

Workshop 1 – Mtg Notes Attachments.pdf

Date of Document: Varies

Requirements of Senate Bill 2063

Advisory Role to DPR

The Task Force is established within DPR "for the purpose of assisting the department in developing a California Indian Cultural Center and Museum."

The Task Force is to "advise and make recommendations to the Department regarding the development of the cultural center."

Duties of the Task Force

The duties and responsibilities of the Task Force include but are not limited to:

- Make recommendations on the potential siting of the cultural center by March 2004 (no later than one year after the TF is convened).
- Advise and make recommendations on the cultural concepts and designs of the cultural center.
- Establish and maintain communication between tribes, museums, and local, state, and federal agencies.
- Request and utilize the advice and services of the tribes, museums, and local, state, and federal agencies as needed to carry out the objectives of SB 2063.
- Develop and recommend a governing structure for the ongoing operation of the cultural center.
- Prepare and submit to the Legislature an annual report detailing the Task Force's activities and progress towards establishing the cultural center.

The Executive Secretary of the Task Force (DPR Director or designee) coordinates work product and assistance [to the Task Force] with the department.

Direction

Every effort shall be made to site the cultural center within proximity of other cultural and historical facilities. The siting recommendations shall also take into consideration the public accessibility of the facility.

The Department shall make every effort to encourage non-State participation and partnerships in the development and construction of the cultural center.

Conclusion of Task Force

The Task Force "responsibilities shall be complete and its duties discharged when

- the cultural center is completed, and
- the Department adopts a governing structure for the completed cultural center."

The Task Force can be terminated earlier with approval of 2/3 of the Task Force.

Members of the CIHC Task Force

California Indian Heritage Center

Public Members Appointed by the Director of California State Parks



Gen Denton (Miwok)

Gen Denton is a member of the lone Band of Miwok Indians, and an active member of the Sierra Native American Council. After raising her children while travelling as a United States Navy family, she has devoted much of her time to the continuation and interpretation of Miwok traditions and spiritual values. As a member of the Citizens Advisory Group at Chaw'se (Indian Grinding Rock State Park), Ms. Denton has worked with State Park staff to ensure that the Cultural Center located within the park serves the local Indian community and educates park visitors about Indian culture and history. She worked on the development of the museum exhibit "Discovery, Devastation and Survival: California Indians and the Gold Rush".



Cindi Alvitre (Tongva)

Cindi Alvitre helped found the Ti'at Society in the 1980's. She is currently pursuing her Ph.D. at the University of California, Los Angeles in the Department of World Arts and Cultures. She has been a cultural/environmental educator and activist for nearly three decades and holds a Bachelor of Arts in Anthropology and a Master of Arts in History/Museology. She was the first woman chair of the Gabrieleno-Tongva Tribal Council. Ms. Alvitre has represented her community domestically and internationally in a number of different venues including opening for Nobel Laureates Rigoberta Menchu Tum, and His Holiness the Dalai Lama. She continues to dedicate her life to the preservation and protection of indigenous cultures.

Jack Norton (Hupa/Cherokee)

Jack Norton is an enrolled member of the Yurok Nation. He is of Hupa/Cherokee heritage and participates as a traditional singer and dancer in the religious ceremonies held by the northwestern California Native peoples. His book *Genocide in Northwestern California* (1979) was recently republished by the Indian Historian Press. He has written numerous articles on Native California life ways and lectured throughout the western United States and in Germany. He was appointed to the Rupert Costo Chair in American Indian History at the University of California, Riverside (1997-1998) and retired from Humboldt State University where he taught Native American Studies for 25 years.

Public Members Appointed by the NAHC Executive Secretary



Bill Mungary (Palute / Apache)

Bill Mungary has served as Chairperson of the Native American Heritage Commission since 1990. He has had a long career working in housing, community and economic development, retiring recently as Director of the Community Development Department for Kern County. He has served on numerous boards and councils, including the California Rural Development Council as the representative for tribal governments. Mr. Mungary was a captain in the United States Air Force, and holds a B.A. in International Relations and a M.S. in Business Administration from University of California at Los Angeles.

Timothy Bactad (Kumeyaay)



Timothy Bactad's professional career has led down many roads, all with the common interest of helping people. He has been a HIV counselor for the San Diego American Indian Health Center and was the director of the SSI program for the Southern Indian Health Clinic in Alpine, California. Currently, Mr. Bactad is a Councilman for the Viejas Band of Kumeyaay Indians. He previously served the Viejas tribe as a lobbyist on their Housing Commission and Enrollment Committee. Mr. Bactad has extensive experience in meeting with Local, State, and Federal government and informing them on the needs of the Viejas Reservation and all Kumeyaay.

State Officials That Are Members by Law (ex-officio members)



Mike Chrisman, Secretary, Resources Agency
Governor Arnold Schwarzenegger appointed Mike Chrisman California's ninth Secretary for Resources on November 21, 2003. As a member of Governor Schwarzenegger's Cabinet, Secretary Chrisman serves as his chief advisor on issues related to the State's natural, historical, and cultural resources. As the State of California's Secretary for the Resources Agency, Mike Chrisman oversees policies, activities, and a budget of \$4.1 billion and 14,712 employees in 24 departments, commissions, boards and conservancies on conservation, water, fish and game, forestry, parks, energy, coastal, marine and landscape. Governor Schwarzenegger appointed Secretary Chrisman to his Administration for his extensive expertise in environmental resource management and environmental issues.



Ruth Coleman, Director, California State Parks
As Director, Ruth Coleman is responsible for 277 parks in the State Park System, which includes five Regional Indian Museums, historic and pre-historic California Indian sites, cultural landscapes, and a large collection of Native American cultural objects. Ms. Coleman joined the department as Deputy Director for Legislation in December 1999. According to SB 2063, the Director of State Parks (or her designee) will serve as the Executive Secretary to the Task Force.



Larry Myers (Pomo), Executive Secretary, Native American Heritage Commission
Larry Myers has been Executive Secretary of the Native American Heritage Commission (NAHC) since 1987. The NAHC advocates for and provides oversight for the protection of Native American burials and cemeteries, and the preservation of sacred shrines, ceremonial sites, and places of worship in California. Mr. Myers was instrumental in the creation and installation of the Commemorative Seal on the front steps of the State Capitol that memorializes contributions of California Indians.

Susan Hildreth, State Librarian
Governor Schwarzenegger appointed Susan Hildreth the California State Librarian in July 2004. Previously, she served as the San Francisco City Librarian and in various positions with public libraries in northern California. Ms. Hildreth is a past-President of the California Library Association and is active in the American Library Association. Among the State Library's duties are preserving California's cultural heritage and providing



access to related resources. The State Librarian chairs the California Cultural and Historical Endowment, and she or her designee serves as a member of the California Indian Heritage Center Task Force.

Designees of State Officials

Designees may serve in place of ex-officio members on a regular or occasional basis.



Walter Gray

Walter Gray has been designated by Ruth Coleman, Director, California State Parks, to serve as her representative on the Task Force. Mr. Gray is the Chief of the Cultural Resources Division of California State Parks, and recently returned to the department after serving for six years as the California State Archivist and Chief of the Archives & Museum Division in the office of the Secretary of State. In his earlier career with State Parks, he served for 21 years as archivist, curator and director of the California State Railroad Museum. Mr. Gray also serves as the representative of Secretary for Resources Mike Chrisman on the California Cultural and Historical Endowment.

Email <mailto:cihc@parks.ca.gov>

Regular mail to:

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DRAFT

California Indian Heritage Center Advisory Group Members

Advisory Group (AG) members, many of whom are California Indians, are subject matter specialists. They are responsible for providing technical information and for ensuring that Indian values are reflected in the development and operation of the CIHC.

COLLECTIONS MANAGEMENT

Leo Carpenter, Jr. (Hupa/Yurok/Karuk), Director, The People's Center, Happy Camp
Alexandra Harris (Cherokee), Assistant Curator, Barona Tribal Museum, Lakeside
Dale Ann Sherman (Yurok), Curator, Clarke Memorial Museum, Eureka
Sherrie Smith-Ferri (Pomo), Director, Grace Hudson Museum, Ukiah
Bruce Stiny, Museum Curator, State Museum Resource Center, DPR
Adriane Tafoya (Yokuts), Registrar, Fine Arts Museums of San Francisco
Mike Tucker, Museum Curator, Historic Sites Sector, DPR

Task Force Liaison: **Walter Gray**, Chief, Cultural Resources Division, DPR
 Staff: **Paulette Hennem**, Museum Curator, DPR

CONTEMPORARY ARTS

Paula Allen (Yurok/Karuk), Arts Director, Arcata
Harry Fonseca (Nisenan Maidu), Painter, Santa Fe
Judith Lowry (Mountain Maidu/Hammowi Pit River), Painter, Nevada City
Aleta Ringlero (Cahuilla/Salt River Pima), Curator, Scottsdale
Monique Sonoquie (Chumash), Film maker, Santa Barbara

Task Force Liaison: **Cindi Alvitre** (Tongva), Orange County (Unable to attend on 1/9 and 1/10)
 Staff: **Frank La Pena** (Nomtipom Wintu),
 Professor Emeritus, CSU Sacramento
Paulette Hennem, Museum Curator, DPR

CULTURAL/OUTDOOR PROGRAMMING

Task Force Liaison: **Gen Denton** (Miwok)
 Staff: **Leo Carpenter, Jr.** (Hupa/Yurok/Karuk)
 Planning Assistant/Community Liaison, DPR (Ceremony, Dance)
Cristina Gonzales (Chumash) (Hunting, Fishing, Games, Watercraft)
Axel Lindgren (Yurok), Park Maintenance Worker I, Patricks Point
 State Park, DPR, Trinidad (Traditional Structures)
Diana Almendarez (Maidu) (Traditional Plants)

INTERPRETIVE THEMES

Steven Estrada (Cahuilla), Student
Andy Galvan (Ohlone), Principal Historian Mission Dolores, San Francisco
Donna Pozzi, Chief, Interpretation and Education Division, DPR
Connie Reitman (Pomo), Director, Inter-Tribal Council of California, Inc.
David Snooks (Washoe), Artist, Pine Grove
Helen Suri (Karuk), Basketweaver, Mckinleyville
Clifford Trafzer (Wyandot), Commissioner, Native American Heritage Commission, Yucaipa
Randy Yonemura (Miwok) Archaeological Site Monitor, Engineer

Task Force Liaison: **Jack Norton** (Hupa/Cherokee)
 Consultant: **Ralph Appelbaum**, Ralph Appelbaum & Associates
 Staff: **Daniel Striplen** (Ohlone), Planning Assistant/Community Liason, DPR

LIBRARIES, RESEARCH, ARCHIVES

Diania Caudell (Luiseño), Escondido
John D. Berry (Choctaw), Native American Studies Librarian, UC Berkeley
Dorothy Mathews
Nancy Zimmerman, Archivist, California State Archives
Susan Hanks, Library Program Consultant, California State Library, Sacramento

Task Force Liaison: **Susan Hildreth**, State Librarian of California
 Staff: **Julie Holder** (Kumeyaay), Planning Assistant/Community Liaison, DPR

OPERATIONS

Darren Ali, Security Supervisor, Crocker Art Museum, Sacramento
Valerie Bradshaw, Park Maintenance Chief III, DPR, Sacramento
Niccolo Caldararo, Conservator, San Francisco
Gary Fabian, Architect, Sacramento
Maury Morning Star (Arikara), Supervising State Park Ranger, Redwoods State Parks, DPR, Crescent City

Task Force Liaison: **Bill Mungary** (Paiute/Apache), Bakersfield
 Staff: **Maria Baranowski**, Senior Architect, DPR

Status Report: Native Views on Libraries and Archives.
Observations Part I, Programs Part II and Service Opportunities Part III.
Submitted to California Indian Heritage Center Task Force.
Julie Holder - Consultant for CIHC project.
Staff Coordinator - Advisory Group - Library and Archives.
Task Force Meeting Report revised: 11/21/05

Observations Part I:

When asked to participate in this project, I was aware of the long history surrounding this Museums development. After thoughtful consideration, I decided I would take part in this project for the sole purpose of validating the types of information important to Native people so we can formulate a more accurate account of our past. Specifically, I was asked to develop a report for the types of information Native people would want in a Library.

An epiphany for me was that Native communities do not separate their Libraries, Archives and Museums. They embody their culture into a more complete and holistic world view. I came to this realization, when you pass on oral history your perspective becomes far more accountable for it's continued adaptation within your culture.

The interpretation of history for Native people has always been in the form of oral stories. A large part of the tradition of story is the ability of the storyteller to distinguish and interpret moral values and relevant lessons important within the community. While it is an individual's responsibility to know their family history and creation story, the story connection is shared, supported and adapted by the entire community.

Each story has its imbedded morality, suggestions for ethical behavior and its indication of devout spiritual awareness and loyalty to the earth mother. This conceptual and spiritual awareness, is incorporated into everyday life, serving as the principled foundation for the community. From the Native perspective this is essential traditional training, and a necessity to incorporate into everyday life, as a way to conduct yourself and offer respect within your community.

This perspective on every-day life as a complete experience is what embodies the library (oral history), archives (social way of doing things) and museum experience (everyday objects and their reason for being created) within each individual. This conscious practice as a way of life allows Native people their ability to incorporate their historic perspectives, actions, and stories, adapting and integrating this experience into a form of social order. This serves the community by making each individual far more accountable and critical in the continuation of their communities survival. In essence, each person carries a part of their people's living history, like a strand woven into the larger community, helping to build stronger, healthier and improved nations. This style of life also makes each person a vital link as a part of the living, breathing, walking, library, museum, and archive. It is this realization, that helps us understand, why the standard models for archives, museums and libraries are not suitable nor do they represent, what or how Native people view themselves.

Another important aspect of this work was to identify the types of historical information Native people consider important to their historical documentation. While this list may be eternally in development! I must comment: there is a plethora of information about Native people, available. All of which should be listed, but will not be for this report: What I have identified (in a bibliographic format, intended as reference) is a far more practical need, and much more genealogical in nature.

Research for Native people's personal history can be complex and intimidating. You cannot go to the local chapter of the Ladder Day Saints Church and look up your family history. Native peoples historic

records have been the responsibility of the Federal government, since the early part of the 18th century. Historically, Native people were charges of the War Department then eventually transferred to the Department of the Interior. Needless to say, the documents and historic records validating this history and its many accounts are fragmented. At best they can be accessed in an array of government locations. National archives, along with State and government facilities, which house many of these records. Each facility and location comes with many conditions, restrictions and requirements.

As an individual Native person, your personal family history comes at great expense, in travel, time and money. In addition, the many types of Facilities you must seek out to find any personal history are usually under funded and restrictive in the types of information they will reveal. Also, much of the information is poorly identified, dubious and misleading.

Much information, identified as important from the non-native culture is not necessarily the type of information Native people find useful. An example of this is: many Anthropological studies constitute the body of what is considered scholarly information. While this type of information is useful, it does not constitute or offer any Native perspective, other than its value as scientific research.

This is not how Native people wish to have their cultures or history identified. Nor is it accepted as a constructive cultural understanding of the historic record. This is not to say, there is no value in this type of information. Most Native people acknowledge this information is based in factual observation, what is missing, in most of these accounts is any Native interpretation.

This list is an adaptation of many voices, indicating the type of information important, in helping to formulate a Native perspective.

- Native Elder Oral History collections (high priority)
(Development and training of Museum and Cultural Center staff for collections of oral histories, recorded by Native communities).
- Library resource collections: specific to Native people, both State and local.
(Where are locations, what do they have, how do we access this information, creation of identifiable data resource list, including audio and video information).
- Details and biographic histories, diaries, housed in historical societies and archives
(Identification, digital development and transferring information into easier access)
- National Archive Records
(Creation of data base index/copy with information specific to time and areas).
- Census Records
(Locate and identify early dates and locations)
- City Directories
(Location and time period)
- Vital Records
(Location and time period)
- Historic maps
(Native perspective by oral history/landmarks and name places/Native identified historic reference. Also early Mission periods, first contact and early Spanish developments, including a need to identify Patrons lists, Mission lists and records, by location and time period, if possible. Native identified information to be included in all collections, family collections, photos, oral history)
- Reference Listings

Identification of all storage facilities, education centers and archives identified and specific that house or include Native treasures and Native history, National and International should be included.

Church and Mission Information

Housed in individual locations, time referenced and difficult to access.

In addition there are many types of documents difficult to gain access to, and vital to Native identity. I believe far more practical uses and applications are necessary to develop a stronger base and understanding for Native archives, museums and libraries. Developing these models and specifics for operations is the larger question.

- Technology has aided us in our ability to duplicate this information, copies of this information are important to Native history and should be made available as reference.
- Of great importance, but lacking is a document created as a reference guide, to help direct Native people, a “how to search,” for their personal, family and community information.

Dr. Bean and Sylvia Vane are Authors and Publishers of Ballena Press. Their handbook *California Indians: Primary Resources*, is a bible to researchers, a must have as reference and the most comprehensive guide available. The authors identify where most information about Native people is housed, how to access the information and what types of research conditions you will be faced with. During my interview with Dr Bean, (forever on the cutting edge of his next project), indicated, there are many revisions and updates he would include in a new edition.

Community Concerns and comments:

As California Native communities become empowered by their economic growth, I believe demands for the Native perspective will become more defined and far more necessary to integrate into any facility, not simply in its conceptual design and development, but more importantly in its interpretive design and development. Interpretation is high on the list of concerns for the Native community. A short list of comments follows:

- The State is not really going to do anything, but get in the way.
- There will be authorities, coming to tell us how to do it.
- They will say yes, then do whatever they want.
- They will say yes and then disregard any thing we say.
- They come, they take, and then they do not come back.
- They want to charge us for access to our traditional plants.
- They want to keep us from our traditions.
- They think they know more about us than we do.
- They have warehouses of Native things they don't use, but don't give back.
- Nobody knows what is in their collection.

These comments unfortunately, are not without merit.

Also specific to this and immediate to the scope of all future projects within the CIHC vision is a strong need for the State to engender relationship building. The State has a poor reputation with Native people and needs to mend fences in behalf of this project. With this said: I believe the State must do some relationship development. Interaction between Native communities and the many State services necessary to Native people is in great disrepair. Steps that could help build a stronger relationship:

- It is imperative to honor and validate traditional knowledge and practices.

- Building collaboration in support of current established Cultural centers.
- A strong assurance to Native communities that any and all collections will be identified, conserved, then returned to their communities for future use, is important. This assurance is paramount in building and repairing relationships with any State agencies.
- In the communities I spoke with, both Native and Non Natives feel the Tribes are doing a good job of rebuilding their own cultures, restoring their own perspectives, identifying and correcting their own misinterpreted history.
- Another general consensus from Native people, relating their lack of relationship with and how the State” system works,” is that nothing ever comes back or is made available to the community, from which it originates.

Southern California has formed several Unified community action groups (Southern Tribal Chairman’s Association as well as the Kumeyaay Cultural Repatriation Committee KCRC). As these groups develop a stronger base of operations, the growth and concepts for their tangible projects and concerns are growing into reality. And, while many of the Leaders have expressed great interest in the State project, it is clear that no support will come at the expense of their local communities and their own cultural development projects.

- Although I found much support for the concept of a Cultural Resource Center (Not a museum, but a cultural support model based on the Smithsonian’s CRC). This facility is identified as a training, conservation, and education model to develop traditional and cultural information and treasures.
- Overwhelming support and interest came, as the concept for support services, (identified as professional needs) and training programs be established to assist the local Cultural centers (clearly identified as a need for training, housing collections, identifying treasures, conserving, restoring assistance) in their efforts to maintain, conserve and house, then return the treasures, story or information back to the local communities.

In development is a more traditional Native perspective. For the first time in recent history, not only are Native communities developing a stronger political presence, they are flexing their economic power by identifying what and how they would like to be heard. By the time the CIHC is in place, the California Native cultures will have defined and clarified their misinterpreted historic identity. This review of the Native perspective will help align their community vision, creating policies about their heritage and its access from non-Native communities. In the future many Tribes may have restrictions, conditions and requests on many of the identifications, interpretations and treasures, represented in the State collections.

Any future understanding or interpretation of Native people will not be acceptable without that communities, full participation, support and approval.

Collections & Programs Part II

Task: Identify and briefly describe major collections or resources of California Indian materials (where they are, what they include, what additional work might be required to understand their scope and potential use, whom to contact)

This list is a researchers dream list, built in no specific order, it represents what I believe is valuable to any type of Native research.

- Florence Shipick- Anthropologist who spent lifetime developing information about and around Southern California. Records and historic information collection, dating from 1930 to present. (Status: Family collection, eventually going to Kumeyaay College, when secure location is provided. Condition: no condition status available).
- Fern Southcott –Native American community member, field work, collected community documents of importance. (Status: Family collection, important to Southern California, native communities, Condition and contact information unknown)
- Dr Lowell Bean –Anthropologist, world renown Educator, expert on California Indians, is currently looking for archive location, could be persuaded to donate his life collection, with guarantee of accessibility and copy to be donated to specific locations. (Status: Personal collection. Condition: needs conservation, identification includes publishing and history of many books published by Ballena Press)
- Silvia Vane –Ms Vane has also been active member of the scholarly community, she has a lifetime of work specific to California Indian people. Also could be available with conditions as to its accessibility. (Status: Lifetime work, personal collection, publishing and general historic work Ballena Press. Condition: status unknown).
- EH Davis Photo Collection – this important media collection will offer a renewed look into a wide variety of Native Cultures- time period is vital 1897to 1950. (Status: Housed in SDHS. Condition: needs organizational and digitization process, identification and conservation)
- Pioneer Room in Escondido Library (Status: historic records, including census, microfilm and local reference information. San Diego native history. Condition: good, with limited hours and access)
- California Room - San Diego Library (Status: Historic records, referenced to early California and San Diego Native people, identity of historic reference collections, local history, names and census records. Condition: good, with no organization or reference to Native communities).
- Halter Library: one of the most important collections of documents to Native communities. No clear organization, and access is limited by Church regulation. Bureaucratic and limited knowledge. This is the most valuable and difficult type of document to access and identify. These documents, are copied, but no organization or structure of information is available. Many organizations want access, but the Church is restrictive and reluctant to share or offer this information in any cohesive fashion. (Status: San Diego Mission de Acala, Mission records, as well as work provided by Sister Katharine LaCoste, who tried to index Native Church records: Condition, archives are stored in small library, but this type of Church work is poorly funded, with extremely limited access).
- Mission Records (Status: Mission & Church Archives, reference materials important to Native people, poorly organized, not duplicated, nor are they accessible as informational or public documents. The Churches hold these records hostage, with no standard for their care, condition or use. Each Church has its own system, limited access and hours difficult to access, little cooperation, overall poorly organized, but extremely important to Native communities for basic family information).
- National Archives: Washington D. C. (Status: Difficult to understand in organizational arrangement. General information or time periods not easily available, although much is available online, cost can be prohibitive, with the outcome questionable as to importance. All Native history is related here, but not without its organizational confusion. Conditions: unknown, huge and vast).
- Local National Archives. Specific to California includes in the North-facility in San Mateo and in the South a facility in Laguna Niguel. These vast miles of federal documents relating to

California are delineated by location and span a range of time periods. When you do research, you never get a sense of clarity, for where this collection begins and ends. What is useful or what you are looking for, I guarantee is always a crap shoot. The best a researcher can do, is try to identify a time period and location and cover as much as possible for that location. Although the National Archives have done a far better job in the last several years offering access. It is still a complicated and difficult process to understand or gain a sense of any organizational arrangement. General information or time periods are not easily available. Specific people are named but those names could be misspelled, making the information you think is limited, available under a variety of spellings. Although much is available online, when you need specific documents, duplication costs can be prohibitive. Much time is needed to survey what is available and useful to an individual doing research, with the outcome questionable as to relevance. While all Native history is related here, both political, and historic, it is absolutely not without its organizational confusion. Also there are huge gaps in the historic continuity, with many questions unanswered, simply by the lack of institutional memory. (Overall Conditions: unknown, huge and vast).

- Census Information (Status: located in local Federal Archives, as well as National archives, also contained on microfilm through local libraries, but there is no consistent time period or understanding in arrangement and time frame. Condition of use: most of this information is available on microfilm, always limiting its use to a specific location. Although these records can be useful in their identification to Native people, they are also revealing by what types of information they do not reveal. Never should these records be used as the only type of information about Native populations. Most of these records are full of errors and misinformation. Difficult to find, and historically biased. (Conditions: much may be available online at a cost).

Summary of collections, general conditions and status.

Many of these collections are known to be housed in private families, are considered personal collections, and are important as the specific individuals life work. Many of these collections should be kept in context and together for future reference and will be valuable as continuity for future research. (i.e., Dr. Bean, Vane, Shipicks, Southcott collections). Many of these collections are housed with the living individual, or in the case of the deceased, a family member. Many of the documents I have seen, are in poorly maintained storage areas. Most of the private collections are accumulations of the individual collector, their interests, specific to their areas of expertise and interests. Many of these collections include notes, photos, interviews (written and recorded) and research done over a span of many years. Ability to acquire these collections is questionable. A concerted effort and agreements for access is of primary interest to most of the living individuals, but unless some type of arrangement is made, they will be left to educational facilities, with no guarantee for their use. Agreements could be made with the individuals and their heirs for use, but I believe time is of the essence here and interest should be shown and developed as soon as possible. A variety of issues to consider in the acquisition of these collections are identified as: Native access, organizational needs, as well as preservation conditions. Solicitation must be made to acquire these collections, with assurances for future use and accessibility.

Summary of current programs in Southern California specific to the San Diego area

This list represents identification of services, created and in development for communities/tribes who have their own Cultural Centers. As I have already concluded, the Cultural Center serves a variety of purposes and is a center for many of the community programs taking place in each Tribal community. When I indicate a Cultural Center, in this instance it will include the Museum and Archive facility, in addition to the education center for the community.

Barona Cultural Center is supported by the Tribe and has a free standing Museum and Cultural Center, in full operation. Barona also has its own Casino.

Kumeyaay College, Jr. College in development, location is at Sycuan Tribe Casino property. (Identified in past as DQ University currently in development at Sycuan), supported by the Southern California Unity Group (all San Diego tribes).

Museum and Cultural Center Balboa Park, Navy has supplied building, this location is supported by the San Diego urban community, the development of this location is currently under review, future development is in question, no collection at present.

AA'Awikal Library-Pauma Band of Mission Indians, located on the Tribal grounds, is currently in development as a Cultural Center.

Agua Caliente, Palm Springs, Casino tribe, has raised \$20 million to develop a Cultural center, archive, museum, facility. Land is in city center and will be developed and supported by the Agua Caliente Band of Indians.

Cabazon Cultural Museum has a Cultural center and Education facility.

Cham-mix-Soboba Band of Luiseno Indians Cultural Center, this community has purchased golf course and will continue their Cultural Center development.

Jamul Indian Village Library and Cultural Center.

Manzanita Library and Cultural Center.

Malki Museum is a small Museum, Cultural Center, with a publishing company and active community interested in its historic roots. Many activities take root from this location. They are located on Tribal grounds in Morongo.

Pala Cultural Center, located in the small community of Pala, away from the main casino.

Sherman Indian Museum, Riverside California. Indian school, Museum and archive.

Torrez Martinez Library and Cultural Center.

Most of these facilities incorporate all the elements of community life, including the business of cultural education. Some have adapted trailers, (Sycuan, houses their library in a trailer, but the education center has its own facility) some have developed into community specific buildings, or reuse, (Pala, uses the old Tribal office as a museum) and some are in full scale development (Aqua Caliente, has just raised 20 million, to develop a new facility) and seem to be thriving with much activity and community involvement.

- **Summary of interviews with key people**

Dr. Lowell Bean-Author and Archaeologist, expertise is in Southern California, has worked in development and support of many Native populations.

Julia and Lucy Parker-Master Basket weavers. Julia Parker is Miwok and Kashaya Pomo. Her work is in cultural education and basket weaving A community leader and Park Service Interpreter at the Yosemite National Park. Lucy Parker is currently the President of California Indian Basket weavers Association, both are community leaders and active in Native education and Interpretive programs.

Abel Silvas-Community Interpretive Educator, Southern California, Old Town descendent.

Steve Buscarian- Anthropology Instructor-works with Kumeyaay community and environmental programs-Mesa College.

Tribal Chairman's Assoc group active in developing programs and support service awareness for Southern California Native communities, represents all tribes (written report).

Kumeyaay College Board (written).

Old Town San Diego - California State Parks.

Therese Muranaka-Archaeologist

The opportunity to speak with a variety of people and groups about developments in the Native community, brought many valuable insights into the status and dilemmas of Native people today. I have written a more detailed report regarding specific interviews: I will try to summarize the most memorable information.

Many of the conversations centered on education issues and cultural expansions being developed by Native people. This cultural development is in the early stages of growth, fueled by the economic windfall from Casino development. This is not to say the Native cultures have not been here and present, forever. This is merely an observation, that the Native perspective is now being formed from the community that rightfully owns it.

- ✓ Historic records and Cultural development along with continued Native Community evolution is paramount in this Native revised self-vision. A Native self image and revised world view is of great concern to Native peoples and goes hand in hand with the ability to interpret their history and their cultures from their perspectives.
- ✓ Most respondents felt, there was a great need for Native people to take an active role in clarifying some of the more critical issues: (Sovereignty, blood quantum, genealogy, historic record access, recognition status, tribal and historic interpretations, education and curriculum interpretations). With the hope of constructing policies or standards for the future, to rectify the lack of Native view points considered when these issues were forced upon Native communities.
- ✓ Added to these recommendations, but critical it be developed by Native people, a summit of Native community leaders, Historians, and Scholars. This summit would act as a conference addressing critical issues and help develop policy or viewpoints defined from the Native perspective.
 - A positive outcome of this type of dialogue would perhaps help all Native communities identify how to negotiate and deal with some of their more pressing concerns.

Service opportunities compatible with the purpose and vision of the CIHC Part III

In the list of current programs, which is not comprehensive, but identifies a few of the Southern California Cultural Centers: Each community is developing their own facility to house their specific information. Many of these locations are in need of support for organizational and practical development. The why and how to: is a critical element for each of these centers, in addition to training and informational support.

The State Library offers a Boot Camp: Consisting of short informational programs on the “how to,” develop a library. These weekend information heavy sessions are intended to help address development issues and as reference workshops. They are well received, and full of information. But this program fails to be specific enough and only address the standard library models, how Native people must adapt to be more like the non-Native cultures. It does not address the mélange of history and information, that comes by virtue of being born Native.

A larger picture is to help build, develop and apply this work on a facility by facility basis: an early education program could be formed, and a team of Native people: working to train, identify and help develop cultural centers, intern programs and help train within these communities, would serve a useful purpose. This concept is intended as support, in helping Native communities develop their facilities, working in ways best suited to them, addressing their specific needs, types of development and collection conditions. This proactive effort on the part of the State could be a model for future relationships. A positive example in how the State is willing to help Native communities develop, facilitate and train their

local Cultural centers staff and a solid effort at collaborative work to identify the State as a true support system.

- Develop intern and training programs intended to train a Native workforce ready to integrate into Cultural Centers and Museum settings.
- Create a training entry level program allowing entry into the State park employment pool.

National, State and Local archives house valuable information for Native communities. The access to these facilities is confusing, costly and frustrating. Travel is always necessary, hours are limited and research costs, including the cost for duplication is expensive. Time and cost for accessibility to this information is conditional, specific and limited by location, travel time restrictions and limitations in hours.

- A service would be to duplicate this type of document and make them readily accessible in CD or some form of research accessibility.

There is great interest and will be more interest as this CIHC concept grows into reality. Also, as defined images and architectural drawings become more identifiable, I am sure the interest will grow. If I had to say at this moment in time, if Native communities from the South would support a State Museum, it would unfortunately be a clear no. This is not to say, there is no support, but at this time there is not any clear basis for community or economic support.

In the continued effort to build Native Community support for the CIHC project I also recommend:

- A committee from Southern California should be formed for consultation throughout all phases of this project.
- A strong information interchange should be developed, identifying actions being taken in development and status of this project.
 - A newsletter or verbal monthly report to the Unity Groups (Southern Tribes).
- Development of a Cultural Resource Model- implemented as support for currently existing community programs.
 - Team of specialists to develop support system for established cultural centers: establish training, organizational support for archive, library, museum conservation, development for technology systems.
- Design Native training programs or reconstruct State hiring practices for employment within the State Park Service.
 - Employment for Native people within the State system is imperative and a mandate for future Native support, prior to this projects implementation. It will be important visible evidence and can be used as tangible validation of the States sincerity in dealing with Native people.
- Genuine efforts must be made in consulting with Native people for what best defines their needs.
- A clear understanding of who will interpret information, collections and stories.

- Identify Native Specialists, unique to their Cultural practices and establish a value to this type of work. (This can be developed in a practical way, both as educational title and economic value).
- Title these specialists and identify positions of employment that validate their expertise.
- A clear account of what the State is housing, within its collection and what is culturally represented in this collection, is paramount in any conversation with Native people.
 - It is also important to identify the status and condition of each treasure. As well as a clear understanding and agreement for the responsibility and ownership of this collection in the future.
 - A course of action should be taken with reference to management and care of objects.
 - Policy in the handling, conditions, care and ownership is considered very important to California Native cultures.

Also at issue is:

- Who will speak for the collection, its care and interpretation?
 - The state or the Native?

If the intention and spirit of this project reflect the Native perspective clearly. If the Native community is consulted and considered a genuine partner in this development. If the interpretive conditions and needs for collaboration of this project are participated in by Native people, then I am confident this project will take hold and gain wide community support.

Julie Holder
 Special Project Consultant
 California State Parks
 Cultural Resources Division

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January 7, 2006

To: Paulette Hennum, State Parks Museum Curator II

CC: Pauline Grenbeaux, State Parks, EDAW Project Consultants

Fr: Leo Carpenter, Jr., State Parks Community Liaison



Re: Recommendations regarding Cultural / Outdoor Programming Advisory Committees

It was decided at the first staff meeting that we would take the California Indian approach to communicate advice regarding the cultural / outdoor programming for the planning the new California Indian Heritage Center. The committees will be culture bearers from three California regions; Northern, Central, Southern. There is a common belief among California Indians and Indigenous Peoples of the Americas; when we are in another man's / People's land...we respect their ways and beliefs. When my regalia dances on the Klamath / Trinity area sacred dance grounds...we do not impose our ways / style of praying or dancing on the people who are hosting us. My point is; if I were to travel to Hoopa to ask our dance leaders on the round house or dance area...they would ask what the local tribe recommended. I decided to start the process by contacting the Native American Heritage Commission to get the Most Likely Descendent List to contact local California Indians from the Northgate site. We sent out invitations and met with the local California Indians on February, 23, 2005. (see attached notes A) The group suggested we meet with local dance leaders to get further directions on the dance or ceremonial activities as well as other concerns. Gina Diaz, Graduate Student Assistant and I made arrangements to meet with local dance leaders at the Chaw'se Indian Regional Museum in Pine Grove, CA on April 7, 2005. (see attached notes B)

Gina Diaz and I drafted a letter to invite California Indian Culture Bearers to represent their tribes and regional areas by participating in this new endeavor and give California Indians a voice in building the new State Indian Museum, The California Indian Heritage Center. (see attachment letter C)

I have been using my extensive contacts of California Indians on many levels through my 30 plus years of work experience and serving on boards on a local, State, and National level. I am also a traditional regalia maker, basketweaver, dancer. When I meet with the California Indian Cultural Bearers.....I know where they are coming from....I give State Parks a dimension they never had before. California Indians are more likely to confer and trust another California Indian.

Having documented the above, I hereby recommend the following:

- Continue to follow the path / approach we have been following in the past.
- Continue to use local Most Likely Descendent List for local contacts.
- Cultural Bearers should be consulted individually, meet once together.
- Develop future Cultural Bearers contact list for special concerns.
- Publish publicly the work they are involved with.

If you have any questions please feel free contact me at anytime.

Sa-te-ah, (thanks in Hupa)

Summary of Cultural Programs (Local) Advisory Group Meeting
February 23, 2005
Capitol Area Indian Resources Inc., Sacramento, CA
D R A F T

*Attended
A*

Attendees:

Billie Blue
De Dyste

Ken Council
Marvin Marine

Leland Daniels
Bob Denton

Members of the California Indian Heritage Center Task Force in attendance:

Gen Denton
Larry Myers

Cindy La Marr, Chair
Karen Edson

State Parks staff in attendance:

Pauline Grenbeaux
Maria Baranowski

Dan Osanna
Henry Berry
Paulette Hennum

Leo Carpenter, Jr.
Gina Diaz

Topics of Discussion:

- Update on site selection
- Cultural Resource Process for top two sites (Natomas and Folsom)
- Contemporary relevance of two prior studies: California Indian Museum Study, 1991 and State Indian Museum Feasibility Study: Central Museum Building Architectural Needs, 1992

In Summary:

- Attendees agree that there needs to be more discussion about plans for the future CIHC with other local tribal members, in particular dancers and cultural bearers.

- Programs that the group identified as most relevant to continue considering for the architectural plans:

- | | |
|---|---|
| 1. Roundhouse | 6. Nature Trails — <i>exercise</i> |
| 2. Regional Villages (although perhaps models rather than life-size villages) | 7. Overnight Area |
| 3. Native Plant Garden | 8. Events & Programs: conferences & celebrations, ceremonial & religious events |
| 4. Traditional Meeting Area/Fires Area | 9. Demonstrations in village & museum |
| 5. Special Events/Outdoor Area (multipurpose) | |

- The following are programs that the group identified as less important for architectural planning at this time:

1. Playing Fields
2. Environmental Living Program

A follow-up meeting was scheduled for Saturday, April 9 in Sacramento. This meeting will be an opportunity to further discussion on facility needs with more people.

The results of these advisory group meetings will be basis for recommendations from others throughout the state.

Meeting Notes for CIHC Advisory Group on
Cultural Programming and Tribal Participation
April 7, 2005 • Chawse'

Attendant
B

Attendees:

| | | |
|--------------------|-----------------|-------------------|
| Frank La Pena | Vince La Pena | Eileen Nichols |
| Marvin Marine | Gen Denton | Margaret Franklin |
| Donnie Villa, Jr. | Johnny Jamerson | Gina Diaz |
| Leo Carpenter, Jr. | Bob Denton | |

Regional Village:

- Whose village?
- Size? Models rather than actual size? (talk with others state wide)
- More general than specific, focus on commonalities.
- Replica villages that change annually or alternate from north to south
- Depends on museum site, size, placement-
-“Regional” refers to *that* specific *region* and should reflect the actual locals-
other tribes may be reflected in exhibits, etc. *or* on out side of building too but not
the same emphasis as locals will.
- Village example northwest “flavor” and staffed by folks from that region should
be able to change/ rotate.
- Living quarters w/o ceremonial area (village).
- Rotations to different regions- equal opportunity programming.
- Tie into region, but also leave it open for variation and change- requires support
and advocacy from CIHC.
- Balance between traditional and contemporary Indian culture
- Native plant garden- regional outside environmental.
- Incorporate native plants into village.
- Landscape and interpretation
- Playing field- multipurpose (it will mean different things to different people).
- If there’s space, create a field, if not. . . can do interpretation in
“games and recreation” area.

Roundhouse:

- Who will build, run, and care for?
- Practical challenges. . . rules, structure, lots of questions and negotiation w/ one
another and state.
- Accessible structure. . . brushhouse, barkhouse.

**Meeting Notes for CIHC Advisory Group on
Cultural Programming and Tribal Participation**

April 7, 2005 • Chawse'

- Getting folks from outside of the area to staff and maintain will be a challenge.
- Tradition of builders being responsible for it.
- * State advocacy → empowerment to people, community to decide what's important or not.
- Roundhouse implies ceremony, cannot have one just for display.
- Scheduling issues to consider.
- Possible to have open area that can be used for ceremony- designated area open to all and to be altered by ceremony leaders.
- Needs to be sheltered from rain/ sun.
- *Plan on arbor for now. Leave open the possibility for a future roundhouse (and leave enough space for it).* *
- * This was an understanding amongst group (not a consensus).

Demonstrations:

- Amphitheater → Contemporary Arts AG suggested indoor/ outdoor theater (for dual purposes)
- Will need a lot of support from state/museum (ie. purchasing & transporting materials).
- Demonstrations could take place inside or outside (or both)

Traditional Meeting Area:

- Who will come, especially during other gatherings and events throughout the state? (Big Time)
- Cal Expo example (Frank) 10 years ago- demonstrations outdoors.

Campground:

- RV or tent/ sleeping bag type of accommodations? – Both?
- Suggest a survey regarding potential use/needs including parking, housing tents, and food storage.
- Must have a cook area.
- Provide for invited guests.
- Shower rooms, clean up area- for dancers, guests, and artists.



Arnold
C

N-13

December 14, 2005

To: California Indian Cultural Bearers

Re: Invitation to participate in planning the California Indian Heritage Center

There is a common belief among California Indians and Indigenous Peoples of the Americas; when we are in another man's / people's land.....we respect their ways and beliefs. When my regalia dances on the Klamath / Trinity area sacred dance grounds.....we do not impose our ways / style of praying or dancing on the people who are hosting us. This is the same approach I wanted to take when addressing the Cultural/Outdoor Activities of the future California Indian Heritage Center (CIHC).

Gina Diaz, Graduate Student Assistant for CIHC and I arranged meetings with California Indian people from near the proposed site of the new Heritage Center near downtown Sacramento. We used the Native American Heritage Commission's list of Most Likely Descendants (MLD) in the area to invite local people to advise us. We meet on February 23, 2005 in Sacramento, CA and they suggested we meet with local dance leaders to get further directions on the dance or ceremonial activities as well as other concerns. Here are some of the comments from the meeting with representatives from local tribes and the dance leaders that took place at the Chaw'se Indian Regional Museum in Pine Grove, CA on April 7, 2005:

- The group came to an understanding (not a consensus) that rather than planning to build a Roundhouse at this time, planners should construct an arbor sheltered from rain and sun for multiple uses including ceremonial. Enough space should be left to potentially build a Roundhouse in this area in the future should local communities see fit.
- There were no decisions made about a strategy for creating a regional village, but some possible ideas that were discussed are to:
 1. Make it general and focus on the common characteristics shared between tribes.
 2. Rotate the representation of regions from all over California.
 3. Build a model(s) of regional village(s) rather than a life-size village.
 4. Reflect the particular local region in which the CIHC is located. Other regions/tribes will naturally be included in other exhibitions/programs at the CIHC, but a "regional" village should be about that region.
- Cultural demonstrations can take place inside or outside and will require a lot of support from the Heritage Center (i.e. in purchasing and transporting materials).
- A survey was suggested to collect data about potential uses of and needs for a campground including type of accommodations, parking and food storage needs.

- Playing fields are not a top priority. If there is not space for one, there should be an area for demonstrating and interpretation of games and recreation.
- It was suggested that there would need to be an outdoor clean up area with showers accessible to dancers and artists.

What we are asking is how you and your people see the CIHC and how do you want to participate in this new endeavor. What do you want or need to represent your tribe or people. We hope to meet with cultural bearers across California to determine how they would like to be involved in the future Heritage Center. At this time, we are particularly interested in aspects of outdoor events, ceremonies, and other activities that will influence the architectural plans for the Center. Thank you in advance for your time and for your feedback. Please feel free to contact me directly with any suggestions, questions, or concerns.

Leo Carpenter, Jr.
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