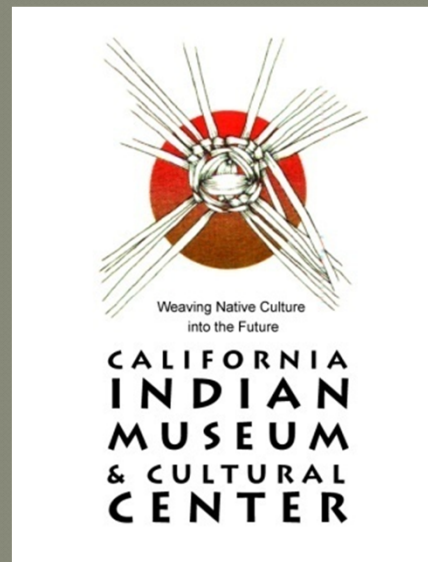


The California Indian Museum and Cultural Center:

California Indian Cultural Competency for Educators





Museum Professionals 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

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

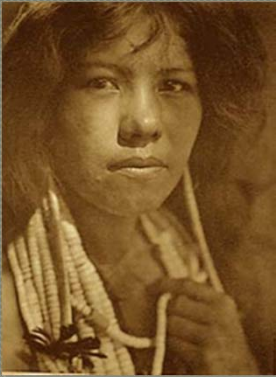
Issue	American Indians	Non-Indians
Indian issues generally	<p>See Indians as victims of a historical injustice comparable to the Holocaust</p> <p>Often feel that discrimination and mistreatment continue and that the government/BIA treats Indians shabbily</p> <p>Often bitter non-Indians know so little</p> <p>Believe non-Indians are unsympathetic, indifferent or hostile toward Indians</p> <p>Directly connect the past and present; think about Indian-related issues in terms of the present</p> <p>Believe non-Indians see them through crude stereotypes</p>	<p>See Indians as victims of great injustice, but little sense of history after late 19th century</p> <p>Largely unaware of current mistreatment</p> <p>Oblivious to Indians' feelings</p> <p>Goodwill toward Indians among much of the general population</p> <p>While expressing goodwill, think about Indians mostly in terms of the past</p> <p>Generalizations and stereotypes colored by schoolbooks and Hollywood</p>
Views of daily Indian life	<p>Often see reservations as plagued with social problems; say many Indians live at or below the poverty line</p> <p>Painfully aware of problems facing Indians and see them as urgent</p> <p>Believe non-Indians are unaware of, or indifferent toward, Indians' poverty and social problems</p> <p>Identify themselves in complex ways—through cultural heritage</p> <p>Believe non-Indians think Indians are getting rich from casinos</p> <p>Strongly believe Indians deserve whatever they get from government as members of a sovereign nation with treaty rights</p>	<p>Often see reservations as plagued with problems; believe many Indians live at or below the poverty line</p> <p>Rarely think about Indian-related issues</p> <p>Aware of Indians' problems, but don't think about them often</p> <p>See Indians as one group instead of many different tribes</p> <p>Often realize that casino revenue is unevenly shared</p> <p>Poorly informed about treaty rights and legal status; mixed feelings about Indians getting "special treatment"; many strongly against reparations</p>
Indian culture and identity	<p>Believe non-Indians view them as a historic relic rather than an active, vibrant culture</p> <p>Strong desire to defend Indian culture against pressures to reduce its influence</p> <p>Believe non-Indians have no interest in preserving Indian culture</p>	<p>Often unaware that Indian culture is active and vibrant; to many, Indians are "invisible" people</p> <p>Favor preserving Indian culture, but oblivious to tensions Indians feel</p> <p>Disregard Indian culture; unaware that their lack of understanding may lead Indians to feel bitter</p>
The future: bridging the gap	<p>Believe non-Indians do not know much</p> <p>Believe non-Indians do not care or want to learn more about Indian history, art, culture and contemporary life</p> <p>Greatly desire far more public education about Indian-related issues</p>	<p>Realize they know very little.</p> <p>Want to learn more about Indian history, art, culture, political rights and contemporary life</p> <p>Want schools and museums to provide more instruction about Indian issues</p>

Best Practices: “Essential Understandings “
For California Indian History and Culture - Based on
Those Developed Under Montana Office of Public
Instruction



ESSENTIAL UNDERSTANDING 1

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



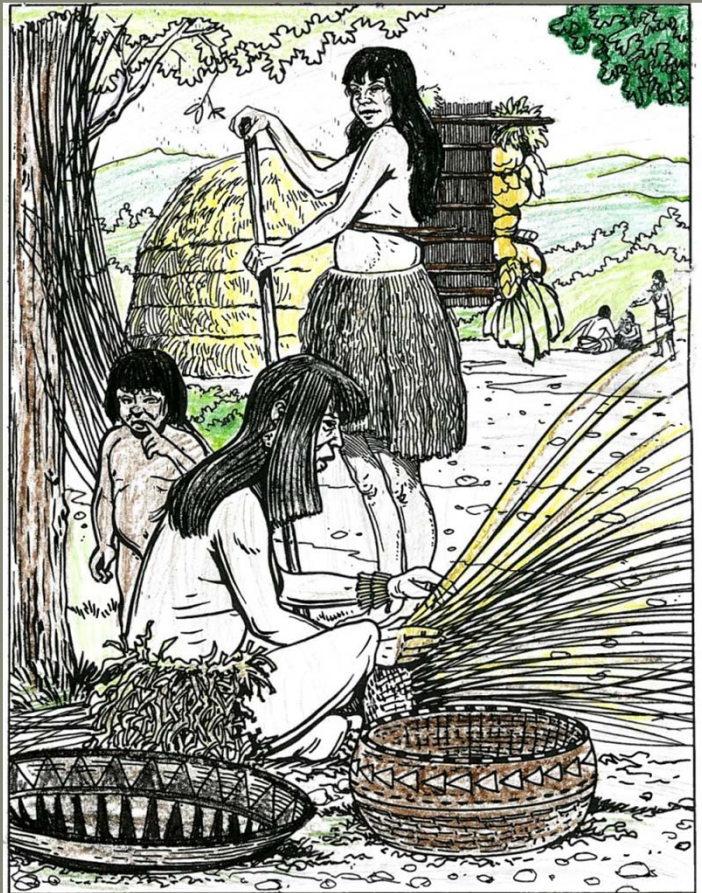
California Indian Societies



- 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



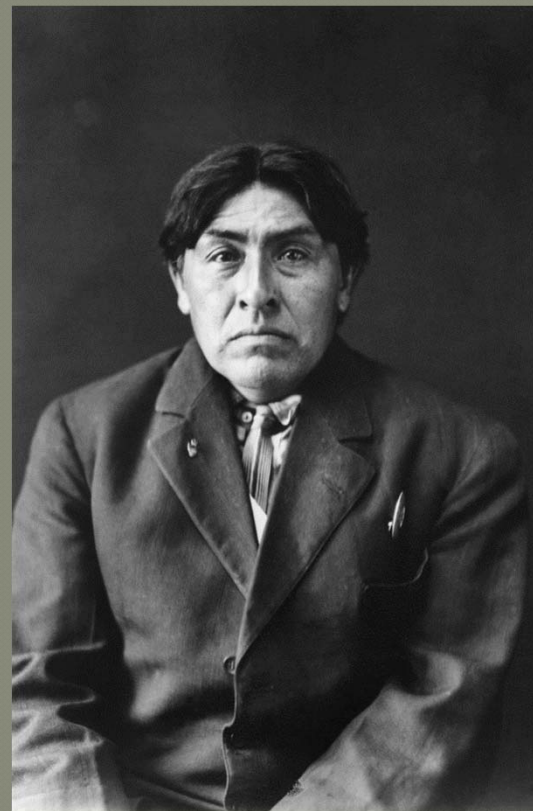
Hollywood has often tried to define American identity in western films.....
American identity is defined by its relationship to Native Americans.

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

Vanishing Race

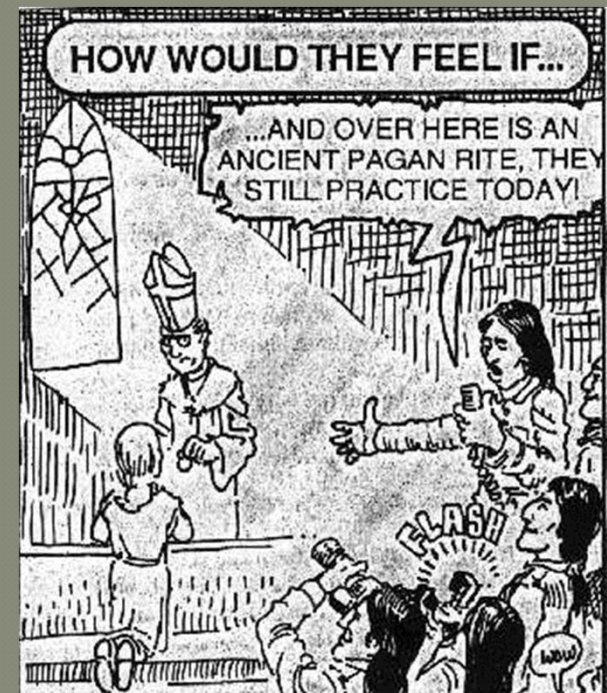
The idea that the Indian way of life would inevitably come to an end in order to make room for “progress.”

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



Primitive Religions

- Films portray a mixture of elements of many different tribal religions suggesting that all tribal religions are the same. The focus is on tools and ritualistic aspects and not significance or meaning.



Contemporary Stereotypes: Mascots and Greedy Indians



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



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

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 Mission Period

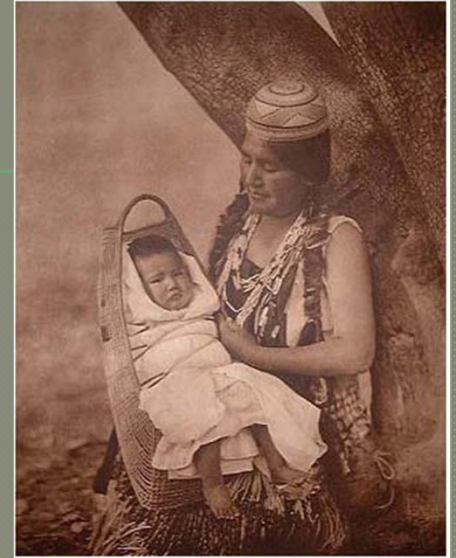
- The missions were built by California Indians near Indian populations centers, preferably next to Indian Villages and towns, and often missions were relocated within the first year of establishment.
- 21 Catholic Missions were built from San Diego to Sonoma
- Religious pretensions aside, the missions 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 100,000 Indians had died. With Spain came epidemics of measles, smallpox, diphtheria, influenza. These diseases often killed entire communities.

The Gold Rush and Indian People

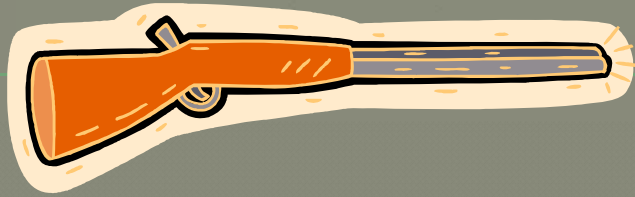
- Forced or Manipulated Mining Labor
 - Working to pay off food, gear paying for trade goods with an equal weight in gold.
 - Earning wages in liquor.
- From 1848 – 1870s, 10,000+ Indians were indentured, 4000 were children. Boys sold for \$60, girls sold for \$200.
- Indian miners were resented by white miners because they were a cheap labor force resulting in blatant hostilities.
 - Indians constituted more than $\frac{1}{2}$ 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.

The Era of Termination and Relocation

- The U.S. Government sought to move Indians off of the Reservation into the Urban Center
- The U.S. Government sought to end the Federal/Tribal trust relationship



ESSENTIAL UNDERSTANDING 5

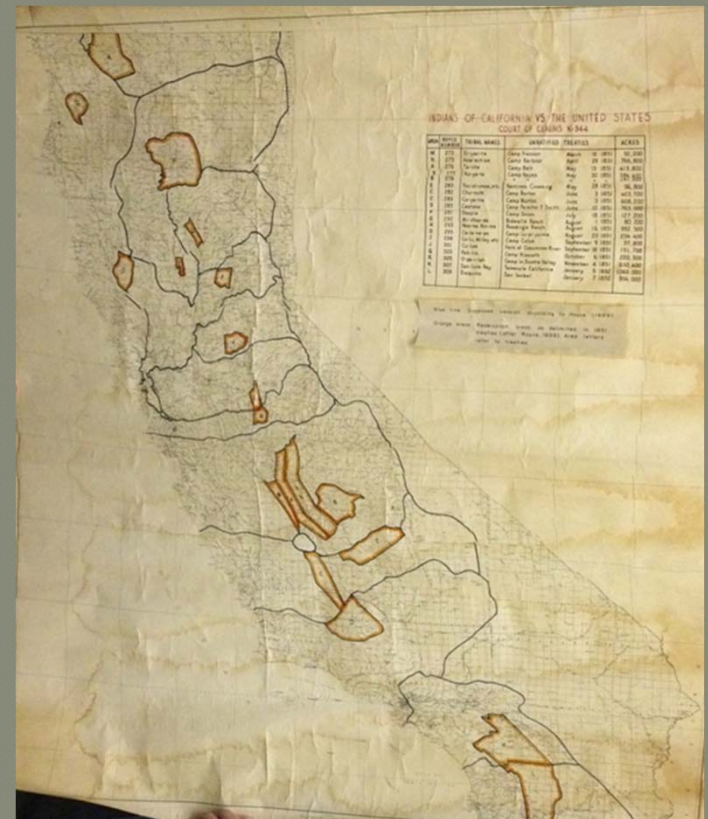


Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- 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.

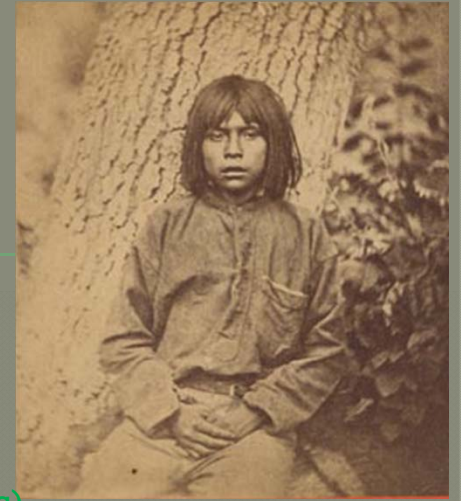


ESSENTIAL UNDERSTANDING 6

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.



Education and Genocide



• Eight Stages of Genocide

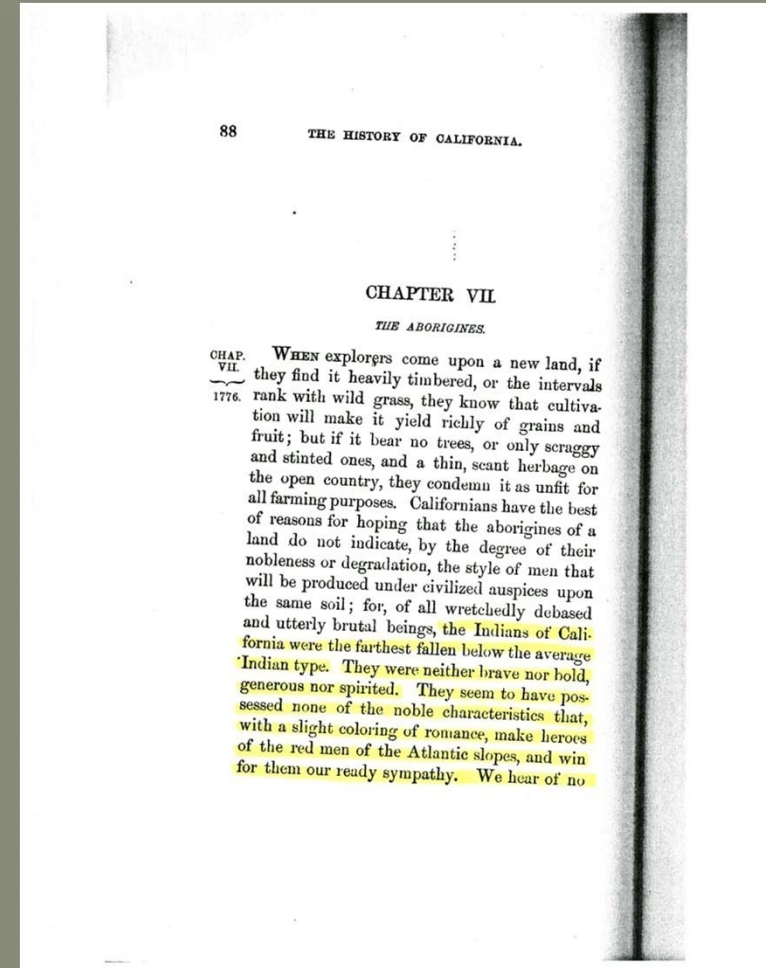
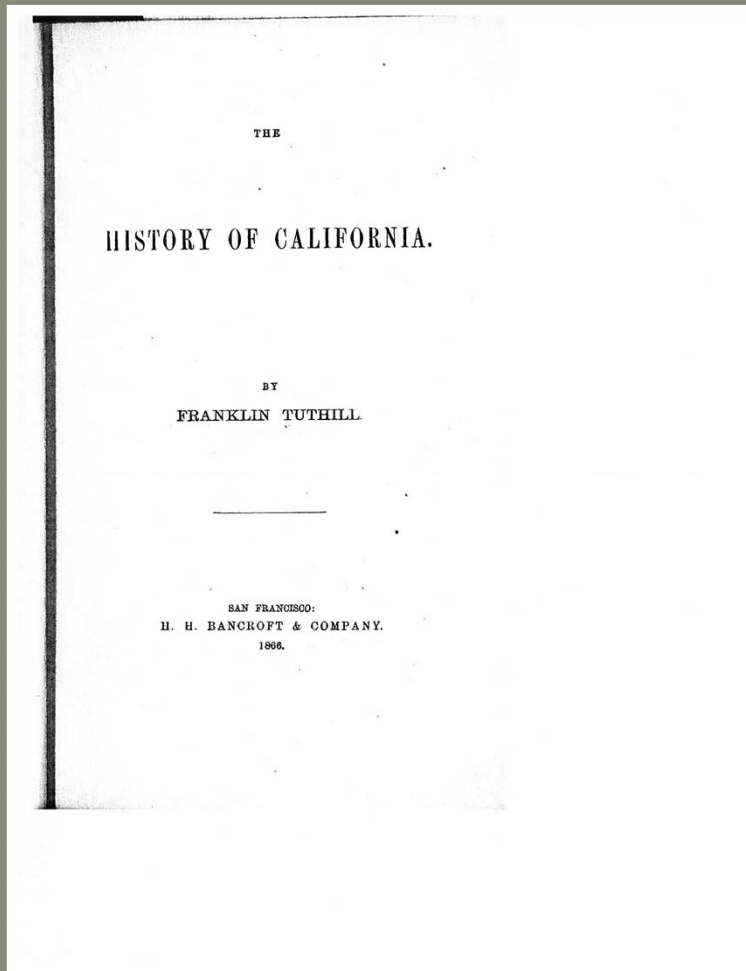
- Stage 1: **Classification** – distinguish people “us” and “them”
- Stage 2: **Symbolization** – group markings, hate symbols (redskin, savages)
- Stage 3: **Dehumanization** – members of group are equated with animals, insects, diseases
- Stage 4: **Organization** – Special army units, militias, genocidal 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”
- 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.

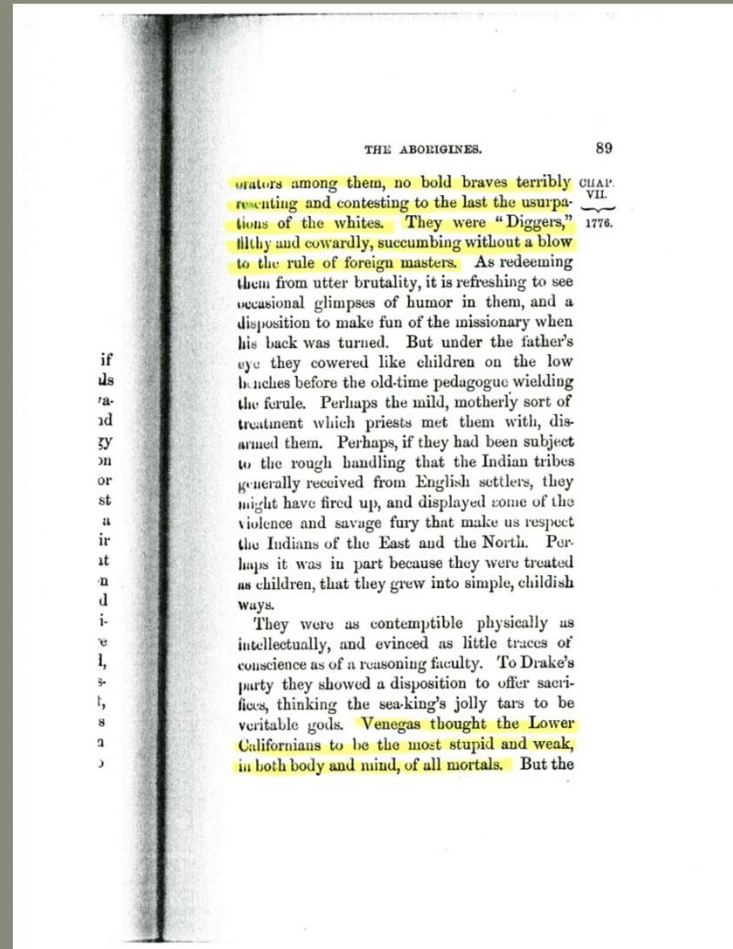
Adapted from Lesson Plans at www.teachgenocide.com

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A Legacy of Historical Bias



A Legacy of Historical Bias



Examining Historical Bias

- “Most modern textbook authors still follow the 1925 American Legion’s Standards....
 - Must Inspire the children with patriotism
 - Must be careful to tell the truth optimistically
 - Must dwell on failure only for its value as a moral lesson
 - Must speak chiefly of success.” –*Points of View vs. Historical Bias, Sarah Supahan*

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

Compare Perspectives

What is generally accepted?

Oh California, 1991

- *“They [the Indians] had never seen animals like the cattle and sheep that wandered around the mission.... The Indians accepted the new kinds of food and clothing that the priests, or padres offered them. Many Indians joined the missions.”*

The Missions of California, A Legacy of Genocide

- *“Those missionaries, the priests and the soldiers, they had all kinds of animals they brought here, different kinds of animals, they turned those animals loose on our land.... We had lots of stuff we planted and harvested through the year.... [the animals] started taking out all of the good food we had..... We lost a lot of things... they just pulled them out by the roots..”*

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

ESSENTIAL UNDERSTANDING 7

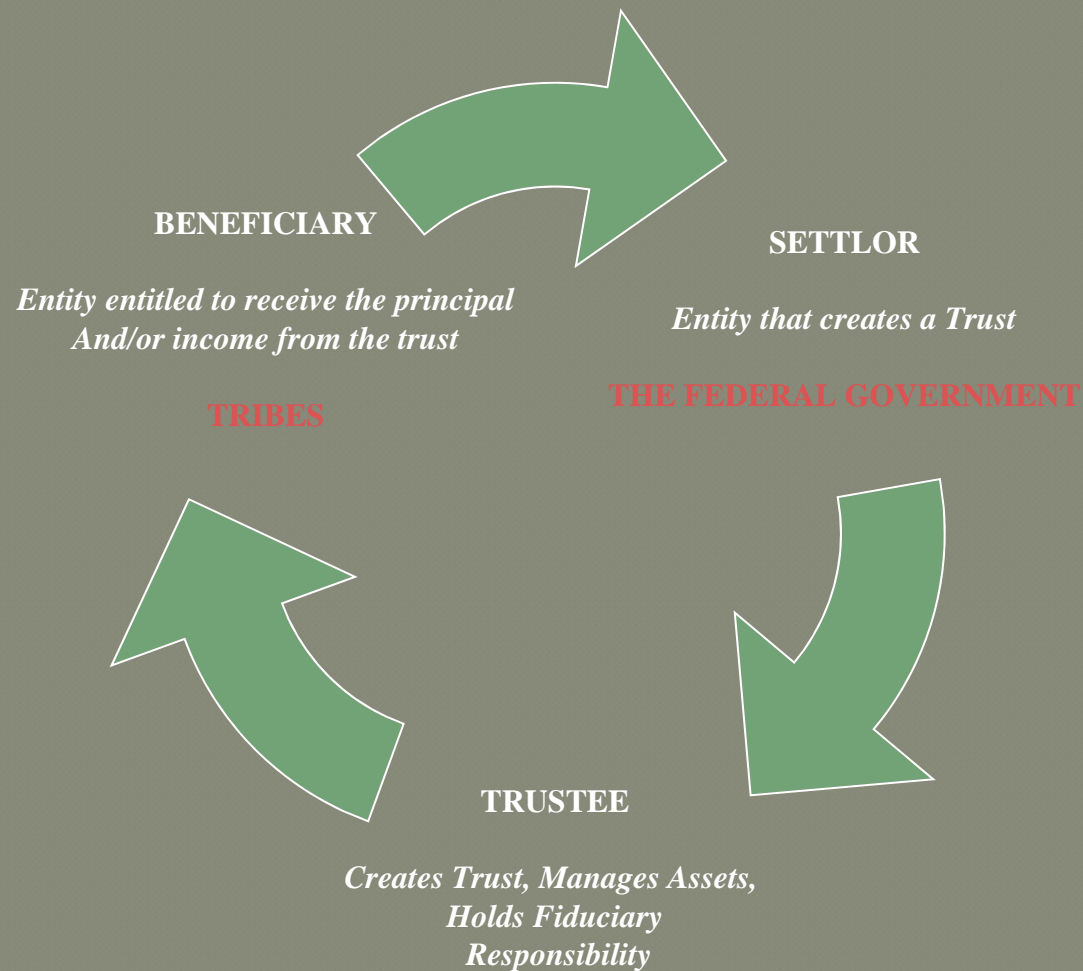
- Under the American legal system, Indian tribes have sovereign powers, separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

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.



Federal Tribal Trust Relationship



Tribes Today

- Working toward self governance and self reliance.
- Cultural revitalization and education



Developing Resources

- Teaching through Hands on Objects
- Selecting items that enhance key messages, counteract negative stereotypes and misinformation
- Examining historical bias
- Alternative lesson plans and activities
- Emphasis on Contemporary Tribal Communities



Current Classroom and Field Trip Activities

Stick Games

Ring toss

Soapstone/Shell Necklace making

Basket weaving

Clapper stick (instrument) making

Gourd Painting



Teaching Kits, Teacher's Guides, Class Presentations/Activities = Happy Students



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ISH: A STORY OF DIGNITY, HOPE, AND COURAGE
EXHIBIT TEACHING CURRICULA



Photo of Ishi from the University of California, Berkeley and the Peabody Essex Museum of Anthropology
The California Indian Museum and Cultural Center 2150 Arroyo Drive, Santa Rosa, CA 95403
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CALIFORNIA INDIAN ENRICHMENT KITS
A TEACHER'S GUIDE



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