmental situation and, more importantly, some of the positive things they can do to be good stewards. A high school science teacher recently asked his students to list the messages they hear most often about the environment. They offered a few positive statements about the beauty of Nature, but the dominant themes were about fear, death and loss. Some actual responses included:

- *You will see the Earth reach its end.*
- *The environment will die.*

Few of these students had ever been in a real forest; seen a bear, a wolf or an elk; planted a tree or caught a salmon. When speakers would come to their classes and talk about the dire condition of the environment, their eyes would glaze over and their minds would close. Students have been pulverized by such fears, and heaping more upon them does more harm than good. While it is important for them to understand that there are challenges, it is vastly more important for them to connect with the realization that they can do something about it. A few might get that point through classroom presentations and readings. Far more will "get it" by seeing nature for themselves and by having an opportunity to do "hands on" work with fish, wildlife and habitat.

Shadow of the Salmon wants to share ideas and opportunities to help achieve that by encouraging collaboration between state and tribal co-managers. One way to achieve that is to share experiences of success. The following are examples of successful environmental education programs.

The Hood Canal School District's Riparian Enhancement Class. Based in Shelton, Washington, this program is doing exemplary field work based on the premise that the value of getting students out of the classroom and into nature cannot be understated. In a Riparian Enhancement Class, students do both in-class and field monitoring and habitat enhancement to educate and interest students in environmental preservation through hands-on activities. To assess the long-term impact of these experiences, the district also attempts to track student involvement and continuation in environmental education activities throughout the high school years. An added benefit is much needed assistance in tracking and monitoring the activities of selected fish, wildlife, plant and insect species, restoration/enhancement, removal of invasive species, and pre-career awareness and orientation that fosters environmental knowledge. The students are learning by doing.

Bringing Outdoor and Occupational Technologies (BOOTS). Also located at Hood Canal, this program uses the experiential education model of getting students out into wilderness settings. The BOOTS program has resulted in increased attendance and grade-point

averages, and decreased behavior problems. BOOTS also collaborates with families to reduce barriers to learning so students come to school ready to learn. Being in a wilderness setting and exposing students to experiential learning opportunities that involve adventurous educational activities has its challenges, such as the need for increased safety measures. Among the many strengths the experience helps develop are the ability to make choices, the willingness to change, and increased trust. Moreover, the experiences teach students to deal with their fears, rather than hiding from them, in part by interacting with the group in a wholesome and supportive environment.

The Hood Canal Salmon Enhancement Group. Based in Belfair, Washington, the Group has developed a program based on the interconnection of salmon with the various subjects taught in the classroom. The effort introduced AnREADomous, an integrated thematic unit reading program that became a catalyst to align science, math and other related topics. The overall objective of AnREADomous was to get students involved in a subject of local interest, meet state curriculum standards, and utilize exciting and motivating learning approaches. AnREADomous aligned with the state-wide program called *Salmon in the Classroom* and involved the entire student body in creating a 3-D topographic map that charts a 3,000 mile journey of the salmon from Hood Canal to the Bering Sea. Students do research to assure they accurately depict environmental features that salmon encounter from birth in their home river, to their ocean journey and back again. See http://www.hcseg.org for more information.

Tribes throughout the region have made various efforts to support off-reservation environmental education, as well as within their own citizenry. The AnReadomous/Salmon in the Classroom project offered such an opportunity when the Port Gamble S'Klallam tribe's canoe club helped provide cultural continuity by sharing their oral history, songs, and dances. The tribe's participation in this teaching and learning activity promoted better understanding and greater awareness about tribal culture and the role tribes play in protecting the environment.

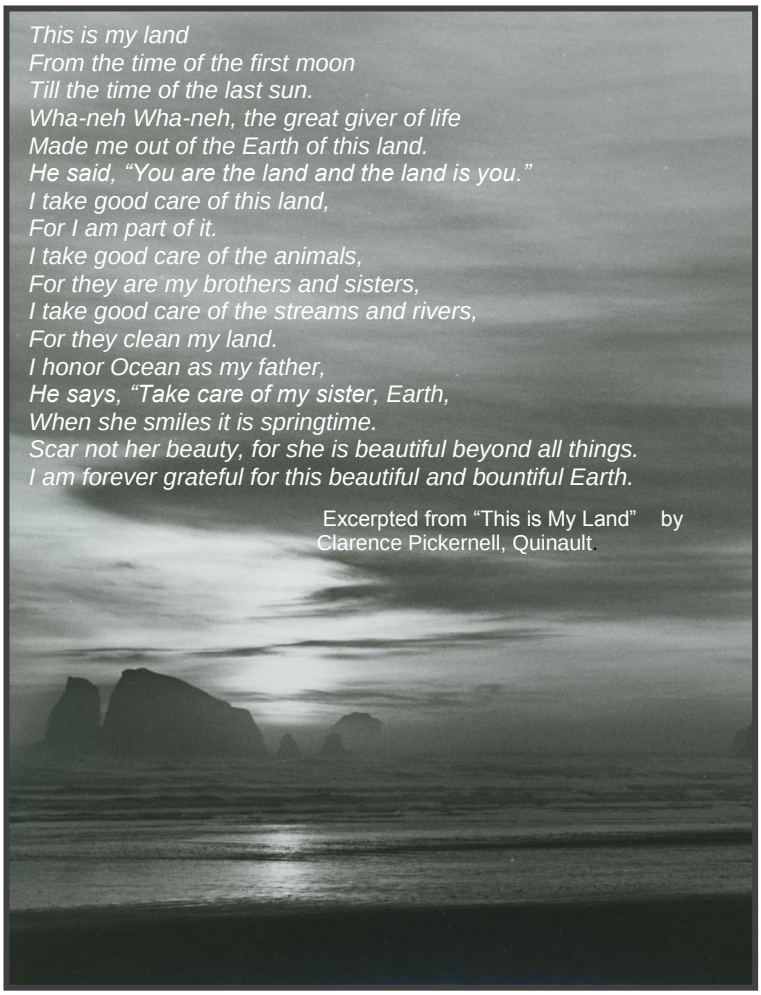
The Evergreen State College's Enduring Legacies Native Cases Project. This aims to develop teaching resources and culturally relevant curriculum in the form of case studies on key issues in Indian country [http://www.evergreen.edu/tribal/cases/workshop.htm]. *Shadow of the Salmon* embraces the approach of teaching and writing cases from a Native point of view on issues important to contemporary Native communities. Enduring Legacies' approach is interdisciplinary, with an emphasis on pedagogical strategies for using cases with collaborative learning in both face-to-face and online courses. The workshop welcomes faculty from a variety of disciplines and institutions as well as practitioners in Tribal and other organizations that might benefit from learning more about cases as an educational approach. There are three cases dealing with environmental issues, two of which pertain directly to NWIFC members and one addressing the need to teach tribal history in our public schools. See:

http://www.evergreen.edu/tribal/cases/caseSubject.asp?s=6

Other cases:

http://www.american.edu/TED/lummi.htm
http://www.american.edu/TED/salmon2.htm
http://www.american.edu/TED/alaskasalmon.htm
http://www.american.edu/TED/exxon.htm
http://www.american.edu/TED/mussel2.htm

These and other educational programs present a full range of teaching and learning opportunities that emphasize core traditional values and contemporary knowledge that Native and non-Native students can live by. These are the underlying goals of *Shadow of the Salmon*. Native children and non-Native children need to experience the best that we have to offer in terms of environmental education, in and out of the classroom environment.



Appendix III

The Moon's Prayer and an Exercise in Being You

Every time a full moon rises in the eastern sky, there is an image that can be used as a reminder of the harmonies of life. It is the basis of some tribal creation stories. It is the Indian in the Moon.

For years, many children have known the image formed by the craters, mountains and shadows of the moon as the "man in the moon." It is a fun thing to gaze at and ponder, as people across the globe have done for thousands of years. But to many American Indians, the image takes the form of a tribal member sitting on the ground, bent over, as if just finishing a prayer.

Jewell Praying Wolf James of the Lummi Indian Nation has developed an educational program based on this image. He uses the image to help the children he teaches remember the basic harmonies of life, and he hopes that every time they see it—on clear nights it is visible every month all across the globe—they will be reminded of the importance of the seven harmonies with the planet that sustains us.

Class Activity #1: As a homework assignment, ask students to look at the full moon rising to see if they can see the Indian in the Moon. Have students draw it or photograph it for display in class, and on it write a creative thought inspired by the seven harmonies.

Idea: Have students select one of the harmonies and write/tell a story about a personal experience they have had in which this harmony applies to them or someone they know. Alternatively, they could choose to make up their own story about the moon.

The Seven Harmonies

1. Mental
2. Physical
3. Social
4. Environmental
5. Spiritual
6. Space
7. Time

Class Discussion Questions:

- What does the story about the "Indian in the Moon" tell you about tribal stories and legends?
- How do you think this image can benefit people today?
- What do the seven harmonies mean to you?

Resource: Access the Emmy Award-Winning video, "Moon's Prayer, Wisdom of The Elders," available through the Northwest Indian Fisheries Commission, your educational service district, or your school library. This full hour film provides an insight into tribal perspectives of the environment. From the opening scene of elders speaking about the environment in a longhouse to segments about environmental experiences of various tribes in western Washington, this video provides candid stories that serve as powerful experiences, all based on the seven life harmonies.

Class Activity #2: Have students create their own life stories.

Instructions for students: Now it's time for you to apply these lessons of harmony to your own life story. It is a fact that your life is as important as anyone else's. You breathe the same air and drink the same water. The same Earth stands below you and the same sky up above. Share your experiences with your classmates—tell the story of your life to date.

Concept: Using photos you clip from newspapers and magazines, print from the internet, or borrow from a photo album, portray your life story on a large piece of construction paper or cardboard.

Supplies needed: Newspapers, magazines, the internet; scissors and construction paper; tape or glue. Your photo or drawing of the moon (reduced to fit).

Place your "Indian in The Moon" art at the top of your paper or cardboard, and below it list these titles in whatever positions you wish: My birth, my pre-school years, my parents and other relatives, my grade-school years and today. You can also draw in a basic sketch of your watershed, e.g., where the nearest river comes from and where it goes. Now the fun begins. Use your cutout art to depict things, experiences, etc., that remind you of that particular part of your life. Maybe you want to portray your pet or your house, landmarks to describe where you have lived or some of your favorite toys. Do your best to make this "life chart" as meaningful to you as possible—and all of it has existed under that same moon.

One by one, your teacher will ask you and your fellow students to stand before the class and describe what you have placed on your life chart. Please don't be shy. This is your life and it has great significance.

Alternatives: If you'd like, you can shoot your own photographs to depict your life, and secure those to your poster. Or you could produce a short video in place of a poster. Remember, you're telling your story, so be sure to include those people or things that are most important to you. Be creative. Have fun!