



**CALIFORNIA
INDIAN
MUSEUM
& CULTURAL
CENTER**

Cultural Competency Training for Educators

The California Indian Museum and Cultural Center



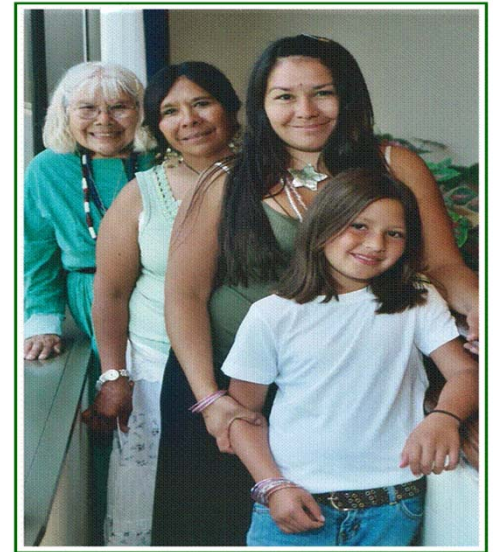
CIMCC's Mission Statement


The purpose of the California Indian Museum and Cultural Center is to educate the public about the history, culture and contemporary life of California Indians and to honor their contributions to civilization.



A Native Perspective

- CIMCC advocates for change in how California Indian historic, cultural and contemporary materials are presented in the classroom. The development of historically accurate and culturally sensitive materials are central to this pursuit.





The great force of history comes from the fact that we carry it within us, are unconsciously controlled by it in many ways, and history is literally present in all that we do.

James Baldwin

“ quote fancy

A photograph of a dirt road winding through a forest. The road is light-colored and leads towards a bright, hazy horizon. The trees on either side are mostly bare, with some evergreens visible. The ground is covered with dry leaves and grass. The overall tone is somewhat somber and contemplative.

**The way to right wrongs is to
turn the light of truth upon them.**

Ida B. Wells


“ quote fancy

Why We Focus on the Classroom?

- Protect the wellbeing of all students in the classroom.
- Improve the portrayal and understanding of Native American people and culture.
- Promote respectful inclusion and accurate depictions of Native American history and culture.
- Opportunity to collaborate with local Native communities.
- Diversity in programs and community engagement.
- Global awareness creates global citizens.



Yippee-i-ay! Yippee-ay! Yippee-ay!
Yippee-i-oi! Yippee-oi! Yippee-oi!
Yippee-i-ay!



8. Twenty-One Missions

Twenty-one missions, twenty-one stories
Learn about the sacrifice, learn about the glories
Two hundred years of arduous labor
Spreading the gospel, doing God's favor

1. The missions stand, made of earthen brick
Massive walls – three feet thick
Arms outstretched, a padre see
Saying, "Come, little Indian, dance with me"

Chorus:
Dance with me, sing our song
Leave the path you have tread so long
No need to hunt or a gatherer be
Come, little Indian, dance with me

2. In a golden land, there the missions rest
To save the soul, soothe the savage breast
A song of hope, to set you free
Saying, "Come, little Indian, dance with me"
(chorus)
3. Still they stand in good repair
The bell and the crucifix still hang there
Young priests pray where their heroes prayed
Testifying to the price they paid

Men of faith, the Good News preaching
Praying, teaching, searching, reaching
Out to the red man's soul
Oh, what a noble goal
At what cost, goes the song
Who was right? Who was wrong?
Asks the song, asks the song, asks the song



INSTITUTIONAL RACISM

Institutional racism is a “complex set of practices supported by the linked exploitation of people and natural resources” [A Continuing Legacy: Institutional Racism, Hunger, and Nutritional Justice on the Klamath](#)

It is the combination of policies, practices, or procedures embedded in bureaucratic structure that systematically lead to unequal outcomes for groups of people. [Institutional Racism and the Social Work Profession: A Call to Action](#)

CULTURAL ERASURE

☛ “Cultural erasure consists of forcing minorities to adopt Western culture and attire, to speak the English language, to convert to Christianity, to stop using their birth names, and so on.” [SJWIKI](#)

☛ “Once ethnic minorities are stripped of their own culture, customs, traditions, pedagogy, language, and history these can all be commodified under a capitalist framework.[citation needed] In other words, once colonialism and erasure have taken a firm enough grip inside a colonised people, cultural appropriation can be used to further profit from their identities. Especially since by this point, their cultural heritage is seen as "exotic" and has come to be rare, which are properties valued by consumerist and individualist culture.” [SJWIKI](#)

CULTURAL APPROPRIATION

☞ “Cultural appropriation is not about a simple ‘borrowing’ of cultural elements or an equal cultural exchange — it’s a much more insidious, harmful act that reinforces existing systems of power,” Dr. Adrienne Keene, [*The Benefits of Cultural ‘Sharing’ Are Usually One-Sided*](#), 2015

☞ “When items from Native American cultures are used by non-native pop-culture their meanings become erased and disrespected...its original power and sacred meaning have been all but lost to the non-native public.” Dr. Adrienne Keene, [*The Rocky Mountain Collegian*](#), 2016

Historical trauma is entirely different than consciously holding onto the past when it resides in your ancestral memory and DNA. It results in numerous defense mechanisms, developmental malfunctions, and behavioral issues. This is scientific and is supported in studies.

~Tony Ten Fingers/Wanbli Nata'u, Oglala Lakota



Physical Impact of Trauma

Brain Architecture

Shrinkage in prefrontal cortex, corpus callosum, and hippocampus. Enlarged and more reactive amygdala. **Resolution:** safe and stable nurturing relationships, walk in nature, touch, exercise



Neural Pathways

Need to 'rewire' our brain from old thought patterns and habits of mind, conscious, and unconscious. **Resolution:** neurofeedback, meditation/ mindful action, positive self-talk



Hormones

Prolonged high cortisol and ghrelin creates greater reactivity to stress. Long term damage to cells, structures of the body, and other hormone glands (thyroid). **Resolution:** oxytocin



Toxin Elimination

Intestines and kidneys less able to eliminate toxins (slow gut or unbalanced flora). **Resolution:** salt baths, sauna



Nervous System

Supercharged sympathetic nervous system. Parasympathetic nervous system not engaged to bring back into balance. **Resolution:** yoga, breathing, or other physical/emotional regulation



Immune System

Resistance to cortisol or lower cortisol creates unchecked inflammation. Cause of many diseases: asthma, arthritis, etc.) **Resolution:** meditation/mindful action, walking in nature, diet, rest



echo ©2018

Brain Waves

Predomination of wrong brain waves in wrong part of the brain leads to anxiety, unable to concentrate, and seizures. **Resolution:** neurofeedback



Neurotransmitters

Vulnerable to addiction because dopamine transmitters/receptors not developed or damaged. Reduces motivation & focus, creates fatigue. Low serotonin causes depression.



Cellular Change

Shortens telomeres which prematurely ages and reduces reproduction of cells & can cause cancer. **Resolution:** social support

Epigenetics turns genes on or off in adaptation to dangerous environments. Effect can last generations. **Resolution:** Safer environment (perception of)

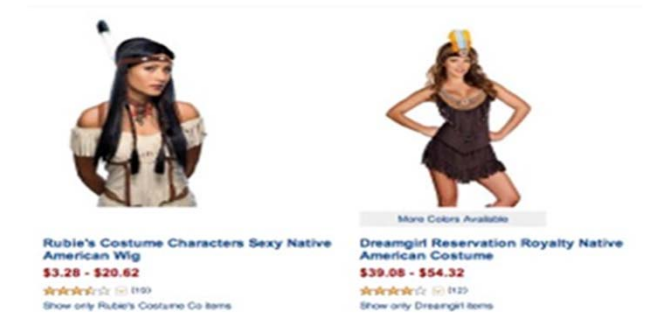
Why Should You Care About Microaggressions?

- Microaggressions perpetuate historical trauma (anxiety, intrusive trauma imagery, depression, survivor guilt, psychic numbing, suicide, identification with ancestral pain, unresolved grief).
- Microaggressions happen every day and can happen in the workplace.
- Even if microaggressions do not hurt you, they can hurt other people around you.



COMMON MICRO AGGRESSIONS

- ☞ “Are you a real Indian?”
- ☞ “What percentage Indian are you?”
- ☞ “Do you live on a reservation?”
- ☞ “I didn’t know there were any Indians left”
- ☞ “I’m 1/300th Cherokee”
- ☞ Wearing an Indian costume to a Halloween party
- ☞ I am part Indian and I do not feel the same way you do about an Indian issue.
- ☞ Per cap payments/Indians always get something
- ☞ “You’re acting like a bunch of wild Indians”
- ☞ “Too many chiefs, not enough Indians”
- ☞ “Do you live in a teepee?”
- ☞ “You don’t look like an Indian”
- ☞ “Low on the totem pole”





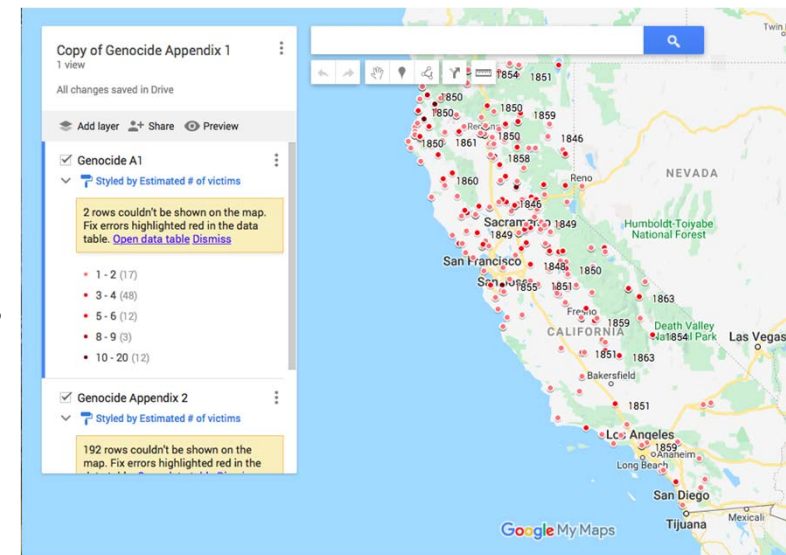
Educators Play a Critical Role in Bridging the Gap

- Indians
 - Believe non Indians do not know much about them
 - Believe non Indians do not care or want to learn more about Indian history, art, culture and contemporary life.
 - Greatly desire more public education about Indian related issues
- Non Indians
 - Realize they know very little about Indians
 - Want to learn more about Indian history, art, culture, political rights and contemporary life
 - Want schools and museums to provide more instruction about Indian issues

From Walking a Mile: A First Step Toward Mutual Understanding: A Qualitative Study Exploring How Indians and Non-Indians Think About Each Other

How Do We Eliminate Historical Bias?

- Who is writing the excerpt? What do you know or what can you guess about the author based upon what is said and how it is said?
- Whose point of view is presented?
- Why was it written? What do you think the author was trying to accomplish?
- Is it a personal statement or a general statement that is to be seen as fact?
- Does the excerpt show bias?
- Does it illustrate tribes at the time it was documented or seek to capture them pre contact?

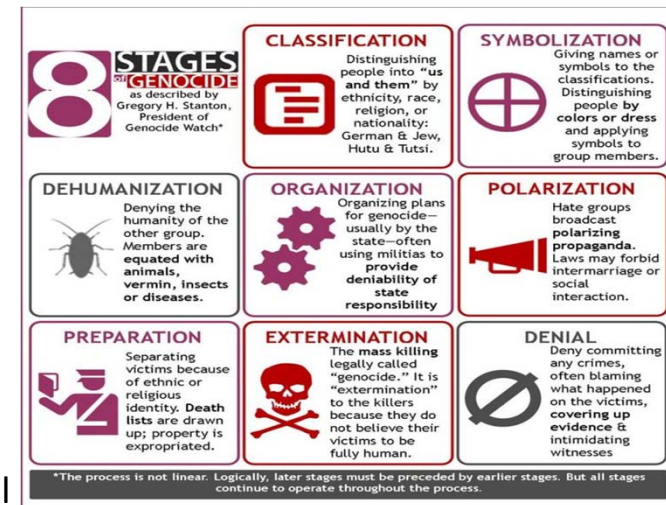


-Points of View vs. Historical Bias, by Sarah Supahan

Education and Genocide

- **Eight Stages of Genocide**

- Stage 1: **Classification** – distinguish people “us” and “them”
- Stage 2: **Symbolization** – group markings, hate symbols (redskin, savages)
- Stage 3: **Dehumanization** – members of group are equated with animals, insects, diseases
- Stage 4: **Organization** – Special army units, militias, genocidal killings, boarding schools
- Stage 5: **Polarization** – Drive groups apart, broadcast propaganda, laws forbid intermarriage, social interaction, indenture
- Stage 6: **Preparation** – Victims identified, segregated, forced into ghettos, concentration camps (boarding schools and reservations).
- Stage 7: **Extermination** – Mass Killing (collection and study) “Vanishing Redman” “Salvage Science”
- Stage 8: **Denial** – Perpetrators of genocide deny that they committed any crimes, often blame what happened on the victims. Continue to govern until driven from power by force.



It is important to realize that we are still in this stage.

Do we educate about genocides that did not take place here?



History Characterizes Colonization as “Discovery”

- ▣ Europeans at this time operated under the Doctrines of Extinguishment and Christian Discovery:
 - This Doctrine of Extinguishment originates in language of racism and religious and cultural intolerance. It regards indigenous peoples as savage, backwards, and inferior, and therefore an obstacle to the progress and development of a superior form of civilization. -Williams

[http://www.lrwc.org/
robert-morales-debunking
-the-doctrine-of-discovery-video/](http://www.lrwc.org/robert-morales-debunking-the-doctrine-of-discovery-video/)



- Evaluate the Impact of their Assignments
- What's the Big Idea?
 - Genocide
 - Colonization
 - Assimilation
 - Religious Persecution
 - Environmental Degradation
 - Slavery/Indenture
 - Historical Trauma
(just to name a few...)

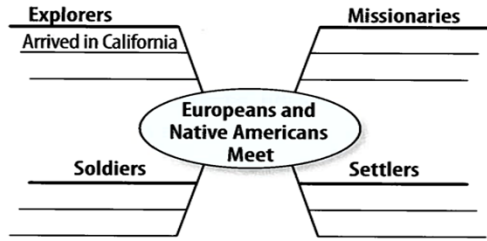
What happens when different peoples first meet?

Write About the Big Idea ELA W.2.2

Narrative Essay

Think about what happened as Europeans met the native peoples in California. Then, complete the graphic organizer with details.

Use your graphic organizer below to help you write an essay that answers the Big Idea question “What happens when different peoples first meet?” Describe what happened when Spanish explorers, missionaries, soldiers, and settlers met the Native Americans who lived in California.



Write a Narrative Essay

1. Plan

- To begin, you will need to decide what your essay topic is. Here it has already been assigned.
- Next, develop a plan. Your narrative should tell a story. You should show the reader why these events are worth remembering.

2. Write a First Draft

- Decide what your readers need to know.
- Focus on getting your thoughts on paper.

3. Revise and Proofread

- Read your narrative essay. Be sure you included the main events and the details that explain them.
- Proofread your narrative essay. Fix any errors in spelling, capitalization, and punctuation.
- Rewrite your essay neatly before you give it to your teacher.

182 Unit 2

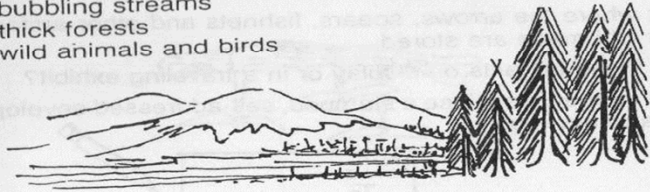
Monitor Classroom Projects and Activities

ART: Drawing Pictures of Uninhabited California

- Draw a picture in wet chalk, water colors or sponge painting to show how California looked before the arrival of humans. (Remember to title your picture.)

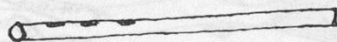
Here are some ideas:

- waves crashing on a white sandy beach
- beautiful rolling hills
- green valleys
- snow capped mountain peaks
- bubbling streams
- thick forests
- wild animals and birds



CREATIVE MUSIC: Making a Musical Instrument and Creating a Dance Ceremony

- You will need sticks, feathers, seeds for rattles, stones, pebbles, chicken bones and bamboo sticks.
- Experiment with these materials until you develop some kind of musical instrument such as a flute, drum or rattle.
- You may wish to work with two other students and create music for a special ceremony such as a rain dance or snake dance.
- Make up some dance steps to go with this music. Dance steps should be basic, simple steps. Plan no more than four steps or movements for each dance. Steps should be repetitive.
- Share your music and dance ceremony with your classmates.



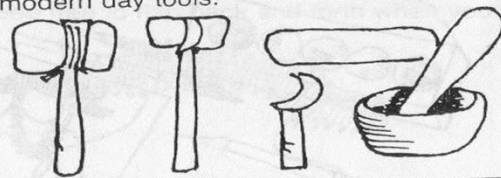
ART: Model Boats

- Use clay or soap to model a dug-out canoe or a tule boat.
- You may want to draw your boat first or look at a good sketch of the boat you have chosen to model.
- Remember to model your boat with detail lines. For example, if you are making a tule boat, show with deep lines how the tules were bundled and tied together.



ART: Pictures of Tools

- Using art paper, lightly sketch tools that Indians used.
- Make sure you label each sketch.
- Make your picture colorful by using crayons, felt pens, etc.
- Mount your picture and display.
- Perhaps you and a group of students could design a bulletin board using pictures that you have drawn.
- You could also compare pictures of Indians' tools with pictures of modern day tools.



Historical, Cultural and Academic Bias in Standardized Tests

Sample C

Like Buried Treasure

- 1 Reading *Ishi's Tale of Lizard* is like finding buried treasure. The treasure is a glimpse into a way of life that no longer exists. Ishi was a California Native American. He was the last speaker of Yahi in the world. In 1915, he told a series of stories about Lizard to a language expert. The expert wrote down Ishi's stories in Yahi. He and Ishi started to translate the tales into English. Then in 1916, Ishi died. The stories were put aside.
- 2 In 1986, a group of language experts began the task of translating all of Ishi's tales. One of them wrote a computer program to help with the job. Another member of the team was Leanne Hinton. She took parts of the tales and made them into a book for young readers. Susan L. Roth made colorful illustrations for the story.
- 3 *Ishi's Tale of Lizard* tells two events from Lizard's life. In the first, Lizard is making arrows. He sends his relative, Long-Tailed Lizard, to get wood for him. But Grizzly Bear eats Long-Tailed Lizard. When Lizard finds out what has happened, he traps Grizzly Bear with a grapevine. Then Lizard gets his relative out of Grizzly Bear's stomach. Long-Tailed Lizard is still alive!
- 4 In the second event, Lizard prepares to fight his enemies. He dances and sings with the Dwarf Women. He makes arrows. He gathers pine nuts. Finally, he shoots arrows at the Yahi. They scatter out of sight.
- 5 The plots of these two stories are not exciting. But the stories are interesting because of the details about everyday Yahi life. They show how the Yahi made arrows and danced and collected pine nuts. They also tell something about Ishi's life. Like Lizard, he too once killed a bear.
- 6 *Ishi's Tale of Lizard* also gives an idea of how the Yahi told a story. The translators tried to be true to the Yahi style. Yahi stories were not written down. They were passed down by word of mouth. Tellers had to remember a lot. So they repeated phrases. They also used rhythm to make the story sound like a poem.
- 7 *Ishi's Tale of Lizard* ends with these words:
There is no more.
Now the talking stops.
Yahi talking did stop with Ishi. But now you can get a sense of what it sounded like. Read *Ishi's Tale of Lizard*. It's like buried treasure.



8. From information in the second paragraph of Sample B, you can conclude that
- Ⓐ the Yahis did not get along with other Yanas.
 - Ⓑ a harpoon has the same purpose as a fishing rod.
 - Ⓒ the Yahis planted crops for food.
 - Ⓓ there are a lot of oak trees in northern California.

9. Read this sentence from Sample B.

Father says Ishi sometimes makes a traditional Yahi hut out in back of the museum.

The root word in traditional means

- Ⓐ custom. Ⓒ wood.
- Ⓑ mud. Ⓓ home.

10. You can tell from the first sentence in Sample C that the author is probably going to

- Ⓐ praise *Ishi's Tale of Lizard*.
- Ⓑ disagree with *Ishi's Tale of Lizard*.
- Ⓒ criticize *Ishi's Tale of Lizard*.
- Ⓓ read *Ishi's Tale of Lizard*.

11. In *Ishi's Tale of Lizard*, which of these really could have happened?

- Ⓐ Lizard dances and sings with the Dwarf Women.
- Ⓑ Lizard is making arrows.
- Ⓒ Grizzly Bear eats Long-Tailed Lizard.
- Ⓓ Lizard gets his relative out of Grizzly Bear's stomach.

12. Read this sentence from Sample C.

The treasure is a glimpse into a way of life that no longer exists.

Which word is a synonym for glimpse?

- Ⓐ entrance
- Ⓑ look
- Ⓒ find
- Ⓓ opening

13. From information in Sample C, you can conclude that

- Ⓐ the Yahis used grapevines like ropes.
- Ⓑ Ishi knew how to read and write.
- Ⓒ lizards are rarely found in northern California.
- Ⓓ Leanne Hinton speaks Yahi.

14. Information in all three samples support the idea that

- Ⓐ Ishi's last years living in the wilderness were lonely.
- Ⓑ the Yahis did not have a written language.
- Ⓒ the Yahis hunted with bows and arrows.
- Ⓓ Ishi liked to demonstrate his skills to museum visitors.

Culturally Sustaining Pedagogy

Dr. Django Paris – CSP seeks to perpetuate and foster linguistic, literate, and cultural pluralism as part of schooling for positive social transformation and revitalization.

“while it is crucial that we work to sustain African American, Latina/o, Asian American, Pacific Islander American, and Indigenous American languages and cultures in our pedagogies, we must be open to sustaining them in both the traditional and evolving ways they are lived and used by young people. Our pedagogies must address the well-understood fact that what it means to be African American or Latina/o or Navajo is continuing to shift in the ways culture always has.”

“culturally relevant pedagogy—have too often been enacted by teachers and researchers in static ways that focus solely on the important ways racial and ethnic difference was enacted in the past without attending to the dynamic enactments of our equally important present or future.”



7 Essential Understandings

1. Great diversity among tribes
2. Diversity among identity
3. Native traditional beliefs persist into modern day life
4. Policies that affected and continue to affect tribes
5. Reservations
6. History from a California Indian perspective
7. Tribes have sovereign powers

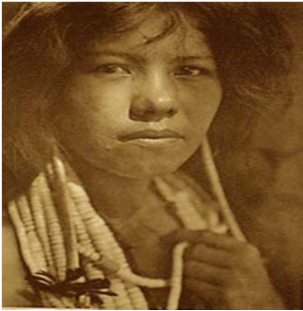


From CIMCC based on those developed under Montana Office of Public Instruction:
<https://cimcc.org/wp-content/uploads/2018/07/7-Essential-Support-Booklet-Final.pdf>

ESSENTIAL UNDERSTANDING 1

There is great diversity among the 150 + tribes of California in their languages, cultures, histories & governments. Each tribe has a distinct and unique cultural heritage that contributes to modern California.





California Indian Societies



- Some of the oldest and most stable cultures in the western hemisphere
- Conservative Estimation of Pre Contact population was 350,000. Today some scientists say that number was likely in the millions
- A number of independent groups populated the area (100-1500 individuals)
- Diversity: each group had it's own territory, language, traditions and cultural practices, religion
- Before European settlement, California had more than 500 "tribal groups" speaking about 300 dialects of at least 100 languages.
- Shared value for natural resources. Tribal leaders managed their production, distribution and exchange.
- California was not an "untamed wilderness" It is a native home, native place names, burial sites, sacred sites, medicine, food, cultural materials. We are still here!
- Collective Laws governed the maintenance and care of resources. If groups grew too large to be supported by natural resources, they split off and found new areas.

A Time of Resistance: California Indians During the Mission Period 1769-1848. Sara Supahan

Imagery vs. Substance

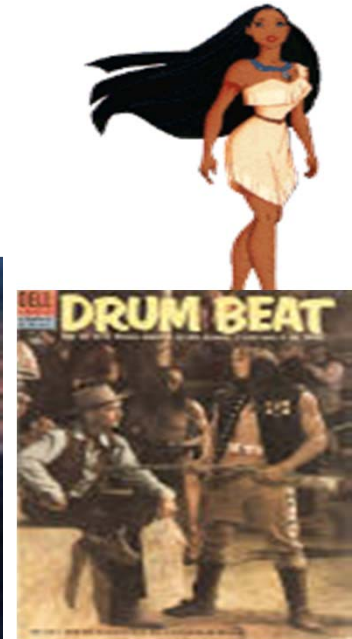


ESSENTIAL UNDERSTANDING 2

- There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic American Indian.



The Hollywood Indian



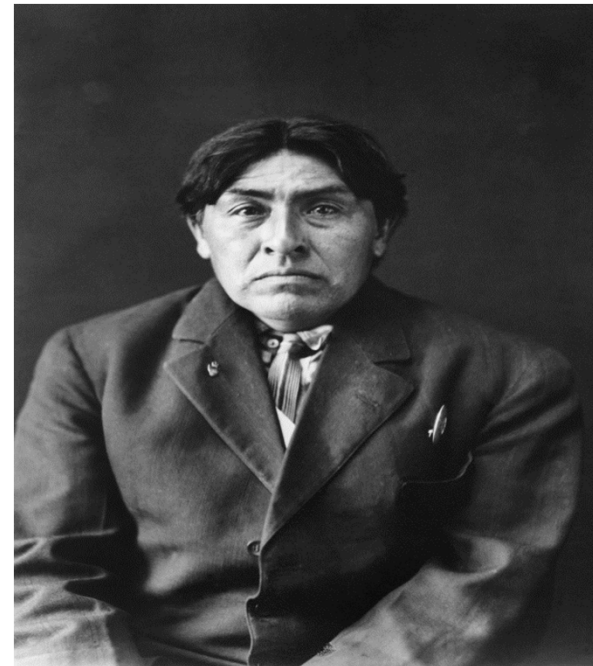
Hollywood has often tried to define American identity in western films..... American identity is defined by its relationship to Native Americans.

- Cowboy vs. Indian
- Hero vs. Savage
- Superior vs. Inferior

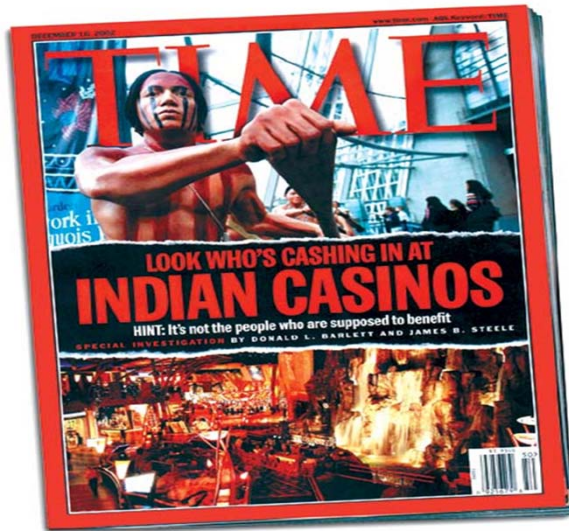
Vanishing Race

The idea that the Indian way of life would inevitably come to an end in order to make room for “progress.”

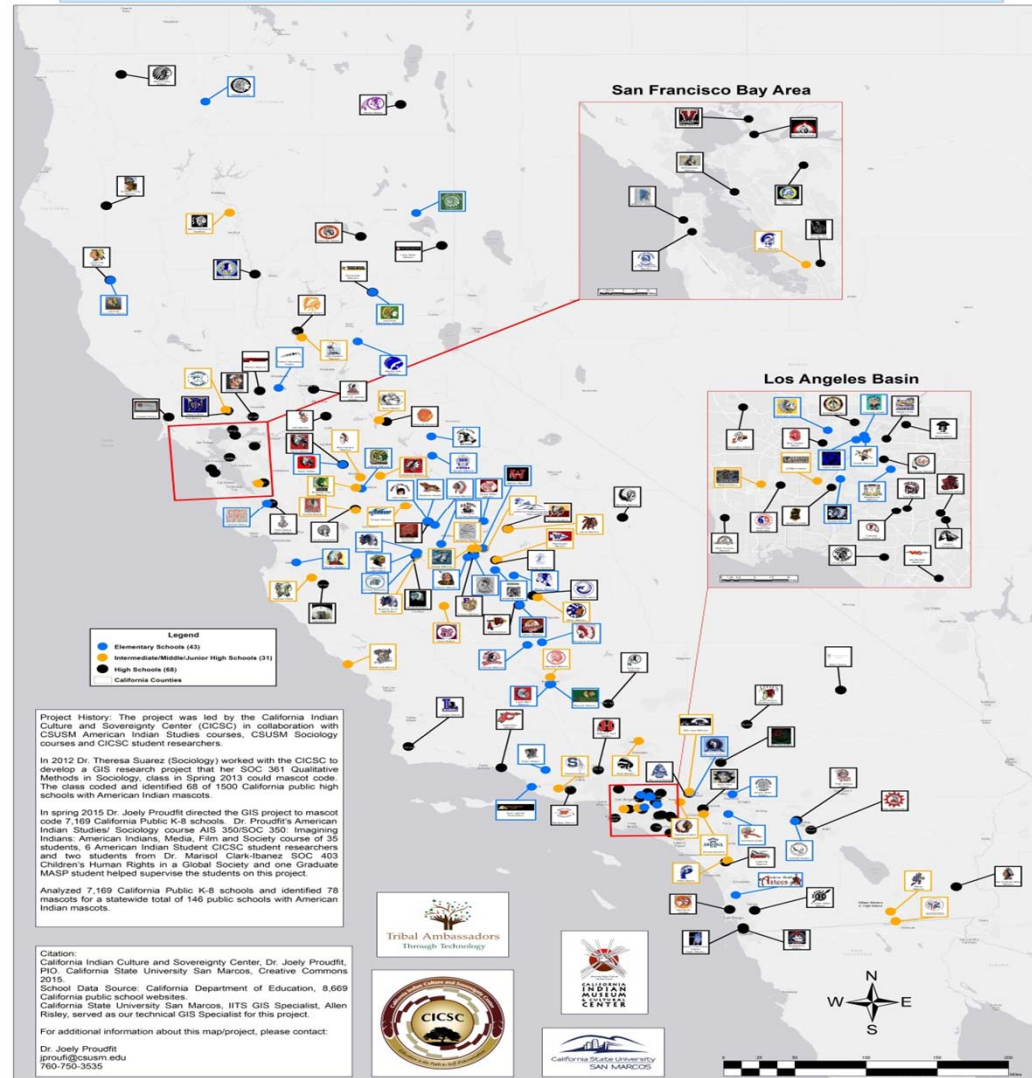
Two options for Indians: Vanish into mainstream or become extinct forever.



Contemporary Stereotypes: Mascots and Greedy Indians



Cultural Appropriation in California Public K-12 Schools: Tribal Mascots and Stereotypes



A landscape photograph showing a dirt road winding through a field of dry, golden-brown grass and low green shrubs. In the background, there are rolling green hills and mountains under a clear blue sky. The title 'ESSENTIAL UNDERSTANDING 3' is overlaid in the upper center of the image.

ESSENTIAL UNDERSTANDING 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has their own oral history beginning with their genesis that is as valid as written histories. These histories pre-date the “discovery” of North America.

Origins and Cosmology

- Did not begin with the establishment of Missions. Begins with Native People who existed before the Spanish arrived.
- Since Time Immemorial.... Since the beginning or as “far back as historic times can be counted”
- The River that Runs through the Middle of the World



Bering Strait - Fact or Fiction?



- Nearly every fourth grade text book incorporates the Bering Strait Doctrine into its introduction to California Indian history. This doctrine is contrary to the oral history of many tribes. While oral traditions vary many illustrate that native people existed in their aboriginal homelands since time immemorial.
- The late Standing Rock Sioux scholar Vine Deloria, Jr., has significantly challenged this theory and refers to it as, “scientific language for I don’t know, but it sounds good and no one will check.” He goes on to say in his book, Red Earth White Lies: American Indians and the Myth of Scientific Fact:

“An examination of the Bering Strait doctrine suggests that such a journey would have been nearly impossible even if there had been hordes of Paleo-Indians trying to get across the hypothetical land bridge. It appears that not even animals or plants really crossed this mythical connection between Asia and North America. The Bering Strait exists and existed only in the minds of scientists.”

Inclusion of Oral History & Creation Stories



- In From the Beginning of Time, Indians of Northwest California, A 6th Grade Curriculum Unit, the authors' state, **"The ease with which the general population has embraced this theory does cause one to wonder if the land idea, in perhaps even an unconscious way, is an attempt to ease the collective conscience. After all, if you believe this theory, then you can also believe that the European invasion of North America was really just another immigration."**
- Thus it is important that instructional content include an examination of the oral traditions and creation beliefs of California Indian tribes. Be sure to illustrate to your students that through oral tradition Native Americans have passed on their religious beliefs, histories, traditions, cultural knowledge, community values, etc. to future generations.

ESSENTIAL UNDERSTANDING 4



- There were many foreign, state and federal policies put into place throughout American history that have impacted California Indian people and shape who they are today. Much of Indian history can be related through several major policy periods.
- Examples: Mission Period, The Gold Rush Allotment Period, Boarding School Period, Termination and Self-determination

The Gold Rush and Indian People

- Forced or Manipulated Mining Labor
 - Working to pay off food, gear paying for trade goods with an equal weight in gold.
 - Earning wages in liquor.
- From 1848 – 1870s, 10,000+ Indians were indentured, 4000 were children. Boys sold for \$60, girls sold for \$200.
- Indian miners were resented by white miners because they were a cheap labor force resulting in blatant hostilities.
 - Indians constituted more than ½ of the miners in some mines of more than 4000 miners.
 - Indian women worked in the mines as well.
- Prostitution by Indian women increased as Indian mining earning power decreased. Forced prostitution rampant.

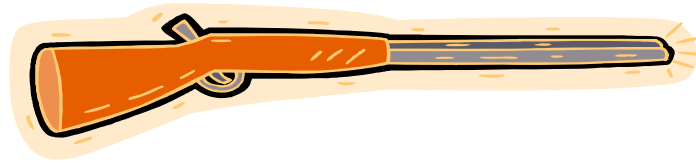


Early California Laws On California Indians

- 1850 – 1865 - Act for the Government and Protection of Indians and related amendments
 - Facilitated removal of Indians from their traditional lands, separating at least a generation of children and adults from their families, languages and cultures.
 - Multiple accounts published in newspapers concerning kidnapping and selling of Indian children.
 - Provided for “apprenticing” or indenturing of Indian children and adults to “Whites.”
 - Punished “vagrant” Indians by hiring them out to the highest bidder at public auction, if no bail produced by Indian.
 - Prohibited Indians from testifying against whites in court.



Early California Laws Impacting California Indians



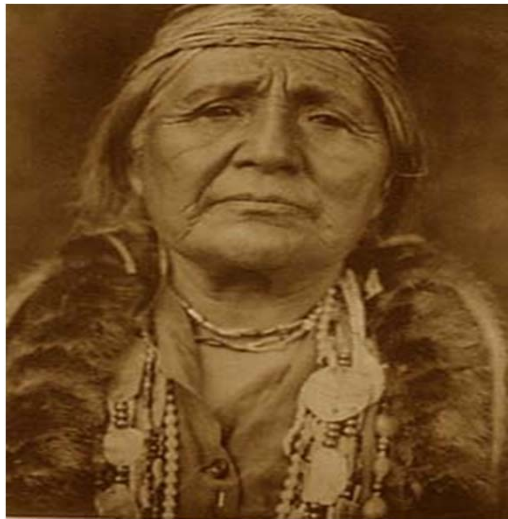
- 1851 – 1859 - Expeditions against the Indians (California Militias)
 - Under the state constitution and militia laws, California governors ordered local sheriffs to organize the men to conduct the Expeditions against the Indians.
 - California legislature passed 27 laws concerning Expeditions with total claims submitted amounting to \$1,293,179.20.

Bloody Island Massacre

- In 1847, Andrew Kelsey & Charles Stone bought a herd of longhorns from Salvador Vallejo with grazing rights in what is now Lake County.
- They used Pomo people to tend to cattle and other needs.
- Stone and Kelsey took Indians to work in the mines. On the 2nd mining expedition, 100 Indians were taken to the mines and only 3 survived and came home due to malaria and a lack of food.
- Stone & Kelsey bought an additional 1000 cattle (now herd of 2,000) with the gold mining profits. They began planning the next mining expedition with Indian labor. Herd impacted local ecosystem and Indian food.
- Accounts of rape of Indian woman and a plan to stop any mining expeditions. Indians killed the two men.
- They packed up and went around Lake — hiding on Bloody Island
- Army came to meet, Pomos came out of hiding but were slaughtered.
- 100+ Indians were killed to avenge the death of Stone and Kelsey.



ESSENTIAL UNDERSTANDING 5

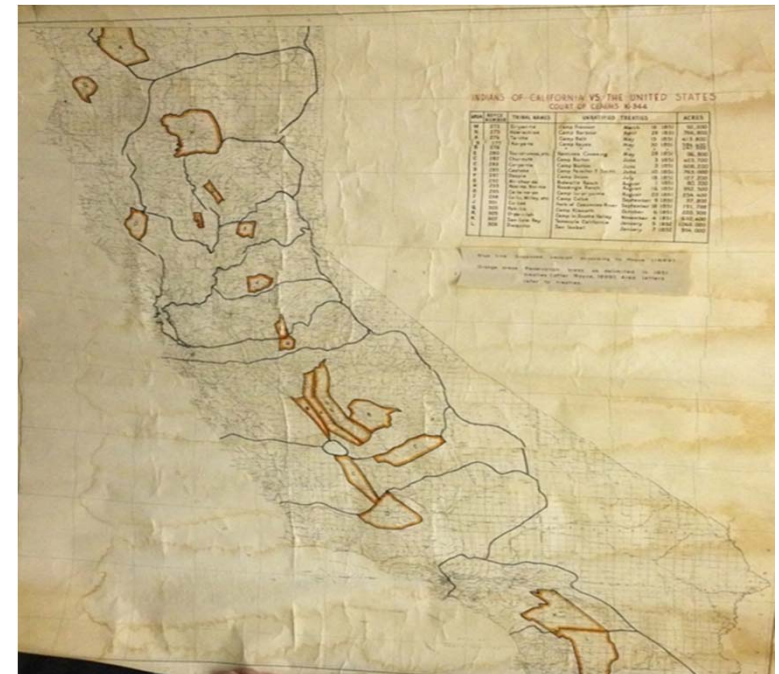


Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- I. That both parties to treaties were sovereign powers.
- II. That Indian tribes had some form of transferable title to the land.
- III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

Unratified Treaties with the California Indians

- **1851 — Barbour Commissioners (3) unratified treaties (18) — 139 signatories**
 - 7.5 million acres were set aside in the treaties for California tribes.
 - Treaties were never ratified and put under Injunction of Secrecy until 1905.
 - US rejection of these treaties would have set aside 1/3 of the state for tribes, today California Indian Country is less than 1% of the state
- **Landless California Indians**
 - There was nowhere to go, Villages destroyed, homeland taken over
- **Appropriation Act of 1906**
 - Money to buy land for landless California Indians (82) Rancherias put in trust.
- WHAT ARE THE CONTEMPORARY IMPACTS ON LOSS OF LANDS



ESSENTIAL UNDERSTANDING 6

History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.



A Legacy of Historical Bias

THE
HISTORY OF CALIFORNIA.

BY
FRANKLIN TUTHILL.

SAN FRANCISCO:
H. H. BANCROFT & COMPANY.
1886.

88

THE HISTORY OF CALIFORNIA.

CHAPTER VII.

THE ABORIGINES.

CHAP. VII.
1776. WHEN explorers come upon a new land, if they find it heavily timbered, or the intervals rank with wild grass, they know that cultivation will make it yield richly of grains and fruit; but if it bear no trees, or only scraggy and stunted ones, and a thin, scant herbage on the open country, they condemn it as unfit for all farming purposes. Californians have the best of reasons for hoping that the aborigines of a land do not indicate, by the degree of their nobleness or degradation, the style of men that will be produced under civilized auspices upon the same soil; for, of all wretchedly debased and utterly brutal beings, the Indians of California were the farthest fallen below the average Indian type. They were neither brave nor bold, generous nor spirited. They seem to have possessed none of the noble characteristics that, with a slight coloring of romance, make heroes of the red men of the Atlantic slopes, and win for them our ready sympathy. We hear of no

A Legacy of Historical Bias

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orators among them, no bold braves terribly resenting and contesting to the last the usurpations of the whites. They were "Diggers," filthy and cowardly, succumbing without a blow to the rule of foreign masters. As redeeming them from utter brutality, it is refreshing to see occasional glimpses of humor in them, and a disposition to make fun of the missionary when his back was turned. But under the father's eye they cowered like children on the low benches before the old-time pedagogue wielding the ferule. Perhaps the mild, motherly sort of treatment which priests met them with, disarmed them. Perhaps, if they had been subject to the rough handling that the Indian tribes generally received from English settlers, they might have fired up, and displayed some of the violence and savage fury that make us respect the Indians of the East and the North. Perhaps it was in part because they were treated as children, that they grew into simple, childish ways.

They were as contemptible physically as intellectually, and evinced as little traces of conscience as of a reasoning faculty. To Drake's party they showed a disposition to offer sacrifices, thinking the sea-king's jolly tars to be veritable gods. Venegas thought the Lower Californians to be the most stupid and weak, in both body and mind, of all mortals. But the

Myths and Missions



- California history began with missions
- California Indians were docile and happily accepted mission life
- Indians wandered over to or joined the missions
- California Indians were uncivilized
- Indians were fascinated by the missionaries and soldiers

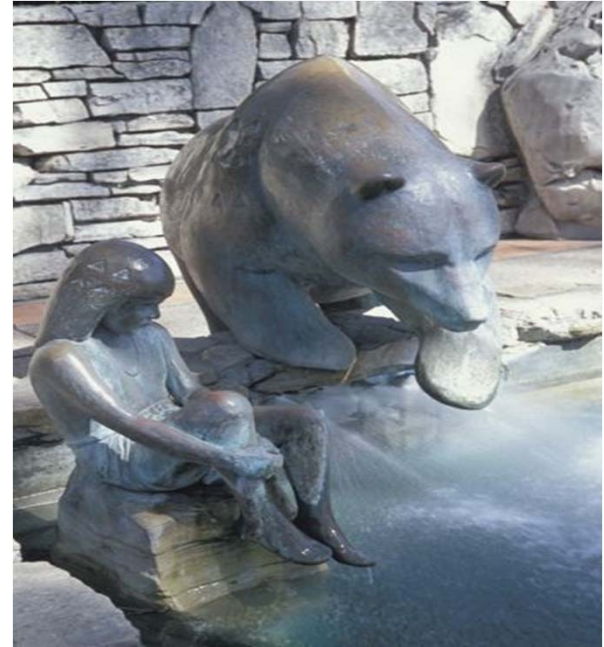


The Mission Period

- The missions were built by California Indians (at the instruction of the Padres) near Indian populations centers, preferably next to Indian Villages and towns, and often missions were relocated within the first year of establishment.
- 21 Catholic Missions were built from San Diego to Sonoma
- Religious pretensions aside, the missions functioned as places where Indians were enslaved to provide labor and produce goods for the Spanish presidios and economy
- Mission governance prohibited California Indians from practicing their traditions and ceremonies, however cultural practices continued through efforts of resistance.
- The average lifespan in a mission for a native person was 10 years. By the late 1820's over 100,00 Indians had died. With Spain came epidemics of measles, smallpox, diphtheria, influenza. These diseases often killed entire communities.

Slow Growth

- The first mission: San Diego De Alcalá (July 16, 1769).
- Only 26 baptisms occurred within the first 3 years of the mission
- The second mission: San Carlos Borromeo De Carmelo (June 3, 1770)
- Only 30 baptisms occurred within the first 3 years of the mission
- The number of baptisms were too few to support the number needed for “self sufficient” communities according to the settlement strategy of the Spanish Crown (California Mission Timeline, 2012 Pentacle Press)
- Padres had to get creative in attempting to increase mission populations



Native Perspectives on the Missions



- “I also had a great uncle. He died in 1856-1857. His father came back, they escaped; they never could keep the mountain people in the mission, because they always managed to escape. They wouldn’t plow for them; they wouldn’t do any for them at the mission..... But he came home with a collar around his neck..... The collar was made of wood. It went around the neck and it had little steel hooks on the back..”
- “There were a lot of things that were done to people. One way they had was to get them through the children. They would take the children up onto the cliff and drop them down the cliff and kill them.....”

The Crying Rock, Where They Killed the Children, Report by Rosalie Robertson to Rupert Costo in 1970

A Time of Resistance, California Indians During the Mission Period, Sarah Supahan

From a Garden to a Wilderness

- The Spanish also brought hundreds of horses, donkeys, cattle, pigs, sheep and goats. Grazing animals destroyed native plants cultivated for cultural and nutritional uses.

A Time of Resistance: California Indians During the Mission Period

1769-1848. Sara Supahan



Sanctity, Servitude and Survival Website



- A professional development and educational website on California Indians and Spanish Missions for K-12 teachers.

www.californiamissionsnativehistory.org

- The website is a multi media clearinghouse of connected and comprehensive California Indian generated information.
- The site includes an interactive map, guided tour, storytelling podcasts/films, overviews of mission history, alternative class project ideas, An Ask the California Indian Experts section and other multi media resources

ESSENTIAL UNDERSTANDING 7

- Under the American legal system, Indian tribes have sovereign powers, separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.



Tribal Sovereignty

- Sovereignty refers to the supreme power by which an independent state or nation is governed, i.e. the power to make laws and be governed by them, collect taxes, wage war, form treaties etc.
- Pursuant to federal case law tribes possess quasi sovereign status over their members and territory, meaning that they have internal rather than external sovereign powers.
- Tribal Sovereignty, a limited sovereignty, is the right of tribes to make their own laws and be governed by those laws, subject only to the Plenary Power of Congress.





Doctrines Adapted For Purposes of US Law

Marshall Trilogy: U.S. Supreme Court Affirms:

- Johnson v. M'Intosh (1823): Ownership of the land is vested in the U.S. pursuant to the Doctrine of Discovery. Tribes have a right to Use and Occupy the Land.
 - Cherokee Nation v. GA (1831): Tribes are Domestic Dependent Nations (not foreign nations).
 - Worcester v. GA (1832): Tribes are distinct political societies subject to federal jurisdiction; state may exercise jurisdiction over Indian country only with the permission of Congress.
-
- Tribal Sovereignty, a limited sovereignty, is the right of tribes to make their own laws and be governed by those laws, subject to the Plenary Power of Congress.

Tribal Sovereign Status



•Inherent Tribal Sovereign Authority

- Possess Inherent Sovereignty by virtue of being.
- Subject to Tribal Powers only.

•Legal Sovereign Status of Tribes

- Possess legal sovereign status because of treaty making between tribes and U.S./foreign powers.
- Subject to Plenary Power of Congress, Interpretation of law by Federal Courts and some State Powers.

Tribal Sovereignty

- From the Federal Perspective a Working Definition of Sovereignty
 - The right to make your own laws and to be governed by those laws.
- Tribal Sovereignty may be viewed as:

Internal Sovereignty Includes:

- Right to make laws, enforce laws and interpret laws;
- Right to determine membership

External Sovereignty Includes:

- Right to enter into treaties with nations other than the U.S.

Trust Relationship

- The federal government owes a responsibility to the tribes.
- Initially this responsibility was described as the relationship of a “guardian to its ward.”
- Now it is called the Trust Relationship
- Pursuant to the Trust Relationship, the federal government owes a fiduciary duty to the tribes to protect their interests in the lands and resources held for their benefit.



Tips for Reaching Out

Think Local

Reach out to local Tribal institutions.

This can be in the form of museums, tribal government offices, TANF, etc.

Consult with people who already work with the community you are trying to reach.

Make time to Listen

Meet them where they are. This could be their homes, or community centers.

Storytelling is the traditional mode of transferring knowledge.

Invest in relationships and time.

Embrace new Ways of Knowing

There is more than one path up a mountain. There is more than one way to understand our world.

Science doesn't necessarily mean Western Science.

Different doesn't mean wrong.

Be Patient

Trust takes time to build.

Trust takes effort to maintain.

Don't let non response or complexity stop the process.

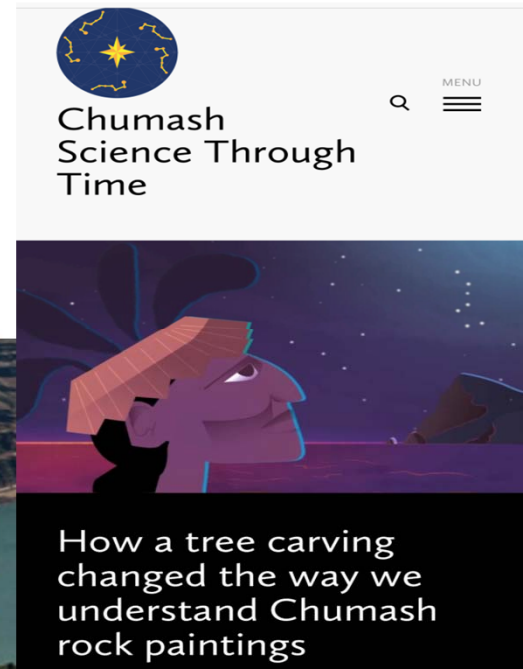
WHAT “QUALITY” RESOURCES ARE AVAILABLE?

- Professional Development
 - Cultural Competency/Intelligence
- Partnerships
- Advisory Groups
- Consultation-Recognized and Unrecognized
- MUKURTU and shared CMS platforms
 - Cultural Knowledge Labels
- Indigenous Curation



ABOUT NATIVE KNOWLEDGE 360°

Native Knowledge 360° provides educators and students with new perspectives on Native American history, cultures, and contemporary lives.



Resources

Indigenous Ally Toolkit

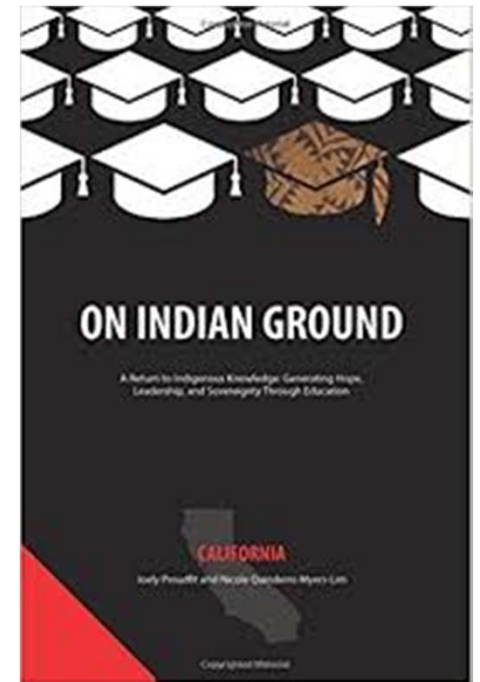
http://reseamtnetwork.com/wp-content/uploads/2018/12/Ally_web-2.pdf?fbclid=IwAR3_eo9wpaBSqD7eJRHo9PVWlw0jexW9uiXuRevSO7clmK5jYhvIVfZty_k

Trauma May Be Woven Into DNA of Native Americans

<https://newsmaven.io/indiancountrytoday/archive/trauma-may-be-woven-into-dna-of-native-americans-CbiAxpzar0WkMALhjrcGVQ/>

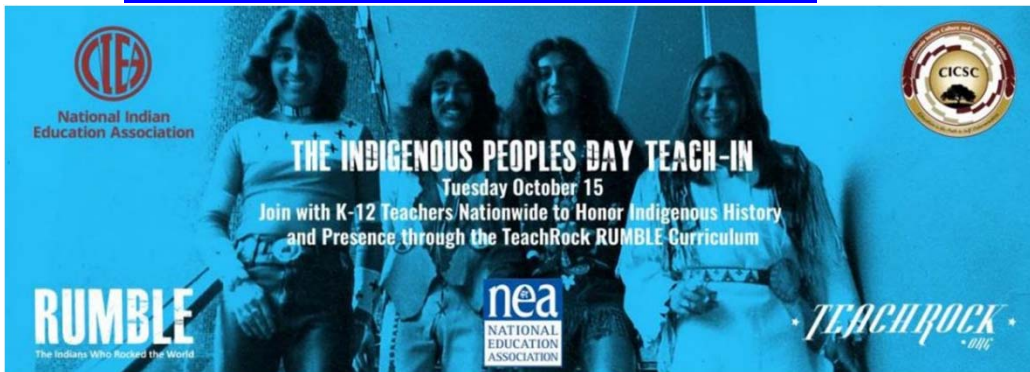
Historical Trauma in American Indian/Native Alaska Communities: A Multilevel Framework for Exploring Impacts on Individuals, Families, and Communities

Teresa Evans-Campbell

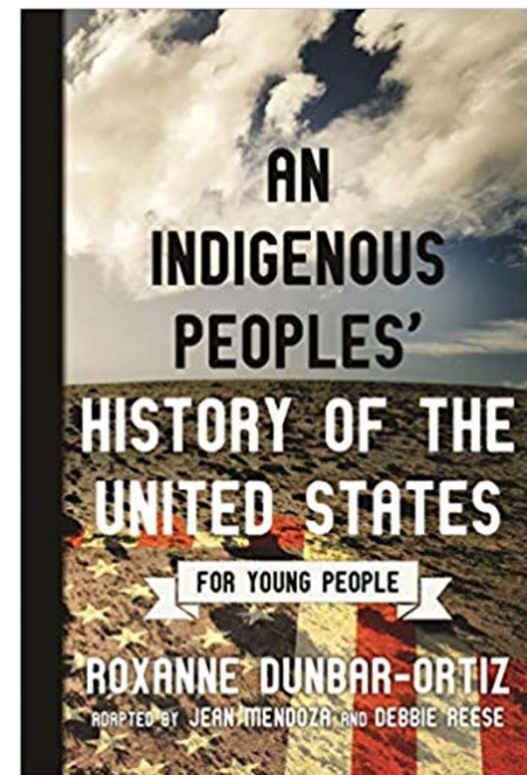


Additional Resources

- www.teachrock.org/rumble
- [Dr. Debbie Reese Blogspot:](http://www.teachrock.org/rumble)
<https://americanindiansinchildrensliterature.blogspot.com/>



<https://caindianeducationforall.com/>



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