



Weaving Native Culture
into the Future

CALIFORNIA
INDIAN
MUSEUM
& CULTURAL
CENTER

Volume 3 Issue 2

July 2012

Summer/Fall Calendar of California Indian Events

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and more...

Our Museum Members

Members

June Anderson
Beverly Smith
Judith Flynn
Phillip Scott
Community Memorial
Museum of Sutter County
In Memory of Winona
Spirit Talk
In Memory of Catherine
Noles Ciarelli
Robert and Carol Hansen
UCB Ethnic Studies
Nikki Revard Lorenzo
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Fontana Native American
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The Native American
Health Center
Northern Circle Indian
Housing Authority
Paul Morillo & Family
Dr Walter Rosskopt
Stuart W McIndoe
Ross Faure-Brac
Lordes (Mary G) Thuesen

Mc Kinnon Wilkinson
Martha G Eppler
Jennifer Pfeiffer
Jo Ann Minner
Big Sandy Rancheria
Karuk Tribe
Roundhouse Council
SCTCA
Jorg Stone Poet
Kenneth Marcus
Jose Rivera
Sandy Shapero
Margaret Sanburn
Judy P Schulmar
Nina Cestaro
Carlos Lopez
Ramona Jean Burns
Marguerite Richter
Margie Rojas
June K Deome
The Fernandez Family
Sheila Cole
Renee Shahrak
Mechoopda Indian Tribe
Los Angeles Times
Bernard Le Roy
Cecilia Stewart
The Hearst Museum
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Mary E Chouinard
The J Paul Getty Trust
Edna V Poehner
Ralph H Pico
Joan Intrator
Joan Ablon
Benjamin F Benson
Julia L Bogany
Linda & Robert Fries
Luis Martin G Meeden
Oona M Montgomery
Tom & Arlene Place
John & Pat Crocker
Henrietta Mann, PhD

Millard Morgen
Laverne LaMantia
Allegra Snyder
Marianne Schonfish
George W Thompson
University of California
Berkeley Ethic Studies
She Bel Na Band of Pomo
Indians
Norman & Angela Porter
Cynthia Gonzales-Gomez

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Indians

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California Indian Museum and Cultural Center



Statement of Purpose

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.

Museum Office Hours

The California Indian Museum and Cultural Center has successfully moved from its administrative and developmental stage to a preliminary exhibit phase. CIMCC's administrative offices and exhibits are open from 9am–5pm, 5 days a week. Please come and view our new Ishi exhibit!

Contact Us

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Museum Staff

Nicole Myers-Lim, Executive Director
Carol Olivia, Development Specialist
Mara Vejby, Museum Project Manager

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Message from the Board of Directors



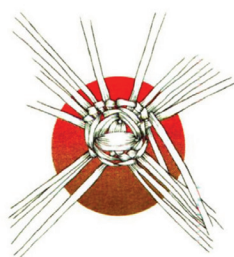
The spring and summer months have been a busy time at the California Indian Museum and Cultural Center (CIMCC). We have been working diligently on the Tribal Youth Ambassadors Program. As part of the program we hosted a summer camp and spent a week working with eighteen youth from ages 7 to 17 years on public speaking, acting, storytelling, California Indian history, stereotypes and historical bias and more. The youth did a great job representing tribal communities and have produced a media segment that expresses their pride in their tribal heritage. We are looking forward to the fall, when they will return for a countywide presentation to Sonoma County elementary students in the Journeys to the Past Storytelling Through Theater Performance.

This August we will be presenting three California Indians with CIMCC awards. It is a pleasure to publicly acknowledge the contributions of these individuals in advancing tribal cultures, political representation and education. We have and continue to see positive changes for our cultures and communities and it is important that we take time to honor the perseverance and dedication of key people who support these efforts.

We are continuing to work on language assessment and documentation. On August 26, 2012, we will host a language forum to share the results of our two-year preservation project. While the project and funding may be drawing to a close, our work is far from complete. The resources created from this project will be used to create accessible Pomo language learning tools in the forth coming months.

The Sanctity, Servitude and Survival project is well under way and continues to be a learning experience. By Summer 2013, CIMCC will launch a comprehensive website that presents mission history resources from native perspectives. One of the most vital lessons that can be conveyed through the site is the story of resistance that is not often communicated to students of the mission era. We have learned many stories of resistance from the organized rebellions to the subtle artistic representations of tribal cultures within these infamous structures. California Indians clearly protected the continuity of their cultural and religious traditions within the mission system, yet this is a story California children are not taught in the classroom. These curricula and lesson plans are about to change. Although long overdue, it is an exciting time to be a part of the action. From tribal youth ambassadors to mission lesson plans our message is loud and clear. “We are still here, and the living proof is all around us!”

~ By Nicole Lim



Our Lecture Series: A Great Way to Remain Involved

Announcing the 2012 Tillie Hardwick Lecture Series

During the whirlwind era of termination many California Indian Rancherias became things of the past. In a landmark case, Tillie Hardwick v The United States, one Pomo woman restored the sovereign status of 17 tribes.

CIMCC honors Ms. Hardwick's dedication and contributions to all California Indians.

- | | |
|-------------------|--|
| August 26 | Pomo Language Forum. *Sunday lecture, 1:30-3:30 pm. |
| October 4 | New Journeys. 9:00 am at Cal State San Marcos. |
| October 24 | Journeys to the Past: Tribal Ambassadors Performance, 9:30 am.
At Wells Fargo Center for the Arts, Santa Rosa See page 17 for more details! |
| November 3 | The Real First Thanksgiving. *Saturday lecture, 1:30-3:30 pm. |

VIEW LECTURES ONLINE!

Visit: www.cimcc.org

Unless otherwise noted, lectures are held from 1:30 pm to 3:30 pm at The California Indian Museum and Cultural Center, 5250 Aero Drive, Santa Rosa, California. All lectures are open to the public. Lecture dates and times are subject to change based on availability.

Call CIMCC or visit our website for more information, lecture times, and directions.

We need your help to continue running interesting and educational lectures! In order to allow as many people as possible to benefit from our lectures admission is free. To continue the series we need those that can to contribute and help us to provide this engaging community-focused service.

To make a donation simply send your name, mailing address, and payment information to:
CIMCC, 5250 Aero Drive, Santa Rosa, Ca 95403.
Please make checks payable to CIMCC. CIMCC also accepts VISA and MasterCard orders by mail, phone, or fax.

Phone: (707) 579-3004

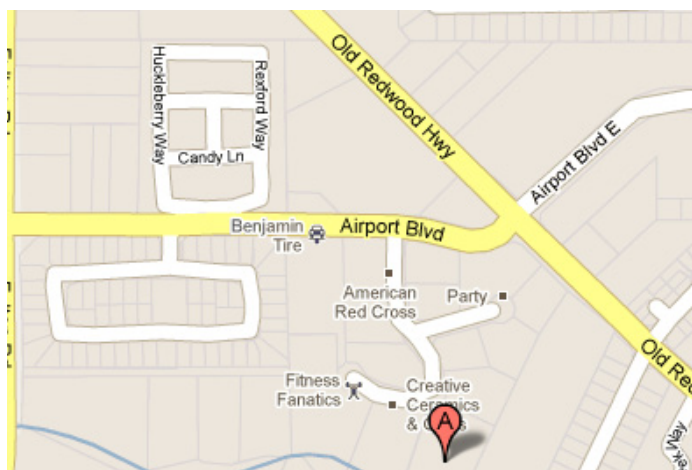
Fax: (707) 579-9019

Heading South on 101:

Take the Airport Blvd exit. Turn left onto Airport Blvd. Turn right onto Aero Drive.

Heading North on 101:

Take the Fulton Rd exit. Turn right onto Airport Blvd. Turn right onto Aero Drive.



Making a Difference in Native Communities

Do you want to make a difference in your Native community? Becoming a social worker may be a great option and opportunity for you to pursue. Social workers are professionals who work in over 500 areas of expertise. These areas of expertise include: welfare services, mental health counseling, alcohol and chemical dependency counseling, social justice, education, poverty, and youth and elderly services. Social workers are community builders and advocate for the well being of children and families. They provide people with hope and encourage them to proceed with their first steps towards a new life. You can do a lot with a social work degree. You will receive a multi-faceted approach training to be able to assess, contemplate and solve issues. Social workers may work in a broad range of settings such as in school, hospital, community organization, and tribal agencies.



American Indians and other indigenous peoples in the United States are subject to different forms of discrimination not limited to institutional, structural, social, and economical. Due to colonialism and intergenerational traumas, American Indians often live in troubled Indian communities because of the social conditions and disparities that plague their daily lives. For example, there is an overrepresentation of American Indian/Alaskan Native children placed in foster care; a higher percentage unemployed, living in poverty, alcohol/drug abuse, gang involvement, and suicide, to name a few. A viable solution to these problems is getting an education and pursuing a social work degree. As the old adage goes, “Knowledge is power.” Education can provide strength, and a gateway to American Indian communities to deal with problems created by the reservation system such as

extreme poverty, hopelessness, dependency, and alcohol and drug addictions that too often mark their communities today. Particularly, obtaining a social work degree provides American Indians with a way to contemplate the root causes and deliberate possible solutions to make improvements and changes in their Native community.

For these reasons, the American Indian Recruitment (AIR) Program was initiated in 1981 at UC Berkeley. In 1995, CalSWEC adopted the program as part of the Title IV-E Program, and from 2000 to 2011, it was operated out of CSU Stanislaus. The program’s main objectives are to recruit American Indian students into the Title IV-E Stipend Program, build collaborative working relationships with California Tribal agencies, and strengthen the Social Welfare curriculum to in order to train social workers to better understand American Indian communities, tribes and Rancherias throughout the state of California. In the summer of 2011, the AIR program was expanded and restructured in an effort to strategically increase statewide outreach and development efforts. It now operates from three distinct locations for the state’s Northern, Central, and Southern regions.

The American Indian Recruitment (AIR) Program supports the Title IV-E schools of social work in CalSWEC’s consortium. Its goal is to increase the number of American Indian social workers throughout the state and fill a critical gap in the social work workforce. Eligible American Indian students can receive financial support as full- or part-time social work students with an emphasis on children and families in the Title IV-E Stipend Program.

The AIR Program has three designated project coordinators at universities in California’s Northern, Central, and Southern regions who work in collaboration with the Title IV-E project coordinators. Please contact your regional AIR project coordinator for more information:

- Humboldt State University
 - Project Coordinator: Michelle Rainer
 - Email: mr59@humboldt.edu

Making a Difference in Native Communities

- California State University, Stanislaus
 - Project Coordinator: Thomas Phillips
 - Email: tphillips@csustan.edu
- San Diego State University
 - Project Coordinator: Christy Garcia
 - Email: chgarcia@projects.sdsu.edu

How You Can Become a Social Worker

1. Attend a four-year university that offers Bachelors in social work (it may also be referred to as social welfare or human services). You may also attend a community college to transfer to a four-year university. Today, most employers seek individuals with a Masters in Social Work. California has 21 schools in social work to choose from.
2. Worried about paying for your social work degree? California Social Work Education Center provides financial support for students interested in pursuing a Bachelors or Masters in Social Work through the Title IV-E Stipend Program. For more information, please visit this website: www.calswec.berkeley.edu or contact one of the American Indian Recruitment Coordinators.
3. To learn more about social work, schools of social work, and funding opportunities contact an American Indian Recruitment Coordinator in California (see above).
4. Visit the Council on Social Work Education website at www.cswe.org
5. Visit the NICWA website at www.nicwa.org to learn more about the issues facing Native children, families, and communities.
6. Take action now in serving the needs of Native children and families. Visit <http://www.nijc.org/NACTF.html> if you are interested in participating in an IT Needs Assessment offered by the National Indian Justice Center (NIJC) to determine the telecommunications/information technology needs of California tribes. The IT Needs Assessment asks about the current level of access to internet based resources for tribal service providers, technical information about the age and capacity of your existing computer system, and other technology specific questions. In turn this needs assessment is to improve the responses to child abuse and neglect within communities. This needs assessment is being provided as a part of a grant from the Native American Children Training Forum (NACTF). Thank you, your participation is greatly appreciated!



~By Christy Garcia

Thanks to both Lori Laiwa and The American Indian Recruitment Programs for their photos.

Congratulations To Our Cultural Guardian and Leadership Award Recipients

The Cultural Guardian Award



For the Cultural Guardian Award, the CIMCC board reviewed the activities of individuals who demonstrate a powerful commitment to protecting, preserving, and enhancing the cultural integrity of Indian tribes of California. The committee chose the recipient based on a demonstrated dedication to tribal cultural enhancement and preservation activities. Individuals who promoted an intergenerational connection to culture and tradition were among the top choices.

Melodie George-Moore is a Hoopa, Yurok, and Karuk teacher and medicine woman. She teaches English and History in Hoopa public schools and she is a passionate educator of Hoopa language and culture in classes attended by both Native and non-Native students. Her leadership and dedication both in and out of the classroom has made her a sought out mentor for people of all ages and a collaborator on language and cultural revitalization projects. Melodie has attended

regional and national conferences for language preservation and worked closely with graduate students in Linguistics at U.C. Berkeley. Melodie has championed the revitalization of Women's Coming of Age Ceremonies for the Hoopa, Wiyot, and Winnemum Wintu peoples. As a medicine woman, Melodie conducted two of the first Women's Coming of Age Ceremonies in 25 years for her eldest daughters. Melodie expresses that what she loves most is teaching and working with youth on the reservation, signaling a bright and promising future for many generations on the Hoopa Reservation and the neighboring peoples who she has helped.

The Leadership in Action Award

In selecting the recipient of the Leadership in Action Award, the CIMCC Board reviewed the policies and activities of California Indian leaders who have demonstrated a strong commitment, dedication, and devotion to improving tribal governance and the welfare of tribal communities. In selecting Larry Myers the committee recognizes his genuine appreciation for the enhancement of tribal sovereignty, culture, families, and communities.



Larry Myers was born and raised on the Pinoleville Indian Rancheria outside of Ukiah California. He received his Bachelor of Arts degree in Sociology from San Jose State College. He received his Master's degree in Management from the University of Utah. Mr. Myers served in the US Army from 1967 to 1970. Governor Wilson appointed Mr. Myers to the California Gold Rush Sesquicentennial Commission to ensure that Native Americans were included in the process and that the history of the Gold Rush was truthfully told. He was also a member of the Department of Forestry's Native American Advisory Council. Mr. Myers took a leading role in facilitating the unification of Ishi's remains by providing testimony to the legislature and assisting the Attorney General's office. Mr. Myers was a member of the Commemorative Seal Advisory Committee, which was successful in having the Native American commemorative seal placed on the west steps of the State Capital. This seal is in honor of California Indians and memorializes their contribution to California. He also assisted in the development of the Federal Oversight Hearing on Native American Legislation. Mr. Myers is a member of the Committee on Native American Graves Protection and Repatriation Act (NAGPRA) for implementation by the California Department of Parks

Congratulations To Our Cultural Guardian and Leadership Award Recipients

and Recreation. Mr. Myers has assisted and provided training to State and Federal agencies as well as Native Americans on NAGPRA. Mr. Myers worked with state agencies, educational institutions, public museums, and tribal governments, to facilitate implementation of the Federal Repatriation Act. Mr. Myers was recently appointed to the Advisory Council for Curricular Development for the State Library, and Task Force member for the California Indian Heritage Center. He is also working with the Legislature and tribal groups to develop legislation that will protect sacred sites. In 2003 the Society of California Archaeology selected Mr. Myers for the California Indian Heritage Award.

The Emerging Leader Award

In choosing an individual for the Emerging Leader Award, the CIMCC Board reviewed nominations of young people who have demonstrated the ability to reach leadership potential through competitive achievement. In selecting a recipient the committee looked to those that have demonstrated academic, athletic, and/or community service excellence and had a proven commitment to using their skills to improve the well being of California Tribal communities.

Vincent Medina Jr., Chochenyo Ohlone, is the author of the lively multi-media blog “Being Ohlone in the 21st Century” and is involved in the revitalization of the Chochenyo language. A native language spoken traditionally on the eastern shores of the San Francisco Bay that many linguists had labeled “extinct,” Vincent has begun to revitalize the Chochenyo language with the help of his elders, scholarship, and technology. Vincent is part of a larger movement by the Ohlone people to revitalize and speak traditional languages and to bring these languages into modern times. Vincent is proud of his Ohlone identity and works to educate others about Ohlone culture and dispel stereotypes about natives. In addressing a group of tribal youth ambassadors he gave them the following advice regarding stereotypes and misinformation: “When you encounter people that don’t think the way you do, which you are going to experience more times than you would like to in life, you combat their opinions with education.” Vincent writes about his experiences as an Ohlone trying to preserve his traditional culture in modern times on his blog, giving a first person perspective on contemporary issues facing natives and sharing Ohlone history and updates on the cultural events he attends.



Vincent is also Assistant Curator of Mission Dolores in San Francisco, where he leads popular tours for 4th graders, teachers, and other visitors. Vincent has revolutionized the way tours are given from focusing on the Spanish Padres and/or Father Serra to creating a tour that is primarily focused on Ohlone culture, resistance, and survival. Motivated by the mantra “the truth will set us free,” Vincent is currently the most requested tour guide at the Mission, and strives to tell a story that California Indian children could feel proud of. He is currently in the process of completing a memorial project for the more than 6,000 Indians buried at Mission Dolores. The memorial will be projected on the mission walls and honor their tribal names. Vincent is currently in college, focusing on getting an education to improve his community. He lives in San Lorenzo, which is part of his Jalquin Ohlone ancestral homeland.

~By Ben Myers

Got Seaweed?

Natural Native Foods Help Fight Diabetes

As we continually advance into a fast paced era defined by “the latest and greatest” we also move further away from our native roots. Further away from a lifestyle and cultural identity built from mother earth and the natural resources that surround us. Born from great technological advancements rises a new generation of diseases: obesity, diabetes, hypertension, coronary heart disease, cancer, etc. According to the National Academy of Sports Medicine (NASM), “approximately 66% of Americans older than age 20 are overweight, and of these 34%, which equates to approximately 72 million Americans, are obese.” Along with a plethora of other chronic health conditions, obesity goes hand in hand with the seventh leading cause of death in the United States: diabetes.

So what is diabetes? “Diabetes is a metabolic disorder in which the body does not produce enough insulin, known as Type 1 diabetes, or the body cannot respond normally to the insulin that is made, Type 2 diabetes.” In a healthy, properly working body, we eat our food, the food is digested, and blood sugar (glucose) enters our system and is monitored by the pancreas. When there is too much glucose in our cells, insulin is produced by our bodies to help diffuse glucose levels. The amount of blood glucose levels is vital, too little can inhibit performance and too much can cause damage to major organs. In general, Type 1 diabetes is seen in younger populations whereas Type 2 diabetes is strongly associated with childhood and adult-onset obesity. The NASM states that “people who develop diabetes before the age of 30 are 20 times more likely to die by age 40 than those who do not have diabetes.”

The common question that arises is, what can be done? The common answer: eat healthier and exercise more often. Although eating healthy and exercising frequently seems to be common knowledge starting from about the time we enter kindergarten what does it really mean? What exactly should we be eating, and how should we be exercising?



Exercise is something that is beneficial to everybody – both physically and mentally. In the case of chronic diseases such as diabetes and obesity, exercise is essential. For people with Type 1 diabetes exercise increases the rate at which cells use glucose. For those with Type 2 diabetes, often associated with obesity, exercise enhances the uptake of circulating glucose. Exercise also improves tissue sensitivity, glucose tolerance, and decreases insulin requirements. Therefore the more weight we lose the more stable our sugar levels become. The underlying concept of all weight loss is that calories expended must be greater than calories consumed; something that is easy to understand yet very hard to practice. People who are obese or suffer from diabetes should focus their training on energy expenditure, balance, and proprioceptive training. Proprioception focuses on putting your body in unstable positions rather than focusing on lifting heavy weights. For example rather than doing a squat, try doing a squat on a bosu ball. The benefit of proprioception is that muscles are recruited to stabilize which is a very realistic and do-able exercise.

In addition to proprioception it is important to focus on sustained, long term, aerobic endurance activities such as walking a few miles or swimming. Some people might also be surprised to hear that weight training or resistance training is a great way to exercise. This does not mean loading up the bench press machine and

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maxing out but rather using light weights or resistance bands to do high repetition movements. Resistance training actually burns fat longer post-workout than cardio and builds more lean muscle mass, which results in a higher metabolic rate. Another important exercise is self-myofascial release, or foam rolling. This is a great start to flexibility training. With any exercise routine it is important to start slow, you never want to perform anything above your capabilities that could cause an injury. The idea is to slowly build up a program that gradually brings about a positive lifestyle change.

The “Diet” section of any bookstore will provide you with thousands of answers to the questions facing healthy eating, most of which are designed to prompt the latest diet craze and generate money. My answer to this question is this: our bodies were developed to digest the plants and animals that surround us. Therefore we are healthiest when we eat as natural as possible. I recently read some advice on a fitness blog that sums up what I consider the healthiest way to eat.

Eat real, unprocessed food, as close to nature as possible, and listen to your body. Pretend the modern supermarket doesn’t exist. Chose foods that could be grown, hunted, or gathered – limit packaged and processed foods and support local farms when possible! Eat animals, marine life, vegetables, nuts, seeds, and fruits. Eat plenty of healthy fats from fish, coconut, avocado, and oils (Fiske June 27, 2012).

Many people would call this an extreme or Paleo diet, but I don’t believe in titles or extreme limitations. Should you spend the vast majority of your time eating as healthy as possible, yes. However I also believe it is ok to indulge every once in a while. Some would argue that it is good to spike your glycemic index from time to time. I say the fact of the matter is that I am going to eat a cheeseburger and fries on occasion.

With that said, we are no longer Cavemen and Cavewomen. We live in a very technologically advanced society where cheap, fast food, and soda rules all. The biggest and most important challenge facing dieters is to resist foods and drinks that we think taste good and rather focus on what makes our bodies feel good and work the best.

A recent article about the Potawot Health Village in Arcata, titled *Tribal Clinic uses Native Foods to Fight Diabetes* discusses practical ways to do just that, combat diabetes through foods such as acorns, salmon, and seaweed. The underlying concept of the clinic is that traditional native foods can be used as medicine. They say there is a parallel between the loss of ancestral native foods and the increase in diabetes, specifically in native communities. “From 1994 to 2004, there was a 68 percent increase in diabetes among native youth ages 15 to 19 across the country and a doubling of the diabetes rate among those 35 and younger.”



The Potawot Health Village opened in 2002 to serve Yurok, Tolowa, Wiyot, Hupa, and Karuk Indians. The centerpiece of the village is a “wellness garden” that is home to native medicinal plants. 20 acres of wetlands circle the outer region of the facility where native grasses grow and are used for basket weaving. Additionally a 3-acre organic garden provides produce for the local farmers market and native cooking demonstrations. The village is a true representation of the connection between food, community, and the environment. Paula Allen

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who is the clinic's traditional resource specialist says that one of the main goals of the clinic is to re-establish the traditional ways we once thought about food explaining that cultural traditions are a route to healing. "We were forcibly disconnected from our food, just as we were with our language and our culture. People who are connected to community are more likely to take care of themselves" (Brown April 12, 2012). American Indians have endured devastating disease and tremendous stress due to the displacement of children into boarding schools and the abandonment of cultural practices. All of these stressors are huge contributors to higher blood sugar levels within native populations: diabetes.

One of the biggest contributing factors to chronic health diseases is poverty. When we think about the accessibility of foods in terms of proximity and cost, McDonalds, Taco Bell, and other fast food companies have control of the vast majority of the population. Why spend more money on veggies and fresh meat that you are going to have to cook when you could spend less and have your food immediately. This is a huge contributing factor to laziness and a sedentary life style. We must reconnect with our native roots in terms of enjoying food in every aspect: growing, hunting, enjoying, and sharing this process with a community of loved ones. Paula Allen points out that "making healthier decisions, including growing fruits and vegetables in the backyard, is an embrace of both culture and wellness. Food comes from people and places, we need to be eating food that represents our values" (Brown April 12, 2012).

Our elders can remember a time when they ate salmon, eel, seaweed, mussels, and acorns multiple times a day. Today because of things like dams, depleted salmon numbers, and timber harvesting, it is continually more difficult to sustain traditional native practices. We must remember that government rations of white flour, fatty meats, and sugar should never replace grass fed beef, fresh fish, and fruits and vegetables. Tribes all over the nation are joining the fight to combat obesity and diabetes through a native food movement. In Minnesota a group from the White Earth Land Recovery Project is delivering buffalo meat, hominy, and wild rice to isolated Ojibwe elders. The confederate tribes of the Umatilla Indian Reservation in Oregon are seeking to protect and restore "first foods" including salmon, deer, and huckleberries. Lets honor our ancestors and our cultural heritage by participating in this fight. My question to you – got seaweed?



~By Scott Anderton

BROWN, PL. (April 12, 2012). Tribal Clinic Uses Native Foods to Fight Diabetes. *California Watch*. Accessed: May 6, 2012. <http://californiawatch.org/dailyreport/tribal-clinic-uses-native-foods-fight-diabetes-15533>.

FISKE, R. (June 27, 2012). Nutrition in 100 Words. *Madrone Nutrition and Fitness: Guide to Wellness through Holistic Diet and Lifestyle*. Accessed: June 29, 2012. www.blogspot.com.

Thanks to both the Potawatow Health Village and Lori Laiwa for their photos.

UN Declaration of the Rights of Indigenous People



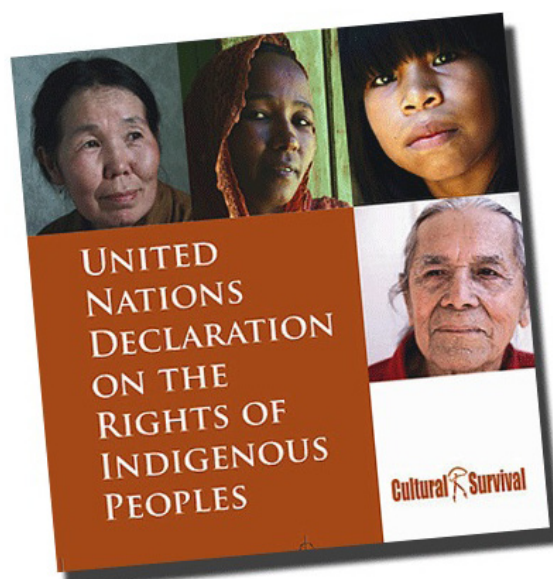
In September 2007, the “Declaration of the Rights of Indigenous People” was adopted by the United Nations General Assembly during its 62nd session at the UN Headquarters in New York City. The declaration offers an outline of basic rights and minimum standards with respect to the “survival, dignity, and well-being” of the estimated 370 million Indigenous Peoples of the world (Article 43). Calling for cultural, political, spiritual, and socioeconomic preservation and stability for these groups, the declaration represents a revolutionary system that would change the way Indigenous people are treated both domestically and internationally.

Following more than two decades of debate, the declaration had been approved after 143 States voted in favor, 11 abstained, and Australia, Canada, New Zealand, and the United States were the four who voted against the declaration (UN).

Despite attempts of prevention by the United Nations, before the declaration’s adoption, the World’s Indigenous populations experienced discrimination, extreme poverty, and minimal access to the same goods and services available to non-indigenous communities (GA). Although the drafting and adoption of this declaration is a profound step toward universal human rights, it should not be seen as an automatic solution to the discrimination that indigenous communities experience. General Assembly President Sheikha Haya Rashed Al Khalifa said,

The importance of this document for indigenous peoples and, more broadly, for the human rights agenda, cannot be underestimated. By adopting the Declaration, we are also taking another major step forward towards the promotion and protection of human rights and fundamental freedoms for all. Even with this progress, indigenous peoples still face marginalization, extreme poverty and other human rights violations. They are often dragged into conflicts and land disputes that threaten their way of life and very survival; and suffer from a lack of access to health care and education (UN).

Countries who voted against the declaration in 2007 said they were hesitant to support it initially because of their “concerns over provisions on self-determination, land and resources rights” as well as “language giving indigenous peoples a right of veto over national legislation and State management of resources” (GA). Specifically with respect to the United States, their objections involved the declaration failing to include a precise definition of who Indigenous people are, its support of tribes re-claiming lands that they occupied hundreds of years ago, and potential conflict with U.S. law (Obama). In response to these interpretations, Tauli Corpuz, Chair of the United Nations Permanent Forum on Indigenous Issues, said that she believe the correct way to illuminate the declaration was to read it in its entirety, and alongside existing international law (GA). Although the United States voted against the declaration in 2007, the U.S. government made a point to reassure the assembly that they would collectively continue its efforts to domestically promote Indigenous rights. The United States considered themselves in a government-to-government relationship with tribes, and recognized these tribes as self-governing political entities, informing the assembly that they would continue to provide



UN Declaration of the Rights of Indigenous People

indefinite opportunity for tribes to exercise their culture without discrimination (GA).

Three years later in 2010, President Barack Obama adopted the declaration, making the United States the last of 147 countries to accept the text. Upon accepting the declaration, Obama said,

The aspirations it [the declaration] affirms, including the respect for the institutions and rich cultures of Native peoples, are one we must always seek to fulfill . . . I want to be clear: what matters far more than words, what matters far more than any resolution or declaration, are actions to match those words. . . . That's the standard I expect my administration to be held to (Victory).

The Obama administration came to this conclusion after comprehensive review of the declaration, thorough dialogue with tribal governments and the collection of over 3,000 written opinions. Cultural Survival, an organization dedicated to Indigenous peoples' "struggle for

human rights, sovereignty and autonomy," campaigned to allow every tribal president in the United States a copy of the declaration, background information on the drafting and adoption of the declaration, and a sample letter to submit to President Obama, ultimately contributing to the United States' decision to adopt the text (Victory). One discouraging aspect, says Cultural Survival, concerning Article 32.2 of the declaration which requires States to "obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources. . .," was that while the Obama administration understands the importance of a meaningful discourse with tribal leaders

before actions affecting territory are implemented, they did not see it fit to obtain consent prior to those actions. However, this adoption as a whole does offer a firm foundation and the United States adoption makes the declaration a "consensus document" of the UN, giving it a significant amount of credibility in the progression toward comprehensive international recognition of Indigenous peoples' basic rights (Victory).



At the United Nations most recent meeting on the 15th of May 2012, the Permanent Forum on Indigenous Issues reported conditions for Indigenous peoples to be unacceptable, requiring immediate attention and action from governments across the globe. Forum expert Dalee Sambo Dorough from the United States stressed that this attention should not be limited to the UN Headquarters, but rather be implemented "on the ground" within the regions and territories of these indigenous communities. Dorough emphasized that States need to take genuine action to work with their Indigenous communities to bring the declaration to fruition (Despite).

Reaching the afternoon, the meeting's attention shifted toward the legacies left behind by the "Doctrine of Discovery," a document used to seize indigenous lands and promote colonization, and its continued use in justifying the ignorance of the present needs of indigenous groups. However, particularly within the years of the adoption of the declaration, the United Nations system has strongly rejected these doctrines and social attitudes that are keeping discriminatory ideals alive. The meeting ended on an inspirational note, James Anaya, the Special Rapporteur on the rights of indigenous peoples, offered a statement,

Our challenge is to enter a new era, one in which the lingering effects of the Doctrine of Discovery do not continue to be felt and indigenous peoples thrive and are valued in the countries they live in. . .

UN Declaration of the Rights of Indigenous People

[while much remained to be done in that regard] looking around the room today [and considering what had already been achieved, he could not help but be hopeful].

Anaya added that if the declaration is to have meaningful effect, change is needed within State and corporate policies. This would contribute to further mutual understanding between indigenous communities and their States' governments, without which indigenous peoples' rights will continue to be ignored, keeping their communities susceptible to abuse of their rights (Despite).

The development and adoption of the UN Declaration of the Rights of Indigenous People is a significantly positive step toward total acceptance of universal human rights. The full text is available for free online, and is presently legal and in effect within the United States today. It is imperative that all who are affected by the declaration become well versed in its text, and realize the full potential for beauty and peace among States and their inhabitants.



~By Kali Faulwetter

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“Obama Adopts U.N. Manifesto on Rights of Indigenous Peoples.” The Washington Times. N.p., n.d. Web. 29 June 2012. <<http://www.washingtontimes.com/news/2010/dec/16/obama-adopts-un-manifesto-on-rights-of-indigenous-/>>.

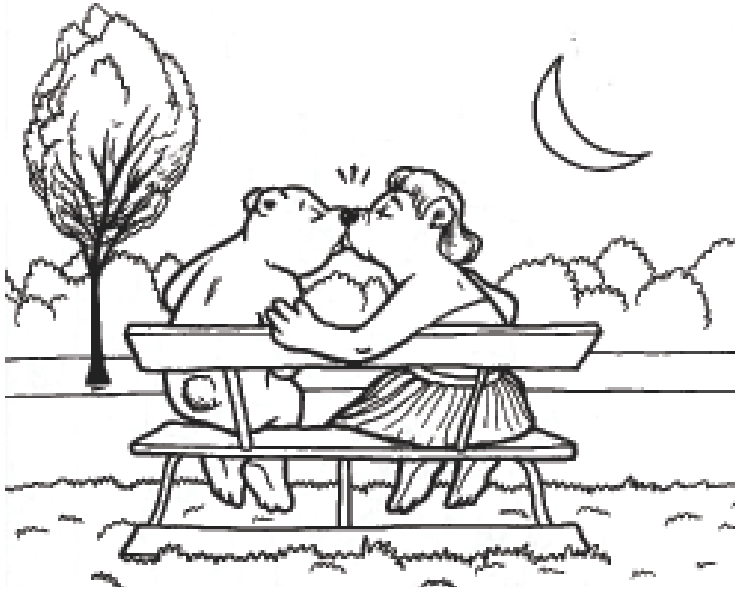
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Bahtssal duiirxa

Learning Bahtssal



siibull

to kiss

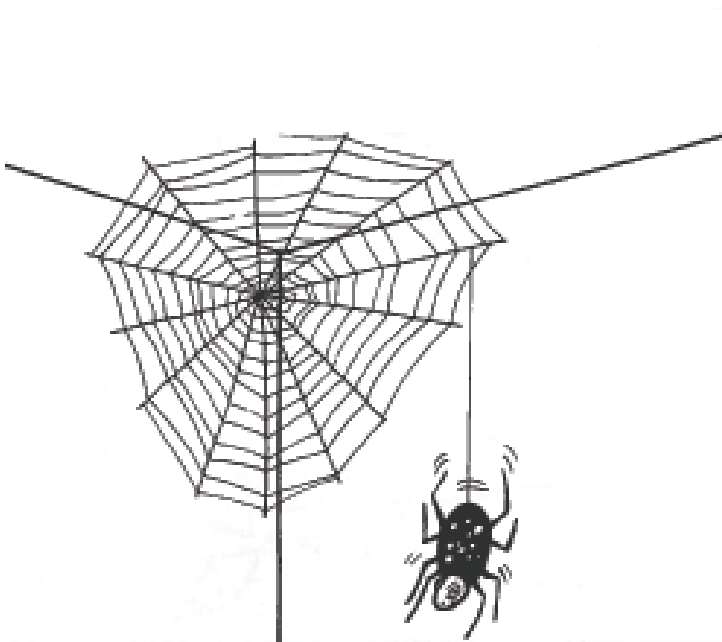
duyim

to teach



pudollen que

I feel tired



kà

spider



kà koomaiyo

scary spider

hah kulmunkah

I'm afraid

Language Corner

Tribal Ambassadors Through Theater

Thanks to a grant from the Native Arts and Cultures Foundation, CIMCC will be running a Tribal Ambassadors Through Theater project this fall. 20 or more Native youth, ages 5-17, living in Sonoma County will create and deliver a theatrical performance designed to illuminate local Native cultural maintenance and social issues and build awareness and understanding of Native cultures. Through the performance, the youth will share information about their cultures, languages, stories, ancestral lands, sustainability practices, and families with other youth and public school teachers. The performance will take place at 9:30 am on October 24th at the 1,600-seat Wells Fargo Center for the Arts. For more information on this project please visit our website or email Nikki Myers at nikkimyrs@aol.com. School groups should contact Melanie Weir at Wells Fargo Center for the Arts for information on group tickets: (707) 527-7006 ext. 119. Individuals wishing to attend can contact Margaret Colglazier at CIMCC: (707) 579-3004.



Native Youth in Action

Join Native Youth in action for the latest opportunities for learning about and serving tribal communities. For more information please email Scott Anderton: scottanderton23@gmail.com

Pomo Language Repository

CIMCC is in the ongoing process of developing an online Eastern Pomo Dictionary as a part of our Pomo language resources, which can be found on our Pomo Language Repository page:

<http://cimcc.org/epomo/languageitemlist.php>

The site is 'intended to demonstrate the use of Pomo language and support local tribal efforts to teach and preserve Pomo language.' It can be used to look up and listen to Pomo words and their pronunciation and is being continually added to. The site allows this information to be shared for personal use and learning.

This is an example of the use of technology to share language resources and assist in the learning and preservation of the Pomo language.

Tribal Youth Ambassadors Camp

“He who controls the present, controls the past.
He who controls the past, controls the future.”

– George Orwell, 1984

The eighteen Pomo youth who attended the Tribal Youth Ambassadors Camp the week of June 25th learned through story and example what it means to serve as cultural ambassadors who represent their people.

Andrew Galvan and Vincent Medina of the Ohlone Tribe told them that it is everyone’s responsibility to be educated and to educate others. Learn about the past, correct misconceptions, and use modern technology to share ideas, culture, and language.

Andy is the curator of Mission Dolores in San Francisco. He stressed that it is so important to have a Native voice at the Missions because “we are the descendants of those who lived, worked, and died there.” California Missions museums today devote minimal space for information about Indian culture, presence, and history. What they do say is frequently erroneous, and that needs to be challenged. For example, when giving tours, Andy tries to set the record straight: The padres or the Spanish did not build the Missions, the Indians did, under the padres’ directions. Tribal names were replaced by Spanish names because the Spaniards claimed the Indians as the property of the mission at which they lived. For example, Indians who lived at Mission San Juan Capistrano were called Juanenos; those from Mission Santa Barbara were Barbarenos, and so on. The People were not sitting on the shores of San Francisco Bay, waiting to be “discovered” by the missionaries and soldiers. This was and is their homeland, and has been for over 12,000 years.



Stories shared by Elders are vital to understanding who we are, Andy told the children. He shared an example from his childhood. His grandmother knew stories past on to her by her elders. Andy’s father had a difficult time writing down these stories from his mother because she’d break into giggles whenever he took out paper to try to write her stories down. But one time, she’d gathered her grandchildren to hear a story her father had shared with her. Andy’s father hid in the kitchen nearby, eavesdropping, and wrote her words down. Andy had been prompted by his father to ask her about any rituals or ceremonies that she knew. She told him about covering bodies with a paste made of red ochre, cinnabar, and lime as part of

the burial ritual. Two years later in 1970, while CalTrans was excavating for a new freeway in the South Bay, workers uncovered a 2,000-year-old Ohlone cemetery. Andy accompanied his father to this site. There, Andy saw skeletal remains and red stains on the earth surrounding them! He was stunned and his grandmother’s words came back to him. Andy’s father laughed at the look on his son’s face. “And you thought that Grandma was only telling you stories. She was telling it like it was!”

Vincent Medina uses modern technology to spread the word that the Ohlone are still here in the Bay Area. He pointed out that they adapted to survive, but never gave up their culture and identity. “We are here today because of the bravery, strength, and courage of our ancestors. Indian people are not vestiges of the past; we have survived because we’ve adapted to the present.” In order to continue to adapt, young people must be educated about their culture and learn how to positively communicate their knowledge with non-Indians: combat misperceptions with education. People need to talk about how the ancestors lived. “People need to speak about the languages, about traditions; about the fact that we are still here *because of how we adapted*. Work *within* the system, as a descendant of the ancestors – *to make things right*. Our story is not over – it is ongoing.”

Tribal Youth Ambassadors Camp

Vincent uses his Ohlone language whenever possible - for text messages, self-reflection, and in conversation. He stressed the point that “you don’t have to be *fluent* in the language to speak it. Use the words you know to keep it alive. But as you learn the language, and you want to speak it, be careful about who you share it with. It is precious. It is ours. It is special.”

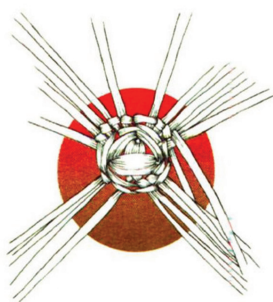
Because we live in a technology-based world today, Vincent connected with his young audience by sharing his personal blog site, “Being Ohlone in the 21st Century” with them. On this website he posts artwork, photos, and philosophical reflections, and invites others’ stories and comments. The site is a space to share ideas with other Indians, and anyone else who wishes to participate in this worldwide cyber-conversation. It is a relevant example of cultural adaptation – one that can allow people, young and old, to educate one another, to share stories, and to affirm their cultural identities.



Andy and Vincent advised their attentive young audience that being Indian today means taking advantage of the opportunities that the present offers. Learn from the elders and use the technology available to them. They must know and share the truth of their past, honoring and remembering it, so that they can truly control their future. Just like their ancestors, the key to the future is remembering who you are, and adapt to the present without compromising cultural identity.

This Tribal Ambassadors Camp was funded in part by the Native Arts and Cultures Foundation, which is also funding the Tribal Ambassadors play on October 24th at Wells Fargo Center for the Arts. Casting and rehearsals for the play began during the course of this camp under the direction of Jacque Nunez. It promises to be an inspiring and moving performance! See page 17 for more details.

~By Laurie Fadave



Congratulations to Our For All My Relations Essay Contest Winner

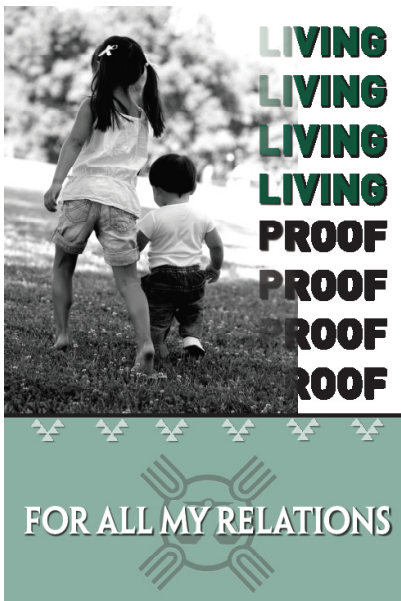
Living Proof

I could not ever imagine watching someone come into my home and force me out. I cannot imagine watching someone take away everything I own, or everything I love in front of me with no way to stop it—but my ancestors had to live through that for years. There was pain, suffering, persecution, abuse, and discrimination for hundreds and hundreds of years. In comparison, when I look around today and see the faces of all of our community members, I can see the past. I see the suffering in the lines of their faces. I see the struggle in the white that ties through their braids. But I also see survivors. I see beautiful, strong, people that have overcome the, quote unquote, impossible. Every day I am proud to see that I am a part of something so amazing.

Recently I was lucky enough to receive some insight from an elder in our tribe on the past. One of the things she said that really caught my attention was “In our history, we have had our days of slaughter”. My entire life, I had never thought of the people I see on a daily basis, having to be violent. I have never thought of our ancestors having to fight for any reason. It is then that I look back to recall all of the things our people have been through throughout history.

One of my favorite things is going to any tribal function and hearing the laughter of our elders. No matter what, they always have a reason to smile. They always see the best in life. It is optimism at its very best. I admire that. I am motivated to move forward and be just like the elders I look up to so much.

My grandfather is Chief Roland Petoskey, but more importantly—he’s my best friend. Growing up, I watched him teach everyone around him the native way. There is no better way to learn the Seven Grandfather Teachings than by living them. I will always have the memories of walking across the field, me in my dress, and grandpa in his ribbon shirt. I will always remember him teaching me how to act around the fire. Offer the tobacco to the fire, walk to the left when entering the circle, always be respectful. These are things I can never forget. No matter where I go in life, I will always have that in me. It is in my blood. Being native is something that is a part of me no matter where I go or what I do, because we as a people are that strong. It is in my blood—not just the Native American blood, but the way of life; the culture.



Every culture has had its rough spots. Every part of history includes a weak point in the story. Ours involved massacres, boarding schools, alcoholism, prison, and much more. For many, that would be the downfall of the entire culture—that would be the end. But we have been through so much more, and yet we’re still around. I see living proof of that with every Pow Wow, every language conference, every sovereignty day celebration, every tribal meeting. Our culture and way of life are still here. We have done much more than merely survive.

Recently going to a regalia fashion show at our tribal government center, I was fortunate enough to get to see some of our native craftwork at its finest. I was in awe at some of the beautiful beadwork, quillwork, and sewing that I saw there. I felt so proud myself to see this beautiful work done by people I know.

Congratulations to Our For All My Relations Essay Contest Winner

It is the exact same way at Pow Wows. I see this beautiful thriving culture all around. The way the fancy shawl dancers float like butterflies, or the way the jingles sing as they clash against each other. The way the dancers move exactly to the beat, seemingly effortlessly-- it is a beauty unlike any other. Watching the precision in these dances, the detail put into the regalia—it's breathtaking. There is so much to everything that has been passed down from generation to generation amongst our people.

One of the most beautiful things is seeing our youth as they grow up involved with and surrounded by the culture. There is nothing more heartwarming than seeing this way of life being taught and carried on so young. This way of living-- who we are, is already being held onto and survived by the next generation to come. We already have that reassurance and it is such a beautiful thing to know that no matter what challenges we have faced or what we have been put through throughout the years, we will continue to move forward—we always have. We will always have these teachings and way of being.

Often times, one will see things in movies, or read something in a book where natives are abused or broken. It is always shown how bad things have been in the past for us. Everyone always sees the low points of our history. We have many stories of abuse and hardship, but we have many more stories of strength and promise. This culture is one of exquisite beauty and magnificent tradition. Everything has a story, and everything fits together. The way that the same traditions have managed to succeed in surviving not only with discrimination and persecution, but have also withstood the test of time, shows how strong we as a united people are now, and always have been.

My mother has served on tribal council for much of my life, and she attended a catholic boarding school when she was younger. She suffered abuse, and much more I will never even come close to understanding. But today, I still see her smile and move forward. Through her, I am able to see the strength of a true native woman. In my eyes she is a perfect example of how we have survived and moved far beyond the hand our enemies had dealt us. We are so much more than meets the eye. When I was little, I would ride to the government building, help her carry her briefcase—feeling mighty important for being her helper, and sit in the tribal court room watching as the people I knew and loved all discussed the past, present, and future of our tribe. I was fortunate enough to watch where our tribe came together at the seams. I am truly blessed to have been able to watch all those things. I will never forget memories like that. I will always have those feelings of strength inside me. I don't just personally think that we are doing more than simply surviving, I believe it. I feel it, and I know it. Inside me, I can feel the strength of my people.

One of my all time favorite quotes that I have ever heard, I found on the back of a shirt I bought for my cousin at MSU's Pow Wow of love, and it could not be any more accurate. The quote itself reads: "After over five hundred years of massacres, exile, reservations, broken treaties, smallpox blankets, poisoned rations, religious persecution, alcohol, prison, and hazardous waste; we are still here."

~By Brittany Bentley

Little Traverse Bay Bands of Odawa Indians Tribal Youth
17 years old; 12th Grade

Making Our Museum a Reality



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. We provide a place for California Indian children to learn about their history in a way that is not taught in public schools. We utilize digital media to engage students and increase knowledge retention. By educating both Indians and the general public, we promote understanding and prevent cultural isolation. Our mission is to prevent all California Indian youth from experiencing this isolation and depression during their childhood, and to help them grow into happy, healthy, and prosperous adults.

We need your help to make sure this dream becomes a reality. Several exhibits are already open to the public, but there is still a lot of work to transform the museum into a fully effective educational site.

To make a donation, simply send your name, mailing address, and payment information to:

CIMCC, 5250 Aero Drive, Santa Rosa, Ca 95403

Please make check payable to CIMCC

CIMCC also accepts VISA and Mastercard orders by mail, phone (707) 579-3004 or fax (707) 579-9019

Become a California Indian Museum Member!

All supporters who donate \$25 or more will receive a free California Indian Museum Membership, which includes a complimentary copy of the tri-annual California Indian newsletter. The \$25 donation covers only the costs of printing and mailing the newsletter. All additional donations will be used to help the museum continue its growth and impact.

THANK YOU FOR YOUR SUPPORT!

Get Involved!

New: Internships and Volunteer Openings!

Want to help shape how Native Americans are viewed by the next generation? Looking to build your resumé and credentials in this tough economy? The California Indian Museum and Cultural Center (CIMCC) has a number of exciting opportunities for interns and professionals interested in pro bono work.

Communications and Marketing

CIMCC is seeking self-starters with good project management skills to assist in every level of its Communications and Marketing strategy. Depending on interests and skill levels, tasks could include:

- developing the website and expanding CIMCC's online presence
- drafting museum press releases and publications
- developing mailing lists for public programs
- creating and testing marketing materials for museum programs
- conducting outreach to community organizations and identifying potential partners

Fundraising and Development

CIMCC is entering an exciting new phase of expanding its partnerships with Bay Area elementary schools and gearing up for a capital campaign. Applicants should be comfortable with, and enthusiastic about, interacting with community partners.



Possible tasks include:

- with assistance from the Executive Director, draft business sponsorship options
- develop a database of potential donors
- donor outreach
- assist with corporate membership fulfillment

Candidates should be interested in learning about nonprofit development and be able to work independently. Previous experience with fundraising and donor management is a plus.

Children's Education

The state of California mandates that all 3rd and 4th graders learn about Native American communities, and CIMCC is one of only cultural venues that helps teachers meet that requirement. The museum is in the process of expanding its elementary school programming.

Possible tasks include:

- assisting with child visitors during school field trips
- working with staff and school partners

- researching interactive teaching methodologies that focus on sensitive topics
- develop age-appropriate materials and activities

Preferred candidates would have a strong interest in museum or elementary education and experience working with children.

Eligible individuals for each position should have excellent verbal and written communication skills

~To Apply~

Interested candidates should email their resumé and availability to nikkimyrs@aol.com. If applicable, please include samples of previous work. All openings will be individualized to meet the goals and availability of prospective applicants. We request a minimum of eight hours per month, and expect student internships to last at least three months. The schedule is flexible and volunteers may work remotely or out of our Santa Rosa office.

Calendar of California Indian Events

Special Event Dates

August 2–4, For All of My Relations Conference. Hilton, Los Angeles. Visit: www.nijc.org for more details.

August 13-17 Camp Coyote, 9:00 am to 3:00 pm at the Museum of the American Indian in Novato. Native art, nature walks, crafts, and games! Visit their website for more information and to register:
<http://museumoftheamericanindian.org/camp.html>.

August 25 Heritage dinner fundraiser at the Museum of the American Indian in Novato. Native food and storytellers. For more information contact the museum. (415) 897-4064 office@marinindian.com

August 26 Pomo Language Forum. *Sunday lecture, 1:30-3:30 pm, at the California Indian Museum and Cultural Center. 5250 Aero Drive, Santa Rosa.

October 1-5, Mountain Plains Museums Association Annual Conference, Corpus Christi, Texas.

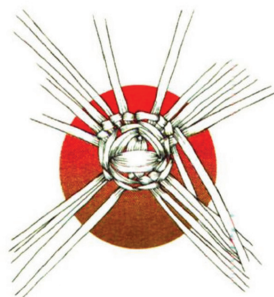
October 4, New Journeys in Collaboration Tribal Museum Partnership Summit, California State University San Marcos.

October 24, Journeys to the Past: Tribal Ambassadors Through Theater performance with Jacque Nunez, 9:30 am at the Wells Fargo Center for the Arts in Santa Rosa. See page 17 for more information.

November 3, The Real First Thanksgiving lecture at CIMCC, *Saturday lecture, 1:30-3:30 pm, at the California Indian Museum and Cultural Center. 5250 Aero Drive, Santa Rosa.

January 15-18, Native American Studies Institute: a professional development opportunity for tribal museum professionals. To be held at UC Berkeley. For more information call Deborah Lustig at (510) 643-7238 or email namsiucb@gmail.com.

June 10-13, 2013, The International Conference of Indigenous Archives, Libraries, and Museums in Albuquerque, New Mexico. (405) 522-3259 sfeller@oltn.odl.state.ok.us www.atalm.org.



Calendar of California Indian Events

Ongoing Events and Resources

Agua Caliente Cultural Museum 219 S. Palm Canyon Dr., Palm Springs. Wed to Sat 10:00 am to 5:00 pm, Sun 12:00 pm to 4:00 pm. Free admission. (760) 323-0151.

American Indian Airwaves Radio broadcast every Wed afternoon, 3:00 to 4:00 pm, on KPFK, 90.7 FM in Los Angeles, 98.7 FM in Santa Barbara, and online at www.kpfk.org.

American Indian Art and Gift Shop 241 F Street, Eureka. Mon to Sat 10:00 am to 6:00 pm. (800) 566-2381 or www.ncidc.org/gifthome.

Augustan Society Library & Museum Villa Augusti, 36588 Santa Fe St, Daggett. Native American art, baskets, pottery, and reference library. Call for appointment or tour. (760) 254-9223.

Barona Cultural Center and Museum 1095 Barona Rd, Lakeside. Tues to Fri 12:00 pm to 5:00 pm, Sat 10:00 am to 4:00 pm. School and group tours available. Museum of the Barona Band of Mission Indians. Free, donations accepted. (619) 443-7003, ext 219. www.baronamuseum.org.

Bay Native Circle Radio broadcast every Wed afternoon, 2:00 pm, on KPFA, 94.1 FM in the Bay Area and KFCF, 88.1 FM in Fresno.

Cabazon Cultural Museum 84-245 Indio Spring Parkway, Indio. Wed to Sat 9:00 am to 5:00 pm, Sun 12:00 pm to 5:00 pm. Exhibits on the Cahuilla Indians, the Coachella Valley, and the Cabazon Tribe. Free. (760) 342-2593.

California Indian Museum 1020 O St, Sacramento. 'American Masterpieces: artistic legacy of California Indian basketry,' early 2010, admission charge.

California State Indian Museum 2618 K St, Sacramento. Daily 10:00 am to 5:00 pm. Exhibits feature California Indian traditions, arts, and skills, as well as works by cotemporary California Indian artists. \$2 adults, \$1 youths (6-17), free for 5 and under. Free for Native Americans. (916) 324-0971.

Cantor Arts Center Stanford 'Living Traditions: arts of the Americas.' Northwest Coast, California, Southwest, and Mesoamerica collections. Wed-Sun. Free. (650) 723-4177.

Cham-Mix Poki (House of Our Culture) 23904 Soboba Rd, San Jacinto. Cultural resource library, exhibits of material culture and pottery. Mon to Fri 8:00 am to 12:00 pm, 1:00 to 5:00 pm. (951) 654-2765, ext 233.

Chaw'se Indian Grinding Rock State Historic Park 14881 Pine Grove-Volcano Rd, Pine Grove. Basket weaving demonstrations, second Sat of the month. Soapstone carving for youngsters, fourth Sat. Nature walk every Sat, 9:30 am. (209) 296-7488.

Clarke Historical Museum 240 E St, Eureka. Exhibits of Yurok, Karuk, Hupa, Tolowa, and Wiyot basketry and regalia. Wed to Sat 11:00 am to 4:00 pm, first Sat of every month 6:00 to 9:00 pm. Free. (707) 443-1947.

CN Gorman Museum University of California, Davis. 1316 Hart Hall, 1 Shield Ave, Davis. Mon to Fri 12:00 pm to 5:00 pm, Sun 2:00 pm to 5:00 pm. Free. (530) 752-6567 or www.gormanmuseum.ucdavis.edu.

Calendar of California Indian Events

Ongoing Events and Resources

Gatekeeper's Museum and Marian Steinbach Indian Basket Museum 130 West Lake Blvd, Tahoe City. September, Wed to Sun 11:00 am to 5:00 pm. October to April, wekkends 11:00 am to 3:00 pm, Baskets by Wahoe weaver Dat-so-la-lee. Admission \$3 adults, \$2 seniors, \$1 children, children under five and members free. www.northtahoemuseums.org or call (530) 583-1762.

Gathering Tribes 1412 Solano, Albany. Weekend artist presentations. (510) 528-9038.

Grace Hudson Museum 431 South Main St, Ukiah. Exhibits on Pomo Indian baskets and other local history and culture. Wed to Sat 10:00 am to 4:30 pm, Sun 12:00 pm to 4:30 pm. Free. (707) 467-2836.

Haramonkgna American Indian Culture Center Red Box Fire Station and Visitor Center, Star Rte, La Cañada. Celebrations of Native American culture and history with guest hosts. Sat 10:00 am to 4:00 pm. (626) 449-8975.

Images of the North Museum Quality, prints, masks, and jewelry, plus several exhibitions per year, and annual Cape Dorset Print Collection October. Union Street, SF. (415) 673-1273 or www.imagesnorth.com.

Indian Time Radio broadcast every Thurs evening, 5:30 to 6:30 pm, on KUCR, 88.3 FM in Riverside.

Intertribal Friendship House 523 International Blvd, Oakland. Classes: Tues: beading, drum, aerobics. Thurs: Medicine Warriors/All Nations Dance. Fri: talking circles. Sat: gardening, parenting. Library open Tues/Thurs.

Jesse Peter Native American Art Museum Santa Rosa Junior College, Bussman Hall, 1501 Mendocino Ave, Santa Rosa. Mon to Fri 12:00 pm to 4:00 pm. Emphasis on California cultures, featuring different artists each month. (707) 527-4479.

Kaululehua Hawaiian Cultural Center 423 Baden Ave, So. San Francisco. Hula for Kupunas (elders), Mon 9:00-10:00 am. \$5 Lomilomi Hawaiian Massage, portion of fee benefits center. (650) 588-1091 or info@apop.net.

Maidu Interpretive Center 1960 Johnson Ranch Dr, Roseville. Mon to Fri 9:00 am to 4:00 pm, second Sat 9:30 am to 5:00 pm. Historic site tours every day at 10:00 am and 1:00 pm. \$4 adults, \$3.75 children, \$14 families. Free for Native Americans. (916) 774-5934.

Marin Museum of the American Indian 2200 Novato Blvd, Novato (in Miwok Park). Current exhibit: *Precious Cargo*. <http://museumoftheamericanindian.org/> (415) 897-4064.

Mariposa Museum and History Center 5119 Jesse St, Mariposa. Daily 10:00 am to 4:00 pm. Suggested donation \$3 for adults. (209) 966-2924.

Mendocino County Museum 400 E Commercial St, Willits. Wed-Sun 10:00 am to 4:30 pm. Pomo baskets and basket weavers. Free. (707) 459-2739.

Metate Radio broadcast covering Native American public affairs, hosted by Robin Carneen. Every third Thurs, 7:00 to 8:00 pm, on KZYX, 90.7 FM, Mendocino County. www.kzyx.org.

Calendar of California Indian Events

Ongoing Events and Resources

Mission Dolores 3321 16th St, San Francisco, Ca. San Francisco's oldest intact building and the only intact Mission Chapel of the original 21. Final resting place of 5,000 First Californians. Native plants and artifacts. (415) 621-8203.

Northern California Flute Circle Native American Flute concerts and workshops. Please visit the website for times and locations: www.naflute.com/index.html or call (530) 432-2716.

Oakland Museum of California 1000 Oak at 10th Street, Oakland. Includes a historical display of California lifeways and basketry. Free first Sun. (501) 238-2200.

Pacific Western Traders 305 Wool St, Folsom. Wed to Sun 10:00 am to 5:00 pm. Native American arts, books, recordings, videos, and Pendleton blankets. (916) 985-3851.

Phoebe A Hearst Museum of Anthropology University of California, Berkeley. 103 Kroebe Hall, Berkeley. Wed to Sat 10:00 am to 4:30 pm, Sun 12:00 pm to 4:00 pm. Free admission. \$5 for docent tours, \$2 for children under 18. (510) 643-7649 or www.hearstmuseum.berkeley.edu.

Santa Barbara Museum of Natural History 2559 Puesta del Sol Rd, Santa Barbara. Daily 10:00 am to 5:00 pm. Ongoing Chumash basket exhibit. Admission: Adult \$10, senior (65 and over) \$7, teen (13-17) \$7, child (3-12) \$6, children under 3 are free. Free to all Native American Indian people on request. (805) 682-4711.

Satwiwa Native American Culture Center 4126 Potrero Rd, Newbury Park (Santa Monica Mountains National Recreation Area). Events every Sun 10:00 am to 5:00 pm (310) 455-1588.

Siebler & Root's Native American Trading Co. 5242 West Side Rd, Redding. Art, jewelry, basketry materials, and more. Basketry classes every Fri 10:00 am to 2:00 pm (530) 247-4248.

Sierra Mono Indian Museum Roads 225 and 228, North Fork. Tues to Sat 9:00 am to 4:00 pm. \$3 adults, \$2 seniors, \$1 students. (559) 877-2115.

Southwest Museum 234 Museum Dr, Los Angeles. Exhibits on California Indians and Indians of the Southwest. Sat and Sun 12:00 pm to 5:00 pm. Free admission. (323) 221-2164.

Vallejo Inter-Tribal Council Mugg's Coffee Shop, Ferry Building, 495 Mare Island Way, Vallejo. Meetings are held every Wed at 7:00 pm. Please call to confirm. (707) 552-2562 or (707) 554-6114.

Voices of Native Nations, KPOO-FM 89.5 Every 3rd and 4th Wed. Tune in for live performances, ceremonies, rallies, community events, and interviews with leaders, authors, and activists. visit www.kpoo.com.



Weaving Native Culture
into the Future