

32nd Annual
CALIFORNIA INDIAN CONFERENCE

April 5th & 6th, 2018



HUMBOLDT STATE UNIVERSITY

We Are Still Here, Fix the World People

By Lynn Risling

Lyn Risling has been interested in art from an early age with influences from artists on both sides of her family. Her mother and grandmother were both illustrators and painters.

Lyn's art is strongly connected to the cultures of her paternal grandfather and grandmother, of the Karuk, Yurok, and Hupa peoples of the Klamath and Trinity Rivers in Northern California. As descendants of ceremonial and cultural leaders, family members on her father's side have long been involved in traditional tribal arts including basket weaving and ceremonial regalia as well as more contemporary art forms.

Lyn has participated in her Native culture for many years. As an adult she began to create traditional regalia, such as her daughter's ceremonial dress. She has been an active participant in the renewal of tribal ceremonies and traditions. In the 1990's Lyn and her partner, Julian Lang, initiated the return of the Karuk girls' puberty ceremony that had been dormant for over 100 years.

Lyn received a woman's "One Eleven" chin tattoo several years ago, a tradition that had almost died out. In talking about it she says, "I received my tattoo in honor of my female ancestors. I feel it is also a deep commitment and responsibility to my culture."

Lyn received a national Community Spirit Award in 2004 from First Peoples Fund for her artwork and commitment to her Native culture and community. She had her first solo show in 2005 at the Carl Gorman Museum Gallery at the University of California at Davis.

Since then Lyn left a long full-time job at Humboldt State University, to dedicate more of her time to art, culture, and grandchildren. She has been creating and showing her work mostly at local galleries in Humboldt County and in other parts of the state.

Lyn has worked with Native youth, teaching culture through traditional and contemporary art forms. She has been awarded grants to support her work with Native youth in creating mural panels of local Native culture. She has also received support for other community art projects and her own work.

She received a BA in art from UC Davis and a teaching credential and Masters Degree from Humboldt State University, Arcata, California.

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In Memoria



James Luna

February 9, 1950 – March 4, 2018

Puyoukitchum/Ipi/Mexican

Years ago, the living room of his La Jolla Indian Reservation home sported a lounge chair that was a woman's high-heeled shoe.

I never sat in the damn thing. It looked subversive, ungainly, ready to topple. What Indian guy uses a woman's shoe for furniture?

But James Luna, performance artist, was bigger than categories, larger than convention, impossible to typecast. The shoe was a joke, like the universe was divine laughter. His whole life was performance art intended to open your eyes, provoke thought, encourage enthusiasm, incite wonder, make you laugh.

We first met in the late 1970s at a Rincon fiesta. Back then people called him Peepers. I'd heard of him, but didn't know him. It was late, the peon games done for, the fire in embers, but we stood against a pickup bed, drank beer and talked art.

We discovered like-mindedness. We'd both been to

college, rare for Natives in those days. Back then, most Rez conversations involved fast Fords, fighting or fornication. A conversation about Impressionism was unexpected. I mean it was fiesta, there might have been a drunk couple making a fiesta baby four cars over.

But James didn't put on airs; he wasn't an aesthete. Sometimes he was misunderstood by locals, not everyone got him, but that didn't dissuade him. He remained artful, but down to earth. He mingled in all worlds.

He became great friends with the Nelson brothers of La Jolla Reservation, especially Willie Nelson, maybe the most well-known Indian in Southern California. Not because Willie was a Rez celebrity, but because, as James said, "He was a 'Real Guy.'" A blue-collar Native with a thousand Rez stories.

An international traveler, James appreciated good things in life. He'd sip a glass of vintage wine, or make fast work of a dive-bar frosty. A foodie, he'd look for the hidden Basque restaurant

when on the road, or Santa Maria barbecue, or the chili-hot Mexican/Native food he grew up with. He liked saucy Italian cuisine; he liked a Spam sandwich with a yellow chili.

He liked people. At his house high in the La Jolla hills (from his front porch you could see the Pacific some 30 miles away) he enjoyed throwing impromptu feasts. Maybe he would pit-barbecue some beef and some pork butt. Melvin “Johnny Pine” Nelson would bring a big pot of fresh-boiled beans. A few dozen homemade tortillas might be purchased from the neighbor-lady down the road. And there would be salads and side-dishes galore, People got stuffed, myself included.

At these functions you met folks: Gary Farmer of acting fame might be having a beer in the kitchen, Sheila Skinner, the fetching young artist who was performing in his “Ishi” piece, graced his table, Sherwin Bitsui, the Navajo poet, might be reading his stuff on the deck, painters from Canada, L.A. artists, professors, lawyers, musicians, carpenters, professional drinkers. As long as you behaved yourself, you were welcome.

Quiet nights, James listened to a cool Catalina radio station that played laid-back jazz and new indie stuff. When he heard something he liked, he wrote down the name and bought the CD. He preferred CDs to iPods, he preferred music he could lay his hands on, music with liner notes. So he often introduced us to new music, memorable music — his tastes ran too all genres. He gave me my first Mavericks’ CD.

When in our cups, we’d talk of women we’d loved and lost, of mistakes made. We’d talk of women we hoped for in the future, and how this time we’d do things differently, and things would be better. There was always good intentions.

James weren’t no angel. He had an ego. He could be a bit of a rake. Plus he had a cantankerous streak. He didn’t suffer fools. He was demanding about his art venues. He wanted conditions right for his performances. He insisted on good lighting, clear acoustics, sensible staging. If things were off, people would hear about it.

But he was generous as hell in spirit. Not just once, but twice he gifted me with Stetson cowboy hats. I still wear them. He wasn’t stingy with knowledge or his influence in art circles either. He worked with younger artists to give them a leg up, to get them a gallery show, or into an art residency. If he believed in your willingness to work, he did what he could to help.

We did several gigs together, performing on the same stage. We sometimes went on road trips, me functioning as his navigator. He needed a navigator. He was a distracted driver, often missing road signs and having to backtrack to get to our destination. I often stomped on a wished-for brake on the passenger side.

James walked his talk. He read widely — newspapers, magazines and books. He carried a notebook. So did I, but he wrote in his. I most often neglected mine. James lived with his eyes open, always ready to pounce on the ordinary, invest it with new meaning, transform it into art. In the collision of Native culture and popular culture, he picked up the pieces.

Yes, he was an artist. A great artist. His art will long be remembered. But more than that, he was a friend to many, a good guy to take a midnight shot of Irish whiskey with, a fellow traveler, a man who cared about others. He made the world a better place, his departure leaves it emptier.

Indian Country has lost one of the good ones.
-Gordon Johnson



DR. CUTCHA RISLING BALDY

Assistant Professor,
Native American Studies
Humboldt State University

Dr. Cutcha Risling Baldy is an Assistant Professor of Native American Studies at Humboldt State University. Her research is focused on Indigenous feminisms, California Indians and decolonization. She is the author of a popular blog that explores issues of social justice, history and California Indian politics and culture. Dr. Risling Baldy is Hupa, Yurok and Karuk and an enrolled member of the Hoopa Valley Tribe in Northern California. In 2007,

Dr. Risling Baldy co-founded the Native Women's Collective, a nonprofit organization that supports the continued revitalization of Native American arts and culture. Dr. Risling Baldy's first book *We Are Dancing For You: Native Feminisms and the Revitalization of Women's Coming-of-age Ceremonies* will be published by the University of Washington Press in Spring 2018.

DR. KAYLA BEGAY

Assistant Professor,
Native American Studies
Humboldt State University

Dr. Kayla Begay is an Assistant Professor at Humboldt State University in the Native American Studies Department. She received her Ph.D. and M.A. in Linguistics from the University of California, Berkeley, and B.A. in Linguistics from Stanford University, focusing on description of languages of Northern California, Dene languages, and community-based language revitalization. While at Stanford, she also minored and taught classes in Native American studies. She is an enrolled Hoopa Valley Tribal member, with grandparents and great-grandparents also enrolled in the Karuk and Yurok tribes. She is a current board member with the Advocates for Indigenous California Language Survival (AICLS).



Ha'wa'lou Aiy-yu-kwee' He:yung Kileh Ayukîi Dv-laa-ha
Hello! (Welcome)

Welcome to the 32nd California Indian Conference and to the homelands of the Wiyot people! We are so happy you are joining us here at Humboldt State University in the area the Wiyot call Goudi'ni (over in the woods). Our volunteer committee has been working hard over the past year and we are so grateful for the many faculty, staff, and students who have volunteered their time to assist with this conference. Humboldt State has the largest percentage of Native American students in the CSU system and has over 30 Native American faculty and staff many from local area California Indian tribes. Humboldt State is also the first CSU campus to offer a baccalaureate degree in Native American Studies. Humboldt also offers a minor in American Indian Education. HSU is home to a number of leading Native American programs including the Indian Tribal Education and Personnel Program (ITEPP) and the Indian Natural Resource, Science and Engineering Program (INRSEP).

Our two-day conference includes new and innovative scholarship and research and cultural programming. The conference this year will be in conjunction with the annual California Indian Big Time at HSU. We hope you will stay through Saturday to attend this one-day cultural event that brings together California Indian dance groups and vendors from throughout the state.

We are incredibly grateful to our sponsors: Northern California Tribal Chairman's Association; Blue Lake Rancheria; Yocha Dehe Wintun Nation; Department of Native American Studies (HSU); ITEPP (HSU); CSU Office of the Chancellor; Native Cultures Fund; President Lisa Rossbacher; Dean of College of Arts, Humanities and Social Sciences (HSU) - Dean Lisa Bond-Maupin; Social Work Department (HSU); Office of Diversity, Equity and Inclusion (HSU); Environmental Science & Management (HSU); Sociology (HSU); History Department (HSU); Art Department (HSU); American Indian Studies Department (San Diego State University); Far Western Anthropological Research Group and Lyn Risling (artwork).

Finally we would like to pay special recognition to Marlette Grant-Jackson who designed many of our materials and created this program. We also need to thank our office staff Maria Teller and Kenna Kay Hyatt who were instrumental in helping us to put on this conference. We also extend a special thanks to the many presenters and attendees. We look forward to meeting as many of you as we can over the next two days.

Sincerely,
Cutchá Risling Baldy (Hupa, Karuk, Yurok) - Committee Chair
Paula "Pimm" Allen (Karuk/Yurok)
Kayla Begay (Hoopa Valley Tribe)
Adrienne Colegrove-Raymond (Hupa)
Sasheen Colegrove-Raymond (Hupa, Yurok)
Blair Kruezer (Hoopa Valley Tribe)
Lonyx Landry (Nor Rel Muk Wintu Nation)
Geneva Shaw (Hupa, Karuk, Yurok)



History

In the late 1980's Humboldt State University (HSU) staff members Cheryl Seidner and Leona Wilkinson, Wiyot Tribal members, called a luncheon to gather all campus self-identified American Indian faculty and staff together. They were concerned that although the campus resides on Wiyot territory, protocols for bringing in medicine people and guests were not being followed. According to Seidner, Wiyot Tribal people were not being consulted or acknowledged. At the luncheon they shared their concerns and discussed the importance of sharing information and checking in with one another regarding issues, projects, events and plans across all of the different departments. This resulted in an opportunity for American Indian faculty and staff to visit, share, consult, and develop camaraderie. The then Director of Educational Opportunity Program/Student Support Services, Dr. Linwood Wall, named the group the Council of American Indian Faculty and Staff (CAIFS).

In fall of 2014, after closure of the Center for Indian Community Development and the firing of the director of the Indian Natural Resources Science & Engineering Program, tribal people and students began to uprise. At the end of the Native American Activism Conference held on Martin Luther King Day, students pledged to occupy the Native Forum. This protest lasted for 35 days until the HSU administration agreed to meet with students to reach a resolution to their demands. During this period, American Indian faculty and staff were approached by journalists, HSU administration, and tribal staff to speak about the events and to provide statements on behalf of the American Indian staff and faculty. Several members of CAIFS agreed that it was important for members to meet regularly to speak candidly about the issues and develop unified statements that reflected group consensus. CAIFS began to meet on a regular basis as a forum for sharing information, and discussing issues arising on and off campus impacting American Indian communities.

Mission

In an effort to decolonize the destructive confines of higher education models, members of CAIFS are committed to reaching back to indigenous models and traditional ecological knowledge to weave traditional language, culture, values, and methods into teaching, supporting, mentoring and advising students. This is accomplished by strengthening bonds between American Indian faculty and staff by meeting regularly to consult, collaborate, and partner with one another.

Welcome letter from CAIFS for the California Indian Conference participants

He'bal'lo (Wiyot Greeting) welcome to Humboldt State University (HSU), which resides in the heart of Wiyot ancestral territory. The members of the HSU Council of American Indian Faculty & Staff (CAIFS) look forward to sharing this time with each of you as you journey across our campus and explore diverse traditional ecological and societal knowledge and contemporary Native topics. Please enjoy the Native forum, architecturally designed to resemble the local tribal homes of the Wiyot, Yurok, and Tolowa, and Hupa Tribes, which are made out of redwood on the coast and cedar inland. We are proud of the Goudi'ni Native American Arts Gallery, which opened in 2007, devoted to highlighting the works of contemporary and traditional Native American artists. The current art show Ebb/Flow is a multigenerational look at the currents of Native American students, staff and faculty moving through Humboldt State University over time. This show explores connections and interactions between HSU and the neighborhood of which it is a part, solidifying ties with artists and makers, recognizing their importance within the region. Also, we hope you are able to attend the 11th Annual California Indian Big Time on Saturday from 11 AM-6 PM. We have the honor of hosting Native dancers and vendors from across California to enjoy a full-day of cultural sharing.

The HSU CAIFS membership encompasses diverse tribal perspectives and cultural knowledge which serves as a conduit to the HSU administration while working directly with members of the HSU President's Native American Advisory Council which strengthens partnerships with Native American communities and Tribal Nations in an effort to support the recruitment, retention, and graduation of our Native scholars.

Please enjoy your stay amongst the redwoods and great Pacific Ocean!

Membership of CAIFS:

Adrienne Colegrove-Raymond (Hoopa Valley Tribe), Coordinator of Indian Tribal and Educational Personnel Program

Blair Kreuzer (Hoopa Valley Tribe), Tribal and Community Child Welfare Educator, Social Work Department

Brittany Britton (Hoopa Valley Tribe), Lecturer, Art

Carmela Paradise (Wintu), Administrative Support Coordinator, School of Education

Chance Carpenter (Hoopa Valley Tribe), Sergeant, University Police

Dr. Cutcha Risling Baldy (Hupa/Karuk/Yurok), Assistant Professor of Native American Studies

Geneva Shaw (Hoopa Valley Tribe, Karuk, Yurok), Lecturer, Department of Social Work

Guadalupe Lovio (Yaqui), Budget Analyst, Academic Programs/UGS-GS

Dr. Joseph Giovannetti (Tolowa Dee-Ni' Nation), Associate Professor, Native American Studies.

Dr. Kayla Begay (Hoopa Valley Tribe), Assistant Professor, Native American Studies

Kenneth Fulgham (Choctaw), Emeritus Professor of Rangeland Resources

Dr. Kishan Lara-Cooper (Yurok/Hupa/Karuk), Associate Professor and Chair, Department of Child Development & Coordinator, American Indian Education Minor Program

Kristine Brenneman (Choctaw), Emeritus Professor of Fisheries

Leo Canez (Yurok/ Karuk/ Tohono O'Odham), Admissions Counselor, Office of Admissions

Linda Parker (Aztec) Disability Specialist, Student Disability Resource Center

Lonyx Landry (Nor Rel Muk Wintu Nation), Indian Natural Resources, Science and Engineering Program Coordinator.

Marlette Grant Jackson (Yurok), Indian Tribal and Educational Personnel Program, Academic Advisor

Marlon Sherman (Lakota)

Melissa Tafoya (Tongva), Transfer & Graduation Counselor, Office of the Registrar

Michelle Rainer (Yurok), Lecturer, Department of Social Work

Mona Mazzotti (Wailaki/Paiute), Publicity, Promotion & Outreach Specialist/Multi-Cultural Center Coordinator, Cultural Centers for Academic Excellence

Paula Tripp Allen (Karuk/Yurok), Indian Tribal and Educational Personnel Program, Academic Advisor

Rain Marshall (Yankton Sioux), Native American Studies, Critical Race, Gender & Sexuality Studies, and Ethnic Studies, Lecturer

Samantha Martinez (Tiwa), Coordinator of RAMP

Sasheen Shailee Colegrove Raymond (Hupa/Yurok), Administrative Support Grants and Contracts, Department of Social Work

Serenity Bowen (Miwok), Lecturer, Department of Social Work

Dr. Seafha Ramos (Yurok/Karuk), Lecturer and Research Associate, Department of Wildlife; STEM Mentor and Community Liaison, Indian Natural Resource Science and Engineering Program

Vincent Feliz (Chumash), CARE Services-Dean of Students Office

Dr. Virgil Moorehead (Yurok/Tolowa) Lecturer, Department of Child Development

Yvonne Jolley (Yurok)

Office of the President

Welcome to Humboldt State University! We are honored to be hosting and supporting the 32nd Annual California Indian Conference on historic Wiyot land and our campus.

HSU hosts the California Big Time & Social Gathering annually, and we invite each of you to attend this weekend. Each November, we host the American Indian College Motivation Day, where hundreds of high school students visit campus, attend workshops about college life, and get a taste of what college holds for them.

In hosting the California Indian Conference, we look forward to exposing our students to the key issues and successes of California Indian Country and enabling them to learn from some of the most distinguished cultural, intellectual, and political leaders of Native communities.

We thank the many organizers, supporters, and volunteers who worked tirelessly to ensure a successful conference.

Thank you for selecting Humboldt State University as the location for this important gathering.

With best wishes,

Lisa A Rossbacher

Lisa A. Rossbacher, Ph.D.
President

1 Harpst Street • Arcata, California 95521-8299 • 707.826.3311 • fax 707.826.3505 • www.humboldt.edu

THE CALIFORNIA STATE UNIVERSITY • Berkeley • Channel Island • Los Angeles • Dominguez Hills • Fresno • Fullerton • Hayward • Humboldt • Long Beach • Los Angeles Maritime Academy • Marquette Bay • Northridge • Pomona • Sacramento • San Bernardino • San Diego • San Francisco • San Jose • Santa Clara County • Santa Maria • Stanislaus

Thursday April 5, 2018

8:00 am	Registration Opens	Courtyard/Lobby BSS First Floor
8:30 am to 9:00 am	Welcome Breakfast Sponsored by Blue Lake Rancheria	Courtyard/Lobby BSS First Floor
9:00 am to 9:30 am	Welcome & Opening Remarks	Native Forum – BSS162

9:30 am to 10:15 am	Keynote: Dr. Cutcha Risling Baldy, Native American Studies, Humboldt State University	Native Forum – BSS162
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KBR	Native Forum	Goudi'ni Gallery	BSS Building
	10:30 am to 12:00pm Panel #1: Struggle, Resistance and Healing Among Indigenous Children, Families & Communities in Norther California	10:30 am to 11:00am Presentation #1: Examining Tribal Relationships in Higher Education	
10:30 – 12:00 p.m. BSS Courtyard/ Lobby Poster Presentations by Humboldt State Students NAS 325: Tribes of California Class <i>Lyng v Northwest Indian Cemetery Protective Association (1988) – The G-O Road Case</i>			
		11:15am to 11:45am Presentation #2 Efforts To Rehabilitate And Restore Traditional Subsistence Fish Populations In The Klamath River Basin To Resolve Tribal Food Scarcity And Security Issues	
12:00pm to 1:30pm Lunch on your own			

Schedule of Events

Thursday Continued...			
KBR	Native Forum	Goudi'ni Gallery	BSS Building
<p>1:30pm to 3:00pm Panel #5:</p> <p>Decolonizing Education <i>California Indian Museum and Cultural Center's Tribal Youth Ambassadors</i></p>	<p>1:30pm to 3:00pm Panel #2:</p> <p>Improving Success, Retention and Overall Experience of Native American Students <i>Tamara Cheshire, Ricardo Torres, Molly Springer</i></p>	<p>1:30pm to 2:00pm Presentation #3:</p> <p>What's in a Name?: An Examination of Historians' Reluctance to Use the Word Slavery in the context of California Indian Genocide</p>	<p>1:30pm to 2:00pm Presentation #11:</p> <p>Tears of Creator: The Need to Become Autonomous [BSS204]</p>
<p>3:15 pm to 4:45pm Panel #6:</p> <p>Revitalizing Traditional Foods <i>California Indian Museum and Cultural Center's Tribal Youth Ambassadors</i></p>	<p>3:15pm to 4:45pm Panel #3:</p> <p>California Indigenous Peoples: <i>Telling Our Stories from Creation to 21st Century</i></p>	<p>2:15pm to 2:45pm Presentation #5:</p> <p>Native Connections: <i>Community Collaborations Promoting Youth Resilience</i></p>	<p>2:15pm to 2:45pm Panel #16</p> <p>Collaboration between Tolowa & Dee-ni' Nation, Elk Valley Rancheria, and Redwood National and State Parks: Incorporating Tribal Expertise, Experience, and Perspectives into Management of Cultural and Natural Resources [BSS204]</p>
<p>5:00pm to 6:30pm Panel #7:</p> <p>California Tribal Water videos: <i>Owens Valley and Klamath River Basin</i></p>	<p>5:00pm to 6:30pm Panel #4:</p> <p>Empowering Our Communities Through Tribally Controlled Education <i>California Tribal College</i></p>	<p>3:00pm to 3:30pm Presentation #6:</p> <p>From Gold Rush to Green Rush: Illegal Marijuana Cultivation on Yurok Tribal Lands</p>	<p>3:00pm to 4:30pm Panel #13:</p> <p>Healing the Wounds of the Generations: Words as Ways to Heal [BSS211]</p>

Thursday Continued...			
KBR	Native Forum	Goudi'ni Gallery	BSS Building
6:45pm to 9:00pm Panel #8: Something Inside is Broken: <i>A Native Rock Opera</i>		3:45pm to 4:15pm Presentation #7: Tracing Karuk Perspectives of Basketry in Museums	
		4:30pm to 5:00pm Presentation #8: Healing with a Vengeance: The Kumeyaay Creation Story, the Incest Taboo, and Potential Lessons for Recovering Female Empowerment.	

California Indian Film Festival

Thursday April 5, 2018

1:30 P.M. – 8:00 P.M.

Location: Kate Buchanan Room

1:30pm to 3:00pm	California Indian Museum and Cultural Center's Tribal Youth Ambassadors: Decolonizing Education
3:15pm to 4:45pm	California Indian Museum and Cultural Center's Tribal Youth Ambassadors: Revitalizing Traditional Foods
5:00pm to 6:30pm	California Tribal Water Videos: Owens Valley and Klamath River Basin
6:45pm to 9:00pm	Something Inside is Broken – A Native American Rock Opera

Schedule of Events

Friday April 6, 2018

8:00 am	Registration Opens	Courtyard/Lobby BSS First Floor
8:30 am to 9:00 am	Welcome Breakfast	Courtyard/Lobby BSS First Floor

Goudi'ni Gallery	BSS 166
9:00am to 10:15am Panel #9: Goudi'ni Gallery Presents	9:00am to 9:30am Presentation #9: Using environmental DNA to detect Pacific Lamprey (<i>Entosphenus tridentatus</i>) in water samples in Northern California
	9:45am to 10:15am Presentation #10: Where Our Ancestors lie Buried
10:30am to 12:00pm Panel #10: Completing the Circle: A holistic view of California Basketweaving	10:30am to 11:00am Presentation #4: Making Theater with CA NDN Communities
10:30 – 12:00 p.m. BSS Courtyard/ Lobby Poster Presentations by Humboldt State Students NAS 325: Tribes of California Class <i>Lyng v Northwest Indian Cemetery Protective Association (1988) – The G-O Road Case</i>	
12:00pm to 1:30pm Lunch on your own	
12:15pm to 1:15 Native Forum California Indian Conference Business Meeting	

1:30pm to 2:15pm **Keynote: Dr. Kayla Begay** **Native Forum (BSS 162)**
(Hoopa Valley Tribe), Native American Studies, Humboldt State University

Friday Continued...

Native Forum	Goudi'ni Gallery	BSS
<p>2:30pm to 4:00pm Panel #11:</p> <p>California History Curriculum: <i>Indigenous History in the Classroom</i></p>	<p>2:30pm to 4:00pm Panel #12:</p> <p>"We are the River: Connecting River Health to Community Health"</p>	<p>3:00pm to 5:00pm Panel #17:</p> <p>Mixed Panel Session "Basket Weavers in Action"</p> <p>[BSS 211]</p>
<p>4:15pm to 5:45pm Panel #14:</p> <p>California/American Indian Visibility , Activism and Experience at CSU Long Beach</p>	<p>4:15pm to 5:45pm Panel #15:</p> <p>Question, Persuade, Refer (QPR) Gatekeeper Training</p>	<p>4:15pm to 5:45pm Panel #16:</p> <p>Government-to-Government Agreements at Redwood National and State Parks. How the Yurok Tribe and Tolowa Dee-ni' Nation are using these agreements with the National Park Service and California Department of Parks and Recreation</p> <p>[BSS 166]</p>
<p>5:45pm to 6:00pm</p>	<p>Closing by Humboldt State Native Students</p>	<p>Native Forum (BSS 162)</p>

CELEBRATE WITH US
C L O S I N G
R E C E P T I O N
FEATURING TWICE AS GOOD 2XG



Paul Anthony Steward and Richard James Steward from Clearlake Oaks, CA are Pomo Indians of the Elem Indian Colony.

Friday April 6, 2018 - 6:00 to 8:00 pm
Kate Buchanan Room
Humboldt State University
\$20.00
Refreshments & Entertainment



11th Annual Humboldt State University California Indian BIG TIME & Social Gathering

Saturday, April 7, 2018

11:00AM to 6:00PM

HSU Forbes Complex
West Gym

Big Time and Social Gathering

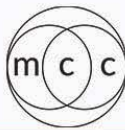
- honoring and celebrating California Native Traditions
- through songs, games, resources , and arts & crafts
builds community.

Interested in being a vendor? Please contact Leo Canez at Canez@humboldt.edu

For more information: (707)826-3672 or visit <https://itepp.humboldt.edu/>



ITEPP
Native American Center
for Academic Excellence



MCC
MultiCultural Center



Indian Natural Resource
INRSEP
Science & Engineering Program



AMERICAN INDIAN EDUCATION MINOR

HSU CHILD DEVELOPMENT DEPARTMENT

- Provides knowledge and understanding of the historical, social, cultural, linguistic, developmental, political, economical, and educational dynamics affecting American Indian children, families, and communities.
- Utilizes theoretical framework of child development to survey and evaluate contemporary and historical experiences
- Analyzes and implements developmental theory, pedagogical models, and Indigenous knowledge systems to shift the paradigm of education to create a safe and nurturing environment for children.
- Applies modes of working with American Indian children, families, and communities to other cross-cultural settings.

"Having a positive self identity and strong cultural affirmation is key to success of American Indian students"

Ellen Colegrove, AIE student

HUMBOLDT STATE UNIVERSITY

FOR MORE INFORMATION...

Contact the Department Chair, Dr.
Kishan Lara-Cooper at
kishan.lara@humboldt.edu



Panel #1: Thursday April 5, 2018

10:30 - 12:00 p.m. (Native Forum)

Struggle, Resistance and Healing Among Indigenous Children, Families & Communities in Northern California

Moderator: Dr. Kishan Lara-Cooper (Nererner / Natinixwe)

Walter Lara Sr. (Yurok)

Dr. Rose Soza War Soldier (Mountain Maidu/Cahuilla/Luiseño)

Other presenters (TBD)

Self-worth, self-esteem, self-efficacy, and identity can thrive when children are exposed to the journeys of their parents and grandparents to protect and preserve their Indigenous way of life. While alarming social indicators such as high rates of alcoholism, suicide, and violence are significant in the lives of Indigenous children; these social indicators should not dictate indigenous identity. Consequently, this forum discussion will share themes from a local book project developed to expose Indigenous youth to the resistance and resiliency of their ancestors while speaking to the growing field of Indigenous and Native American Studies, related interdisciplinary fields, educators of Indigenous youth, and professionals who work with Indigenous children, families, and communities. Themes include 1) Worldview, Epistemology, History and Healing; 2) Testimonials of Resistance, Resiliency, and Advocacy; and 3) Next Steps to Healing and Awakening.

Panel #2: Thursday April 5, 2018

1:30 - 3:00 p.m. (Native Forum)

Improving Success, retention and Overall Experience of Native American Students

Tamara Cheshire Ed.D. (Lakota), Professor, NAS Sacramento City College, Anthropology Sierra College & Sacramento State

Ricardo Torres, M.A. (Winnemem), Counseling Faculty, Emeritus Professor, California State University, Sacramento

Molly Springer, Ed.D. (Cherokee/Osage), Dean, Equity and Student Success Sacramento City College

Improving success, retention and the overall experience of Native American students, at all levels of education is a critical goal across the State of California and the Nation. The Inter-segmental Native Pathways Committee is a Sacramento based workgroup made of Native faculty, staff, administrators, community members, and students from organizations including the Los Rios Community Colleges, Sacramento State, University of California-Davis, Sacramento City Unified School District, San Juan Unified School District, the California Tribal College, Sierra College and the Educational Directors of several local tribes. The Inter-segmental Committee meets monthly at different campuses to discuss pathway designs for Native students and solutions to improve success, retention, and the overall experiences of Native students in higher education. The Inter-segmental group, from which this proposal derives, has focused attention upon creating strategies, improving policy, and developing programs that are co-created and co-funded between organizations involved with the committee to support Native students in higher education. This panel will showcase our collective work thus far, examples of how best to start this type of collective, and our future plans.

Panel #3: Thursday April 5, 2018

3:15 - 4:45 p.m. (Native Forum)

California Indigenous Peoples: Telling our Stories from Creation to 21st Century

Chair: James Fenelon (Dakota-Lakota), Professor at CSUSB, Director of Indigenous Peoples Studies

Matthew Leivas (Chemehuevi), Director, Chemehuevi Cultural Center (and Salt Song Project)

Gregg Castro (Ohlone), Board Member of CIC, Cultural Representative

Joseph Giovannetti (Tolowa Dee-ni'), Professor Emeritus HSU, Council at Smith River

This proposed panel on California Indian peoples is to tell the histories of and by California Natives – reflecting histories and current Indigenous perspectives, that include creation stories, communities before and as Europeans arrived, the Mission system, the U.S. genocide period, suppression into 20th century, survivance and 21st century revitalization. Focus of the panel will be on establishing a continuity rather than isolated periods of Native Nations in California.

Panel #4: Thursday April 5, 2018

5:00 - 6:30 p.m. (Native Forum)

California Tribal College: Empowering Our Communities through Tribally Controlled Education

Billie Jo Kipp, PhD (Blackfeet Nation), President, CTC

Cammeron Hodson, PhD(c) (Wilton Rancheria), Provost & Dean of Academic Affairs, CTC

Crystal Blue, MA (Lone Band of Miwok Indians), Director of Institutional Development, CTC

There is currently an intense development underway for a tribal college in California. While California holds the largest Native population in the United States, there is no tribally-controlled college in our State. The California Tribal College (CTC) will put education in control of our tribes and empower our Nations and people through a culturally-nurturing educational experience. The CTC is specifically designed to meet the unique needs of Native students through infusion of cultures, languages, and tribal values; and will create opportunities for our people to grow and thrive by engaging with their communities through the pedagogy of Indigenous knowledge. This interactive workshop focuses on the need for and development of the California Tribal College. It provides empirical data on the lack of access to higher education for California Natives, the empirical support for tribal colleges, and engages in community dialogue on ways the CTC can assist tribal communities in nation-building.

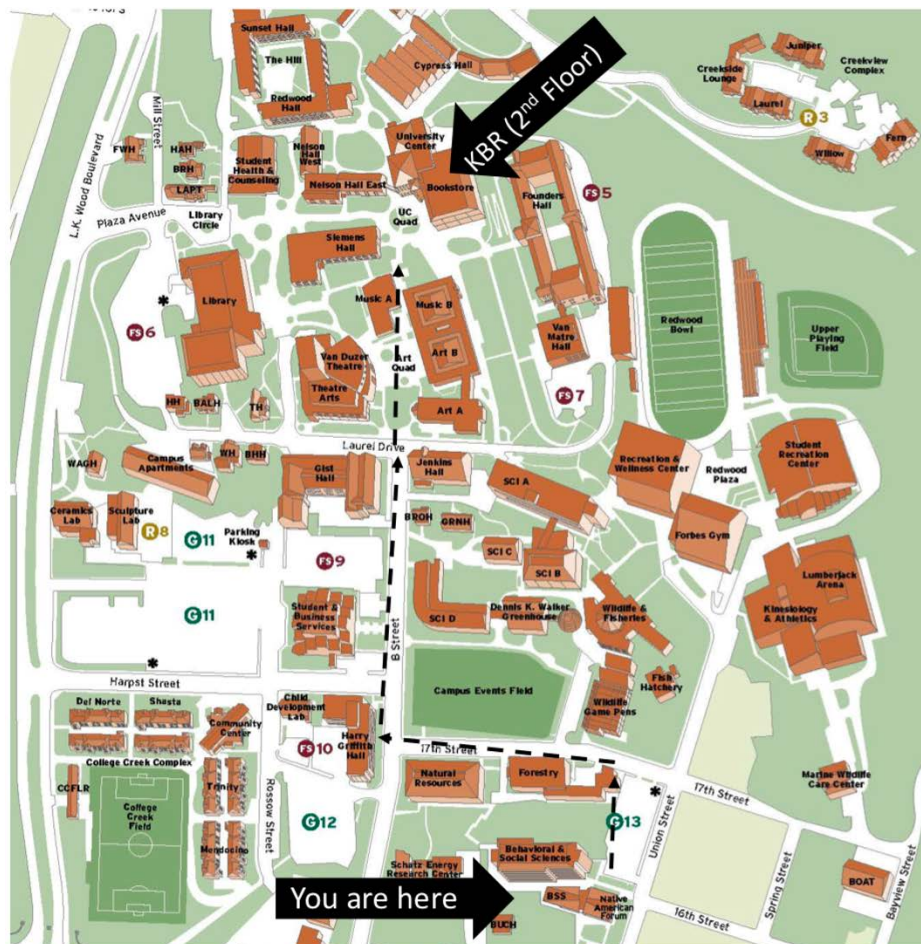
California Indian Conference: Film Festival

Thursday April 5, 2018

Kate Buchanan Room

Film screenings and light snacks!

1:30 p.m. - 3:00 p.m.	California Indian Museum and Cultural Center's Tribal Youth Ambassadors: Decolonizing Education
3:15 p.m. - 4:45 p.m.	California Indian Museum and Cultural Center's Tribal Youth Ambassadors: Revitalizing Traditional Foods
5:00 p.m. - 6:30 p.m.	California Tribal Water videos: Owens Valley and Klamath River Basin
6:45 p.m. - 9:00 p.m.	Something Inside is Broken - A Native American Rock Opera



Walk down Union Street (or through the parking lot outside BSS) toward 17th street. Turn left at 17th Street. Turn right at B Street. Walk up the hill. Cross Laurel Drive. Go through the Art Quad (past the Art and Music buildings). At the UC Quad enter the University Center/ Bookstore building. The KBR is on the second floor.

Panel #5: Thursday April 5, 2018

1:30 - 3:00 p.m. (Kate Buchanan Room)

**California Indian Museum and Cultural Center's Tribal Youth Ambassadors:
Decolonizing Education**

Nicole Lim (Pomo), Executive Director, CIMC

Jayden Lim (Pomo), TYA

Pauline Beltran (Pomo/Lake Miwok), TYA

Maleah Espinosa (Navajo/San Idelfonso Pueblo), TYA

Brandon Schmidt (Pomo), TYA

This Q & A panel comprises of the California Indian Museum and Cultural Center's (CIMCC) executive director and Tribal Youth Ambassadors (TYA) will explore the driving forces of tribal youth leadership: cultural connectivity, education, and community activism. Our award winning program connects Native youth ages 9 to 24, with tribal adults and elders in structured learning activities to address tribal community issues. This film screening will highlight how our TYA leveraged a model curriculum and Native adult and elder knowledge to create 7 oral history videos on essential understandings about California Indians. The videos will be utilized to increase Native youth's and K-12 student's knowledge of tribes' sovereignty, diversity, and identity and contributions to civilization.

Panel #6: Thursday April 5, 2018

3:15 - 4:45 (Kate Buchanan Room)

**California Indian Museum and Cultural Center's Tribal Youth Ambassadors:
Revitalizing Traditional Foods**

Nicole Lim (Pomo), Executive Director, CIMC

Jayden Lim (Pomo), TYA

Pauline Beltran (Pomo/Lake Miwok), TYA

Maleah Espinosa (Navajo/San Idelfonso Pueblo), TYA

Brandon Schmidt (Pomo), TYA

Maleah Giron (Pomo), TYA

This panel is comprised of the California Indian Museum and Cultural Center's (CIMCC) executive director and Tribal Youth Ambassadors (TYA) will highlight the themes of hope, resilience, knowledge, and power through their Advancing Cultural Opportunities to Reclaim Nutrition (ACORN) project. The TYA will share how they merged the themes of food sovereignty, cultural revitalization, and health/wellness in their project. TYA will also screen educational videos that highlight some of the following topics: traditional and contemporary nutrition and health, California Indian Historical and Cultural Perspectives, and climate change.

Panel #7: Thursday April 5, 2018

5:00 - 6:30 p.m. (Kate Buchanan Room)

California Tribal Water Videos: Owens Valley and Klamath River Basin

Facilitators:

Dale Ann Sherman (Yurok Tribe)

Marlon Sherman (Oglala Lakota)

TBD, Klamath Riverkeeper

We will present two video documentaries about water issues concerning California tribes: Paya: The Water Story of the Paiute and A River Between Us. There will be a short introduction to each video, with discussion time after.

“Paya: The Water Story of the Paiute “

(31 minutes)

Documents the history of Owens Valley Paiute who constructed and managed 60 miles of intricate irrigation systems for millennia before LA secured its largest source of water through fraud, theft and modern engineering a century ago.

“A River Between Us”

(90 minutes)

Focuses on the Klamath River tribes’ struggle for justice, where years of bad blood between the local farmers, ranchers, tribes, members of the Tea Party, state politicians and federal government have resulted in contamination of the river and near-destruction of salmon populations.

Panel #8: Thursday April 5, 2018

6:45 - 9:00 p.m. (Kate Buchanan Room)

Something Inside is Broken: A Native American Rock Opera

Jack Kohler (Hoopa)

What happens when you combine great storytelling, music, and language preservation into a powerhouse production? For the cast of “Something Inside is Broken”, it means a sold out theater hit and a fall tour. This pre-gold rush era rock opera, based on actual historical events, tells the true and untold story of how Natives were exterminated ‘legally’ under Governor Burnett’s extermination policy, massacred by Captain Fremont and Kit Carson, and enslaved by Johann Sutter. The film highlights relevant modern themes and dehumanizing media practices, while cleverly weaving them into our dark American history. The crazed ambition for gold, the objectification of women, the disregard for minority groups and inhumane treatment of vulnerable populations, the constant destruction of our planet’s resources are alluded to, but it’s not all sadness and social commentary. The musical aspect makes the story easy to digest, sharing wisdom and knowledge through the use of catchy songs and witty and often inappropriate (with a little bit of shock factor) phrases. There’s plenty of room for some elbow poking laughs. The story speaks from a human level, and is told with just the right balance of truth and honesty, hilarity, satire, and optimism for an improved world. A dark musical at its core, “Something Inside is Broken” stays true to the description of what makes this a “Rock Opera.” “Sticking it to the man” is an age-old rock mantra, but this show doesn’t hold back any punches. If a Rock Opera “stuck it to the man,” “Something Inside is Broken” delivers a Muhammed Ali punch to

Panel #8: Thursday April 5, 2018 Continued..... from page 20

6:45 - 9:00 p.m. (Kate Buchanan Room)

Something Inside is Broken: A Native American Rock Opera

Jack Kohler (Hoopa)

the soul. The orchestration is underscored by electric guitar riffs, hip hop beats, and a bold genre-mixing innovation. The native Nisenan language is present in over half of the 26 songs and arrangements. This Rock Opera is being described as a “Transformational Experience” a “ceremony,” rather than simply a “musical,” a Native American ‘Hamilton’. This show was filmed and edited into a 1hr 50 min video version. It is being used by a college back East to teach about colonialism and manifest destiny in California prior to the gold rush. I would be able to do a q & a after the screening to talk about the production, using the Nisenan language in a musical format, teaching history through stage productions and about manifest destiny and the gold rush in California pertaining to Indian survival.

Panel #9: Friday April 6, 2018

9:00 - 10:15 a.m. (Goudi’ni Gallery)

Goudi’ni Gallery Presents

Brittany Britton (Hupa)

Gallery Assistant, Humboldt State University

The Goudi’ni Native American Arts Gallery presents focuses on a multigenerational selection of Indigenous artists with connections to Humboldt State University. This panel showcases a range of artwork from traditional materials and processes to a furthering of traditional forms and ideas into new media and expressions; ideas foundational to a panel discussion clarifying the artists’ intentions and inspirations. Potential panel participants are Cheryl Tuttle, Wes Crawford and Louisa McCovey, from whom we will gain a perspective on the artists’ influences from an intergenerational standpoint. A deeper discussion into what it means to work as a native artist and the state of native art within the region and the state. A synthesis of these viewpoints will give a deeper insight into the participants’ artistic practices and what we can gain as viewers into their work. The panel participants will be selected from artists in the (Title TBD) exhibition, with a moderator to be determined.

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Panel #10: Friday April 6, 2018

10:30 - 12:00 p.m. (Goudi'ni Gallery)

Completing the Circle: A Holistic View of California Basketweaving

California Indian Basketweavers Association

Moderator: Rebecca Tortes (Cahuilla), MPA, Executive Director, CIBA

Since time immemorial the traditional practice of basket weaving has had a significant role in the lives of many California Indians. The California Indian Basket Weavers Association (CIBA) has taken the responsibility of fostering this tradition by providing support to its weavers by offering several programs including our Annual Basketweavers' Gathering, Tending the Wild: The Workshop, and our youth program, #awlyeah. CIBA believes that through the practice of basket weaving that we can sustain our culture, empower our communities, impact our environment, and thrive in wellness. It is this balance that keeps our traditions alive and what keeps our next generation engaged. This session will cover presentations by CIBA Board Members as they discuss how they continue to "complete the circle" of basket weaving. Topics covered will include of keeping cultural values in in the art of weaving, empowering community by outreach and workshops to all generation, the impact that pesticides have on our ways of gathering, and how weaving helps to maintain a sense of wellness.

"Cultural Continuity: A Basket and a Basketweavers' Purpose"

Panelist: Alice Lincoln-Cook (Karuk)

A basket's journey of life, is much like our journey through life, beneath it lies a clear story of ensuring survival. Our baskets were used and continue to be used for gathering food and medicine, fishing, cooking. In addition, baby baskets were and continue to be utilized to protect our children, both physically and emotionally. Other styles of baskets were and are used for our ceremonies of healing, celebrations of life, and above all, thanking our creator for the gift of life and all that we have. Today many our baskets are made for gifts or to sell and our weavers support themselves. Alice Lincoln- Cook will present on how she believes that each basket has a story to tell, one with a beginning and an end.

"Weaving for Balance and Wellness"

Panelist: Donald "Squiggie" Salcedo (Quechan)

As a California Indian social worker, of the Quechan Nation, Donald Salcedo has firsthand experienced seeing the impact of the traditional practice of basket weaving in relations to therapeutic services. The practice of basket weaving assists California Natives seeking mental health services and therapy by allowing them to utilize a traditional art form that creates a reconnection to culture while building self-esteem. The holistic cultural practice of weaving fosters a community where clients can open up and share similar experiences, it creates another social network for many Native Americans. For many weavers the practice provides an outlet for self-care that maintains a strong sense of balance and wellness. The cultural aspect of weaving empowers the weaver while providing a platform for healing historical trauma related issues.

Panel #10: Friday April 6, 2018continued from page 23
10:30 - 12:00 p.m. (Goudi'ni Gallery)

Completing the Circle: A Holistic View of California Basketweaving

California Indian Basketweavers Association

Moderator: Rebecca Tortes (Cahuilla), MPA, Executive Director, CIBA

“The Start of a Weaving Circle in Small Tribal Community and the Introduction of Indigenous Stewardship Methods”

Panelist: Carrie Garcia (Luiseno/Cahuilla)

Carrie Garcia serves as the current Chairwoman for CIBA and is the current Cultural Program Manager for her Tribe, the Soboba Band of Luiseno Indians. In 2008 Carrie started a small weaving circle on her reservation. In time this weekly weaving circle grew more cultural programs for her tribal community. These programs include an annual basketweavers gathering, collaborative classes with Noli Indian School Cultural Classes and the creation of the Traditional Land Resource Management Program. All programs were inspired by her work with the California Indian Basketweavers Association. Ms. Garcia will present on how this community weaving circle created the need for a place to gathering traditional plant materials. In 2012, while working in collaboration with the local school on her reservations Ms. Garcia launched the first formal effort to rehabilitate portions of the canyons natural resources. In addition she will present on how her work with basketry created the need for a program that implements an Indigenous land resource management model that prioritized the revitalization of historical ecosystems and the renewal of cultural landscapes into the tribe's traditional use areas. By creating these programs she has seen her tribal community embrace a cultural revival and has witnessed a more positive personal change in many of those who have participated in these programs.

“Understanding Indigenous Land Management, Traditions and Present-Day Struggles”

Panelist: Diania Caudell (Luiseno – San Luis Rey Band of Mission Indians) Baskets are more than artistically expressed products; they are an embodiment of the relationship that indigenous peoples have within their families and their environment. California basket weavers rely on access to public and tribal lands and traditional gathering sites in order to gather basketry materials. Basket weavers, who are among the most vulnerable members of our population, have a disproportionate burden of pesticide exposure. Diania Caudell will present on her work with CIBA in addition and with the Tribal Pesticides Program Council(TPPC) a part of the EPA Agency with members from tribes throughout Indian Country who are concerned about pesticides' negative effect the environment and especially on traditional native plants. Diana will present on how to be aware of plants that may have been sprayed with pesticides, herbicides, insecticides, and how to protect yourself and others of the harmful effects.

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Friday April 6, 2018

12:15 - 1:15 PM

Native Forum (BSS 166)

CIC Business Meeting

Light Lunch provided for those who attend!

The California Indian Conference provides a forum for the sharing of knowledge, scholarship, and issues of importance related to Native California. The conference brings together California Indians, academics, tribal scholars, educators and students, public agencies and institutions, tribal communities and organizations, and the general public.

Thanks to the generosity of Chico State University, the overall conference website has a home at csuchico.edu/cic. On this website, you'll find information about CIC history, links to past conference programs, Native California resources, and more.

We're seeking conference proposals for CIC 2020 and 2021. If you're interested in becoming a conference host, you'll find guidelines at <http://www.csuchico.edu/cic/hosting.shtml>. To submit a proposal, please come to this year's business meeting or contact CIC facilitators Gregg Castro (glcastro@pacbell.net) or Beverly Ortiz (beverly.ortiz@sbcglobal.net).

Panel #11: Friday April 6, 2018

2:30 - 4:00 p.m.

Native Forum (BSS 166)

California History Curriculum: Indigenous History in the Classroom

Gregg Castro (t'rowt'raahl Salinan/rumsien Ohlone)

Dr. Beverly Ortiz, Ethnographer

This is a "roundtable", community discussion on the current status of efforts to provide actual working curriculum, fitting the framework of the new CA Social Science criteria for K-12 classrooms. Efforts are mainly but not solely for 3rd & 4th grade instruction. The goal is presentation of California History that reflects native community experience, knowledge and impacts. Current examples of native vetted curriculum (both written and consulted) will be discussed by various activists and allies working in the field, including participants in the California Indian History Curriculum Coalition, currently based out of CSU – Sacramento.

Panel #12: Friday April 6, 2018

2:30 - 4:00 p.m. (Goudi'ni Gallery)

We Are the River: Connecting River Health to Community Health

Dale Ann Sherman (Yurok Tribal Member)

Marlon Sherman (Lakota)

Louise McCovey, Yurok Tribe Environmental Director

Konrad Fisher, Water Protector

The damming, diverting and polluting of rivers undermines the foundation of many Indigenous cultures and livelihoods. Over the last 150 years, rivers of the Western U.S. have not been treated with much reverence, and Indigenous communities are paying with their health. Panelists will discuss the social, economic and psychological effects that impaired waterways have on the Indigenous communities of the Klamath River Basin and beyond. Panelists will also discuss how community members can engage in, and improve key policy and decision-making processes that impact river health. Panelists will draw upon Traditional Ecological Knowledge, Western Science, policy expertise and personal experiences to demonstrate how the loss of access to traditional food sources, combined with barriers to the maintenance of cultural tradition have impacted the health and wellness of tribal members and how mental and community health (addiction, depression, diabetes, suicide, etc...) are directly linked to the health of rivers and watersheds.

Panel #13: Thursday April 5, 2018

3:00 - 4:30 p.m. (BSS 211)

Healing the Wounds of the Generations: Words as Ways to Healing

Carolyn M. Dunn, PhD (Cherokee/Muskogee Creek/Choctaw)

Kristy Orona, MA (Taos Pueblo/Raramuri)

Words have the power to hurt as well as heal. Colonization has taught indigenous people to use words as weapons. In this 90 minute interactive panel and workshop, award winning authors/educators Carolyn Dunn (1986) and Kristy Orona (1997), both ITEPP grads and HSU alumni, share tools for using the language of colonization to heal the wounds inflicted upon us and the wounds we inflict upon each other. Participants will need journals and writing implements (pens/pencils) for participation. Carolyn M. Dunn received her PhD from USC in American Studies and Ethnicity, and MA in American Indian Studies from UCLA, and her BA from Humboldt State. An ITEPP grad, she is the author of three books of poetry, *Outfoxing Coyote*, *Echolocation*, and *The Stains of Burden and Dumb Luck*. Her plays *Ghost Dance* and *The Frybread Queen* have been staged by Native Voices at the Autry, the La Jolla Playhouse, and *Safe Harbors* at LaMama Theater in New York. Kristy Orona holds an MA in Educational Leadership from Azusa Pacific University and graduated from ITEPP in 1997. She is the author of the children's book *Kiki's Journey* and the poetry collection *Reclamation Road*.

Panel #14: Friday April 6, 2018

4:15 - 5:45 p.m.

Native Forum (BSS 166)

California/American Indian Visibility, Activism, and Experience at CSU Long Beach

Chair: Dr. Theresa Gregor (Kumeyaay/Yoeme), Assistant Professor, Program in American Indian Studies, CSULB

“California Indians and Recognition in Social, Culture, and Political Spaces”

Panelist: Mitzla Aguilera (Tongva/Mexica)

will discuss the struggle and negotiation of identity, education, visibility, and community activism of non-federally recognized California Indian students at a California public university.

“AB-30 is not enough!: University Mascots as Symbols of Genocide”

Panelist: Ashley Glenesk (Metis)

will discuss the use of a gold rush era mascot at a California public university, the impact it has on its students and the need for legislation that goes further than AB-30.

“A Fight to Indigenize Higher Education”

Panelist: Angelique Magdaleno

will discuss the obstacles faced as an indigenous person in an Anthropology M.A. graduate program and the fight to indigenize higher education in the 21st century.

“Recognition and Repatriation: Cal State Long Beach, Puvungna, and Service to Non-Federally Recognized Tribes”

Panelist: Heidi Lucero (Acjachemen/Mutsun Ohlone)

will discuss her work with NAGPRA and its implementation to repatriate ancestors and cultural and associated funerary objects for non-federally recognized tribes. She will share the successful repatriation of ancestors and cultural objects at CSULB as a model.



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The Native Cultures Fund supports artists, culture bearers, and educators from the Tolowa/Dee-ni' Nation peoples near the Oregon border, inland to the Paiute and Shoshone Nations along the Nevada border, and south to the Chumash peoples of the Santa Barbara area.

GUIDING PRINCIPLES



The Native Cultures Fund is dedicated to supporting California's original peoples, their art and cultural revitalization. Preference will be given for grants involving art created by Native artists, cultural mentorship between generations, and/or creation of California Indian cultural models that can be shared.

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Panel #15: Friday April 6, 2018

4:15 - 5:45 p.m. (Goudi'ni Gallery)

Question, Persuade, Refer (QPR) Gatekeeper Training

Eric Ruiz

Alissa Leigh

Suicide Prevention Specialists

Ko'l Ho Koom' Mo (Working Together) Youth Suicide Prevention Project at United Indian Health Services, Inc.

QPR is an evidence-based approach to confronting someone about their possible thoughts of suicide. Participants will learn 3 simple steps that they can use to help save a life from suicide. Participants will also learn about the impact of historical and intergenerational trauma on American Indians and safe-gun keeping related to suicide prevention. During this training participants will become QPR-trained Gatekeepers who will be able to:

- Recognize the warning signs of a suicide crisis
- Know how to offer hope
- And save a life.

Panel #16: Thursday April 5, 2018

2:15 - 2:45 (BSS 204)

Collaboration between Tolowa Dee-ni' Nation, Elk Valley Rancheria, and Redwood National and State Parks: Incorporating Tribal Expertise, Experience and Perspectives into Management of Cultural and Natural Resources

Yurok Tribe

Tolowa Dee-ni' Nation

National Park Service

California Department of Parks and Recreation

Office of Self Governance, BIA

This presentation will focus on partnering and collaborative efforts between Redwood National and State Parks (RNSP), Tolowa Dee-ni' Nation (TDN), and Elk Valley Rancheria (EVR). TDN and EVR tribal ancestral territories comprise a large percentage of the parks. Tribal knowledge derived over thousands of years is a logical component and added value for collaborative park management. Collaboration between these entities has flourished over the years through continual development of mutual trust, respect, cultural interests, friendships, willingness to work together, and good communication and interactions at the individual and governmental levels. Collaboration has also succeeded due to the need and desire to integrate tribal expertise, experience and perspectives into management of RNSP cultural and natural resources. This collaboration in particular has succeeded because individuals from these groups have fun working and learning together. Examples of successful collaboration provided in this presentation include projects to protect and stabilize a coastal Tolowa village site, combined efforts to document and restore Tolowa ancestral landscapes, organization of joint workshops, Tolowa contributions interpretive panels and park information, and planning for future workshops and joint projects. This presentation will illustrate how all people, resources and cultural expressions benefit when tribal partnering occurs and when tribal voices and direct interactions are incorporated into managing federal and state lands with Native American connections.

**Panel #17: Friday April 6, 2018
3:00 - 5:00 p.m. (BSS 211)**

"Surviving America: He did it with a laugh, Humor in the Indian world"

Rose Ramirez

Robert Freeman, a renowned American Indian Artist and Californian, was the creator of the first Indian humor comic and joke books.

"Decolonizing Indian History: They did it wearing skirts"

Susan Wood

A study of Constance Goddard Dubois and the time spent in collaboration with California Indian people, her notes and observations. In addition to her ongoing relationship with world renowned Anthropologists and their noted conflicts in documenting the conditions of California Indian people as they faced the transition into the 21st century.

"Basket weavers in Action"

Julia & Lucy Parker

Julia and Lucy will need at least two tables, chairs, well lit, comfortable location near to or with water. Can be done in a classroom or patio, as long as it's not too cold and they can be heard. They will have material and product fees.

Panel #18: Friday April 6, 2018

4:15 - 5:45 p.m. (BSS 166)

Government-to- Government Agreements at Redwood National and State Parks: How the Yurok Tribe and Tolowa Dee-ni' Nation are using these agreements with the National Park

Yurok Tribe

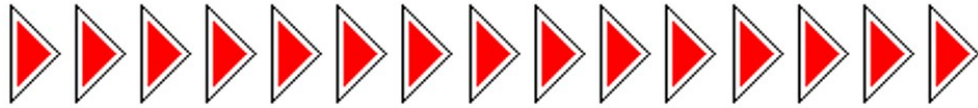
Tolowa Dee-ni' Nation

National Park Service

California Department of Parks and Recreation

Office of Self Governance, BIA

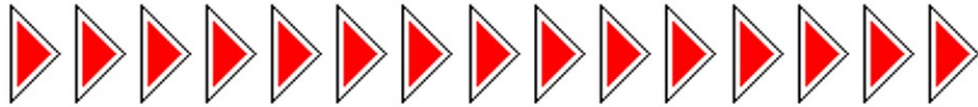
The Yurok Tribe and Tolowa Dee-ni' Nation are continually seeking greater inclusion and decision making in how natural and cultural resources and programs are administered at Redwood National and State Parks in Humboldt and Del Norte Counties, California, because these are their ancestral homelands. The parks are administered under a collaborative management agreement between the National Park Service (NPS) and California Department of Parks and Recreation (CDPR). Both Tribes have entered into respective General Agreements with the NPS and CDPR that outline how the government-to-government relationships among the parties should function. These agreements are heavily relied upon by the Tribes and agencies for communication protocols and for addressing the issues that matter most to them. In addition, these agreements have or will lead to Annual Funding Agreements under the Self Determination and Education Assistance Act. AFAs allow the NPS to transfer funds to the Tribes for specific programs and functions. This panel will include agency representatives, respective Directors of the Office of Self Governance, and if available Council members. We will discuss some of the successes and challenges in developing and using such agreements, and provide examples for how they are being used.



NATIVE AMERICAN STUDIES



Humboldt State University



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Humboldt State is not only a proven leader in serving Native American students in California, but our broad program appeals to non-Native students who are passionate about issues of social justice, sustainable living and natural resource management.

<http://www2.humboldt.edu/nasp/>

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California Indian Conference



Respect for our past. Love for our land.
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a better future.

These are the timeless commitments
that join Native peoples together
and remind us of the values we share.

Presentation #1: Thursday April 5, 2018

10:30 - 11:00 a.m. (Goudi'ni Gallery)

Examining Tribal Relationships in Higher Education

Theresa Ambo, Ph.D. (Luiseno/Tongva/Tohono O'odham)

UC President's Postdoctoral Fellow, University of California, San Diego

Notable efforts have been made recently by colleges and universities nationwide, and globally, to be more inclusive and engage local Indigenous communities. However, these efforts are not universally practiced across institutions. In fact, most postsecondary institutions face significant limitations in knowing the necessary steps to foster tribal-institutional partnerships and relationships. California presents a compelling case on tribal engagement, given the number of federally and non-federally recognized tribes, prior financial divestments from public education by the state, and privatization and growing dependence of college and universities on external donors (i.e. monetary tribal partnerships). To broaden the discussion on tribal-institutional relationships, this paper offers a summary of findings from a multiple-case study examining the nature of formal and informal tribal-institutional relationships between public land-grant universities and local federally and non-federally recognized tribes in California, which will be offered through a sharing of perspectives from tribal and institutional representatives.

Presentation #2: Thursday April 5, 2018

11:15 - 11:45 a.m. (Goudi'ni Gallery)

Efforts To Rehabilitate And Restore Traditional Subsistence Fish Populations In The Klamath River Basin To Resolve Tribal Food Scarcity And Security Issues

Name: Keith Parker, Graduate Researcher – HSU

Tribal Affiliation: Yurok tribal member, Hupa, Karuk, Tolowa

The Klamath River Basin is well-known for its runs of anadromous chinook and coho salmon, green and white sturgeon, Pacific lamprey “eel”, and steelhead, among others. Many species are considered threatened/endangered, causing large-scale food scarcity and security issues for Native Americans. The Klamath River supports the highest diversity of lamprey species in the world (n=5) but populations have declined by several orders of magnitude. Ecologically, Pacific lamprey are important contributors of essential biomass of marine-derived micro-nutrients and organic matter to the food web of headwater streams, a primary food source for over fifteen species, and buffer migrating salmon from predation by marine mammals. Culturally, Pacific lamprey provide high caloric value (2-3x salmon) to the Yurok, Hupa, Karuk, and other Tribes when other foods are unavailable during winter. Language, ceremony, culture, and food sources evolved synchronously and therefore the loss of traditional foods impacts the Klamath Basin people with adverse health, social, economic, and spiritual effects. Herein, we discuss Klamath Basin lamprey conservation genetics and TEK work. Our recent phenotype-genotype association study (graduate thesis) identified two genetically distinct ecotypes which we have named ke'ween and tewol (Yurok language), in recognition of the importance of Pacific lamprey to Pacific Northwest fishing tribes.

Presentation #3: Thursday April 5, 2018

1:30 - 2:00 p.m. (Goudi'ni Gallery)

What's in a Name?: An Examination of Historians' Reluctance to Use the Word Slavery in the Context of California Indian Genocide

Stephanie Lumsden

Several historians who focus on California Indian history have published about the genocide which made the development of the state of California possible. The mission system in southern California as well as the gold rush in northern California were eras of apocalyptic violence deliberately enacted by settlers seeking to dispossess Native peoples of their land and labor. The exploitation of Native peoples' labor was essential to the colonial project and was forcibly obtained by settlers. Indian labor remains a topic that invigorates historical inquiry. However, the language that historians have most frequently deployed around Indian labor falls short of slavery; instead relying on words such as indenture, apprenticeship, concubinage, and custodianship. The goal of this paper is to examine the language used by historians around California Indian slavery and taking stock of the political stakes. What is there to lose by using the language of slavery when we write about California Indians? What is there to gain?

Presentation #4: Friday April 6, 2018

10:30 - 11:00 a.m. (BSS 166)

Making Theater with CA NDN Communities

Kenny Ramos, Barona Band of Mission Indians (Diegueño lipay/Kuymeyaay)

UCLA Alumnus, BA American Indian Studies

Resident Artist, Native Voices at the Autry

This presentation will analyze the methodologies and outcomes of several theatrical projects developed over the past 3 years in collaboration with tribal communities across California. Specifically examining Cornerstone Theater Company's Urban Rez in Los Angeles, CA in 2016, On Native Ground's "Something Inside is Broken" in Sacramento, CA in 2016, and Dancing Earth's "500 Years of Resistance" in San Francisco, CA in 2017, as well as the work of Native Voices at the Autry, the country's premier professional American Indian theater company located in Los Angeles, CA, I hope to highlight strengths and challenges in each organization's approach in collaborating with community and discuss the potential role theater can play in building tribal nations and increasing visibility for our communities in the dominant society.

Presentation #5: Thursday April 5, 2018

2:15 - 2:45 (Goudi'ni Gallery)

Native Connections: Community Collaborations Promoting Youth Resilience

Cara Owings, Tolowa Dee-ni' Nation

Native Connections is a SAMHSA funded project at United Indian Health Services headquartered in Arcata, CA. The goals of this project is to; Increase capacity within agency relationship building, Promote community awareness regarding mental health issues impacting Native Youth, Cultural resilience activities for local Native Youth, and Provide trainings to service agencies in Youth Mental Health First Aid, Historical Trauma and Cultural Resiliency, and safeTALK for Suicide Prevention.

By using community collected data, this project also implemented activities focused on increasing the community readiness in embracing policies, protocols, and procedures regarding Youth suicide and substance abuse prevention activities.

Presentation #6: Thursday April 5, 2018

3:00 - 3:30 p.m. (Goudi'ni Gallery)

From Gold Rush to Green Rush: Illegal Marijuana Cultivation on Yurok Tribal Lands

Kaitlin Reed (Yurok Tribe), University of California, Davis

Yurok tribal lands are currently under siege by illicit marijuana production. Illegal water diversions associated with marijuana production are running our streams dry; water quality has been dramatically degraded by chemical pollution and human waste. Traditional gatherers and basket weavers face threats, physical violence, and intimidation from marijuana growers. Our wildlife is dying at rapid rates from intentional poisoning and chemicals left behind at abandoned grow sites. I argue that the surge in marijuana production – dubbed the Green Rush – is a direct legacy of the Gold Rush in northwestern California. For Yurok – and other indigenous groups of California – the Gold Rush was an apocalypse, resulting in widespread genocide and ecocide. The Yurok Tribe, however, has been active in resisting the Green Rush. Beginning in 2014, 'Operation Yurok' – a collaborative effort between the Tribe, and county, state, and federal government entities – have eradicated thousands of plants.

Presentation #7: Thursday April 5, 2018

4:30 - 5:00 p.m. (Goudi'ni Gallery)

Healing with a Vengeance: The Kumeyaay Creation Story, the Incest Taboo, and Potential Lessons for Recovering Female Empowerment.

Dr. Theresa Gregor (Kumeyaay/Yoeme)

Assistant Professor, Program in American Indian Studies, CSULB

In several Kumeyaay creation stories, there are cautionary tales about transgressions, including sexual transgressions like the incest taboo. In one version of the story told often by cultural and language educator Stan Rodriguez of the Iipay Nation of Santa Ysabel, the Creator touches Frog Woman's genitalia inappropriately, which understandably upsets her. Because of the Creator's transgression, Frog Woman poisons and kills him. In this telling, the details and consequences of Frog Woman's molestation are bypassed to instead focus on the ending of the story, which teaches the People how to prepare for the Creator's funeral, a ritual that is reproduced for many Kumeyaay today. This paper focuses instead on restor(y)ing the elision of Frog Woman's violation, to situate her retaliation and vengeance within a discourse about female empowerment through healing with a vengeance to teach lessons applicable to Kumeyaay today to prevent the assault of the female body.

Presentation #8: Thursday April 5, 2018

3:45 - 4:15 p.m. (Goudi'ni Gallery)

Tracing Karuk Perspectives of Basketry in Museums

Carolyn Smith (Karuk)

Department of Anthropology, University of California, Berkeley

Karuk baskets carry the weight of history, vitality, loss, and spiritual connection to the land from which Karuk peoples came into being. Baskets hold knowledge about the world, how to live right within the world, and how to steward the world in which they and their weavers are a part. Baskets are made with intention, and through the intention of the weaver, they emerge transformed: from the liveliness of plant materials from which they are made, to the animacy of living beings who need to participate in Karuk everyday and ceremonial life. Through archive and museum-collection based research and interviews, this presentation traces ways in which Karuk peoples envisage basket collections in museums during three distinct moments in time: 1920s, 1930s-1980s, and 1990 to present.



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Presentation #9: Friday April 6, 2018

9:00 - 9:30 a.m. (BSS 166)

Using environmental DNA to detect Pacific Lamprey (*Entosphenus tridentatus*) in water samples in Northern California

Ely Boone, Department of Fisheries Biology, Humboldt State University

The Pacific Lamprey, *Entosphenus tridentatus*, is one of the most broadly distributed freshwater fish in western North America and as such, the Pacific Lamprey is found in many Pacific streams. The habitat of the Pacific Lamprey is thought to be that of larger tributaries and excludes smaller coastal streams. Other research has supported this hypothesis in that samplers did not find Pacific Lamprey in the smaller coastal rivers when trying to detect them. In older sampling methods, a non-detection did not necessarily mean that the specimen was not there, but rather that the specimen was not detected. Environmental DNA (eDNA) is a modern detection technique that is more sensitive than traditional sampling methods and has a higher probability of detection than traditional methods. By using eDNA, and the higher detection probability of eDNA, to compare large watersheds to smaller coastal rivers, the modern sampling technique has provided even more supporting evidence to the hypothesis that Pacific Lamprey in Northern California only utilize large tributaries for spawning.

In this research, sampling took place in streams in Del Norte, Humboldt, and Mendocino counties. Sampled tributaries include: Tillas Slough, Klamath River, Redwood, Stone Lagoon, Big Lagoon, Little River, Mad River, Freshwater, Elk River, Salt River, Noyo River, and Big River. At each sample location, multiple samples were taken at each site from predetermined locations. The samples were taken using sterile whirlpaks. The whirlpaks were then filtered through a 3 micron polyethylene filter. After filtration, the DNA was extracted using Qiagen Dneasy extraction kit. Lastly, the DNA were prepped for qPCR using Pacific Lamprey-specific assay and the qPCR was conducted to test for the detection of Pacific Lamprey in the twelve sampled streams.

Presentation #10: Friday April 6, 2018

9:45 - 10:15 a.m. (BSS 166)

Where Our Ancestors Lie Buried

Jonathan N. Kunkel (Texas Band of Yaqui Indians member, descendant of ancestors on the California Yaqui Indian Rolls of the TBYI)

Lios em chaniavu, hello! For the past three years, I have been working on a historical documentation on my Hiak Kawi (Mountain Yaqui) ancestors' band of Indians who lived as a historic tribal group of people in the mountainous back country of San Diego County, in southern California. This project draws from oral stories, archival documents, and material artifacts to describe the historical presence of Yaqui Indians in Southern California and seeks to understand who we are as contemporary California Yaqui people in relationship to other California Indian communities. No one knows exactly when the Yaqui first arrived and settled in present day southern California but archaeological evidence shows that pre-historic Hiaki (ancient Yaquis) may have journeyed to and possibly inhabited the Anza-Borrego area dating back to the Late Period (post 1,000 AD) with additional historical records demonstrating Yaqui occupancy in the Anza-Borrego area in the 1830's. During the peak of the Yaqui Indian Wars in the 1880's, thousands of Yaquis were being deported, enslaved and killed by the Mexican Government in Sonora, Mexico causing thousands of Yaquis to leave their homelands of Sonora and migrate to the U.S. portion of our people's northern aboriginal boundaries, which included California. While bands of Yaqui Indians in Arizona and Texas have earned recognition, my family's band of California Yaqui Indians has not yet been recognized. This is due primarily to the persecution of our people on both sides of the international Mexican and U.S. border that crosses through our peoples' sacred and traditional Sonoran Desert homeland, Hiakim, which caused our Mountain Yaqui ancestors had to hide their "Indian" identities from local, state, and government authorities in fear of being killed on identification of being Yaqui Indians or being deported to Mexico to be enslaved and or murdered. I have spent the past three years using oral family stories, photographs, and names to recover my family's history from generations of silence and assimilation. I hope to use this documentation to educate others on who we truly are as Hiak Kawi people. My family and I hope to restore, preserve, and revitalize our Yaqui language, culture, traditions, history, and identity as California Yaqui people with this project, which begins with our creation story and goes into pre-historic accounts of our people, continues to our people's first non-native contact, onto the Spanish Mission era, the Mexican era, and the U.S. era to who we are as of today. Chiokoe Uttesia, thank you!

Presentation #11: Thursday April 5, 2018

10:30 - 11:00 a.m. (BSS 166)

Tears of the Creator: The Need to Become Autonomous

Marlon Sherman (Oglala Lakota)

Professor and Chair, Native American Studies Department

Humboldt State University

This presentation examines the contradictory principles of United States law, with an emphasis on Klamath River issues, and points to a need for cooperative autonomy. Cooperative autonomy is a concept that carries tribal sovereignty a bit further than people are doing these days. Indigenous Peoples in other countries have made significant progress toward recognition of Grandmother Earth and their sacred waters. Why haven't we been able to do that in the United States? Why are people continuing to build pipelines across our lands and rivers? One, because of the conflicting and contradictory nature of US laws concerning Native Peoples. Two, because of the unwillingness of tribes and individuals to act outside the system of US laws. Indigenous Peoples in the United States must decide whether they are sovereign nations or incompetent wards of the government.



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Poster Presentations: NAS 325 – Tribes of California Class

Lyng v. Northwest Indian Cemetery Protective Association (1988)

The G-O Road Case (30 years later)

Thursday April 5

10:30 – 12:00 p.m.

BSS Courtyard/ Lobby

Friday April 6

10:30 – 12:00 p.m.

BSS Courtyard/ Lobby

Friday April 6

5:00 – 6:00 p.m.

Kate Buchanan Room

This semester the NAS 325: Tribes of California Class had the honor of working with local area artist and activist Julian Lang to help bring his collection of materials concerning the *Lyng v. Northwest Indian Cemetery Protective Association* to the Humboldt State University Library. We worked with Special Collections to help digitize his materials for use in the library. Class groups designed a poster to present different aspects of the case through historical, contemporary, legal analysis or place-based stories. Students will be available during the above times to discuss their posters and work in the class.

Settler Colonialism, the Doctrine of Discovery, and the G-O Road

Cara Bussell (Hupa, Klamath, Modoc), Perla Sepulveda, Jessica Cantrell (Wiyot, Yurok, Cherokee), Kimo Martin (Osage)

In 1982 the U.S. Forestry Service planned to finish construction on the road connecting Gasquet, CA to Orleans, CA. The planned route of the road would cut through a part of the forest called the High Country. This section of the forest is Holy ground to Indigenous Tribes of the area. The Yurok, Karuk, Tolowa Tribes file a suit to stop the road. The case was appealed all the way to the United States Supreme Court in 1987. After a year of trial the Supreme Court made its decision against the Tribes, citing that the project was not violating their First Amendment rights. Our poster is focused on how Settler Colonialism and the Doctrine of Discovery impacted the G-O road case and decision as well as the comparison of Indigenous religion to what is considered “mainstream” religions such as Catholicism etc.

The G-O Road: How “Wilderness” Affects Indian Land Cases

Emily Ellis (Yankton Sioux) and Luke McCarthy

This research poster is about the issues surrounding the social construct of “wilderness” and how it affects Indian land cases, particularly surrounding the G-O road case. First, the definition of wilderness according to the Wilderness Act of 1964 is introduced to put the construct into context on a federal level. Then, we analyzed the application of this perspective of wild places on the Smith River National Recreation Area Act, the decision that stopped the road from being constructed on sacred ground. Finally, we deconstructed the term “wilderness” and explained the implications of using this vague and often belittling construct on Indian land cases. Our argument is that the term “wilderness” fails to explain or acknowledge the complex relationships the local indigenous tribes of Humboldt County have with the area of the Trinity Summit (high country) and that it causes a false dichotomy that separates humans from our environment. If sacred sites such as the high country are to be preserved and managed by the tribes that hold them dear, there must first be a revisioning of how humans relate to natural landscapes.

The GO Road Case and Fights for Sacred Sites in Native CA**Skarlet, Katie, Alejandra, Jenifer**

This poster represents a window into the vast spiritual world of the Yurok, Karuk, and Talowat tribes. The three main spiritual locations highlighted are Chimney Rock, Doctor Rock, and Peak Eight. This poster illustrates documented information and should not be considered to be a full interpretation or understanding of the tribes' sacred practices and religious lives."

The G-O Road, Indian Religious Freedom Act and 1st Amendment Rights: Why the case has wide implications for federal Indian law**Camaray Davalos (Payomkawichum), Melissa Whipkey (Anishinaabe), Adam Ramsey**

Developmental pressures on North American land has made it progressively more difficult for Indigenous people to practice their religious ceremonies. For some tribes of the Northwest, protecting the Chimney Rock area to ensure the isolation of their ceremonial site became a grueling reality. The 1st Amendment of the U.S. Constitution was created to ensure that the government does not prohibit the free exercise of religion for citizens, but it failed to protect Indigenous peoples' religious liberties. To address this, the American Indian Religious Freedom Act was enacted over a century later to protect American Indians' right to exercise their traditional religions freely. However, both documents do nothing to protect Indigenous religions from the Federal government's plenary power. The American Indian Religious Freedom Act fails to provide any enabling legislation that protects American Indian religious practices, which evidently left Chimney Rock extremely vulnerable. This plenary power is a reminder that any non-major religion's existence, and thus the spiritual and fundamental existence of its practitioners, is severely threatened. Under the highest courts' technical view of the *Lyng* case, the USFS's actions incidentally destroyed the tribes' religion. Since the agency did not intentionally prohibit the exercise of their religion, it was not a violation of the First Amendment. In other words, because the federal government did not mean to destroy the Yurok, Karuk, and Tolowa religion, they did not place a legal "burden" on the tribes and violate their First Amendment rights. *Lyng v Northwest Cemetery* (1988) was a defining moment for federal Indian law as it set the precedent that the protection of American Indian religions may not always be promised.

NO G-O Movement Then And Now: Activists and Leaders**Marlene' Dusek (Payomkawichum/Ipai), Charley Reed (Hoopa Valley, Karuk, and Yurok), Gabe Goff**

Julian Lang, Chris Peters, Walt Lara, Joy Sundberg and Marilyn Miles were pivotal leaders and activists during the formidable days of the *Lyng* case. To protect their ancestors, future generations, religious sovereignty, and the rights of their peoples, they used oral tradition, prayer, grassroots organizing and western law to preserve the High Country. Today, they continue to be stewards of native sovereignty, survivance and self-determination through cultural ceremonies, education, art, activism, and the legacy of their uncompromising fight with the federal government. The people depicted in this poster were paramount in rallying support from their communities, passionate individuals and groups during the formidable days of protest and litigation of the GO Road case. Furthermore, the individuals highlighted in this poster have continued to be sources of inspiration, information and direction for members of their tribes, local communities and persons around the world. The narrative of the fight to preserve the High Country describes people, their connection to place, and at its root, a struggle for individuals and communities to save their very existence; the foundation of life itself. The *Lyng* case spoke volumes about the dichotomy present between the colonizers utilitarian concepts of land, and those of respect, mutuality and reverence held by native people; lessons we still need to be fully aware of today. Sacred places are undeniably Not For Sale!

Power of Language and Colonial Media Representations of GO Road Case

By: Armando Pena, Briana Yah-Diaz, Monica Lazur, Darian Francki

In *Lyng v Northwest Indian Cemetery Protective Association*, the Supreme Court case which set a precedent for the continuing denial of sovereign indigenous land rights, we found that media coverage was used as a vital platform for the dissemination of information regarding this controversy. The results of our research on media coverage was most productive in terms of local media coverage. We found that media coverage outside of Humboldt County was limited. Eureka Times Standard was a foundational base for our research and that news outlet was responsible for many news articles being printed that covered topics from Native Activism to rulings from lower courts, state courts, and Supreme courts. Local news outlets covered this controversy extensively, creating a timeline of events in the process. Media outlets in Eureka were able to cover both sides of the arguments, but the language used in the articles presented a bias in favor of the lumber harvesting company. There existed a lack of coverage around the importance of sacred and sovereign rights that are held by indigenous people. Our research was able to find that news articles were predominantly produced out of Humboldt County, and most of these articles referred to Native Americans as "Indians". The language used in the news articles were not impartial. We found that many arguments were made by the private lumber companies to discredit and devalue the activism of the protesters. The lack of national media coverage can be attributed to the relative isolation of Humboldt County to the rest of the United States along with the aforementioned arguments made by the lumber companies to discredit the protesters and make the case and argument seem unimportant. Our research was accredited to news articles found in the Humboldt room, which provided a collection of local news headlines regarding the controversy.

Undermining the Sacred with Settler Mentality

Joel Arellano ('atáax/Luiseño, Desert Cahuilla), Angie Hyde (Central Sierra Miwok), Rio Riotutar (Chippewa-Cree)

The landmark case, *Lyng v. Northwest* allowed for the blatant destruction of an integral sacred site for the Yurok, Tolowa, Hoopa, and Karuk peoples of the Northern California region. The proposed Gasquet-Orleans road project threatened an area of forest that, since the beginning of time, local tribes have conducted special ceremonies, rights, and journeys within. For perspective, imagine a sidewalk being run through the middle of a [church, mosque, insert religious site]. Indigenous peoples the world over have been cast aside as irrelevant, barbaric, and not aligned with progress. Entire populations have been wiped out in the name of manifest destiny, and considering the eras of slavery, assimilation, and allotment are not that many years ago, it is easy to see that this vision of Natives as less than white folks is not too far removed from us. Our poster intends to portray the complete disregard for Indigenous religion and sacred landscapes Justice Sandra Day O'Connor and a Supreme Court majority expressed in *Lyng* by providing a series of statements pulled directly from the case. With access to these comments, we want people to think about the hypocrisy of an outsider deciding the fate of a religious landmark when monetary and racist motives are present. We hope to inspire thoughts on who gets to decide what is religious and important enough to keep intact...who gets to decide what is meaningful, and how can something sacred be deemed more or less valuable?

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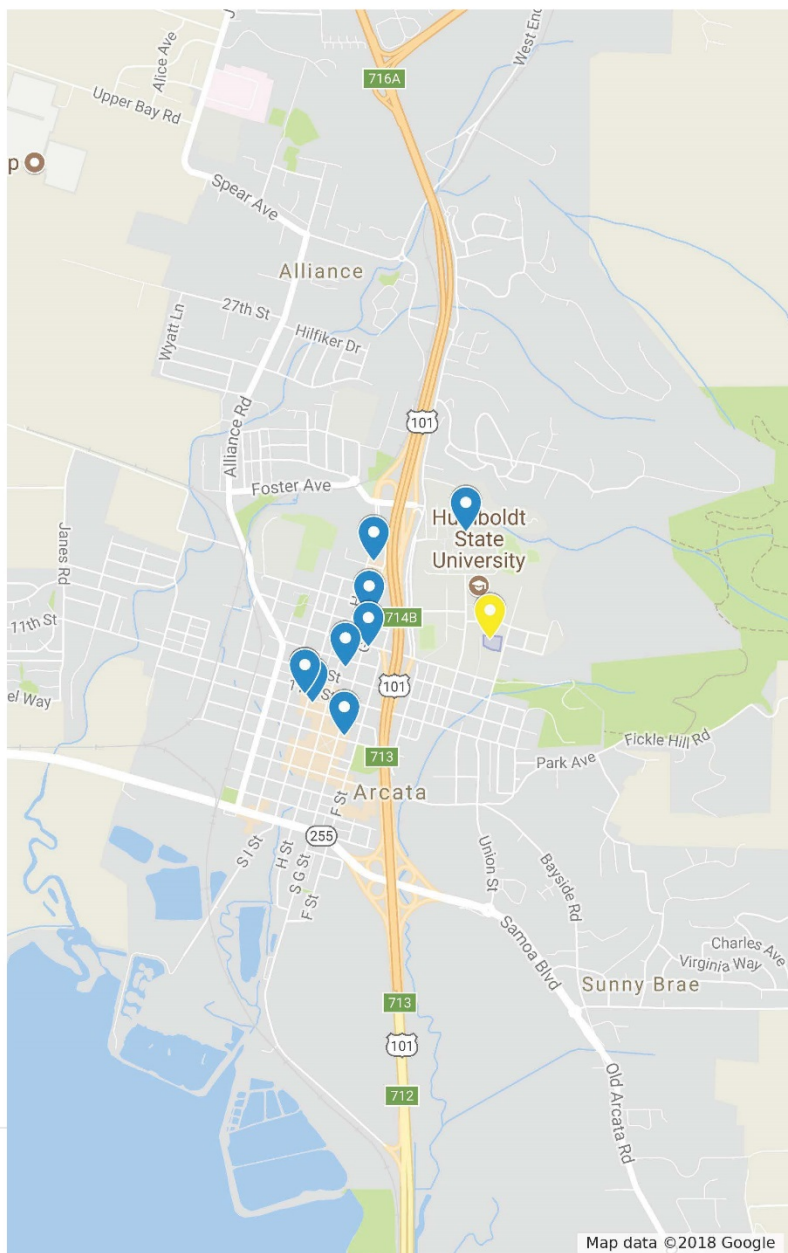
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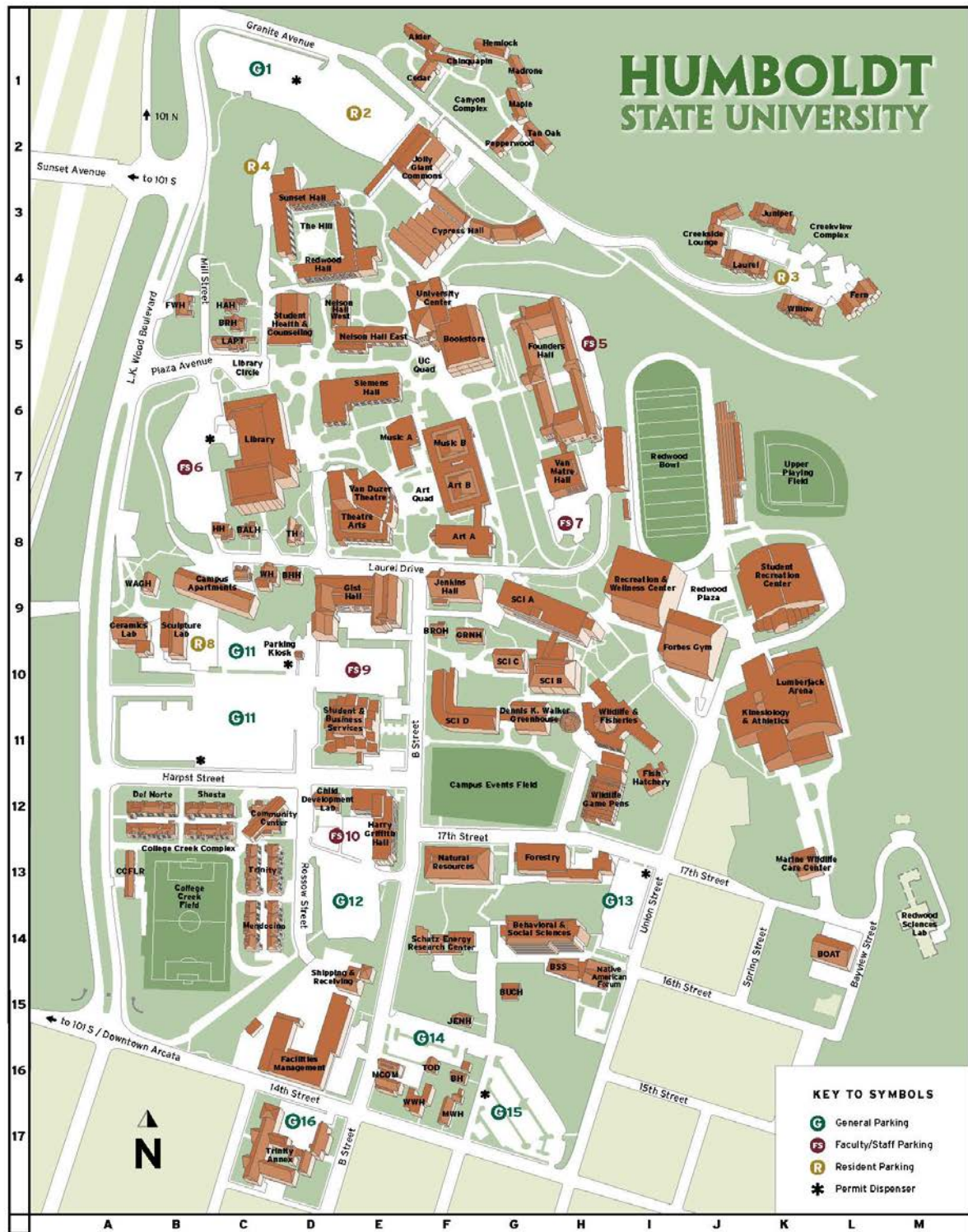


Behavioral and Social
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HSU CAMPUS LISTING

Alphabetical by Facility Name

- A -		- G -		- R -	
ALDER	Alder Residence Hall.....1F	GH	Gist Hall.....9D	RWC	Recreation & Wellness Center.....9I
ARTA	Art A.....8F	- H -		RB	Redwood Bowl.....7I
ARTB	Art B.....7F	HH	Hadley House.....8B		Redwood Plaza.....9J
	Art Quad.....7F	HAH	Hagopian House (YES).....4B	REDWO	Redwood Residence Hall.....4D
- B -		HGH	Harry Griffith Hall.....12E		Redwood Sciences Lab.....14M
BH	Balocchi House.....16F	HEMLC	Hemlock Residence Hall.....1G	- S -	
BALH	Balabanis House (MCC).....8C		Hill, The.....3D	SERC	Schatz Energy Research Ctr.....14F
BSS	Behavioral & Soc. Sciences.....14G	- J -		SCIA	Science A.....9G
BOAT	Boat Facility.....14K	JH	Jenkins Hall.....9F	SCIB	Science B.....10H
BRH	Brero House (ITEPP).....5C	JENH	Jensen House (Children's Center).....15F	SCIC	Science C.....10G
BHH	Bret Harte House.....9D	JGC	Jolly Giant Commons.....2F	SCID	Science D.....10F
BROH	Brookins House.....9F	JUNIP	Juniper Residence Hall.....3K	SCLPT	Sculpture Lab.....9B
BUCH	Buck House (CCAT).....15G	- K -		SHAST	Shasta Residence Hall.....12B
- C -		KA	Kinesiology & Athletics.....11K	SR	Shipping & Receiving.....15E
CA	Campus Apartments.....9B	- L -		SH	Siemens Hall.....6E
CEF	Campus Events Field.....11F	LAURE	Laurel Residence Hall.....4J	SBS	Student & Business Services.....11E
	Canyon, The.....1F	LIB	Library.....7C	HC	Student Health & Counseling.....5D
CEDAR	Cedar Residence Hall.....1F		Library Circle.....5C	SRC	Student Recreation Center.....8K
CERAM	Ceramics Lab.....9A	LAPT	Little Apartments.....5C	SUNST	Sunset Residence Hall.....3D
CDL	Child Dev. Lab, Swetman.....12D	- M -		- T -	
CHINQ	Chinquapin Residence Hall.....1F	MADRN	Madrone Residence Hall.....1G	TANOK	Tan Oak Residence Hall.....2G
	College Creek Complex.....12B	MAPLE	Maple Residence Hall.....1G	TH	Telonicher House.....8D
CCF	College Creek Field.....14B	MWCC	Marine Wildlife Care Center.....13K	TA	Theatre Arts.....8D
CCFLR	College Cr. Field Locker Rooms.....13A	MCOM	Marketing & Communications.....16E	TOD	Toddler Center.....16F
CCCTR	Community Center.....12C	MWH	Mary Warren House.....17F	ANEX	Trinity Annex.....17C
CREEK	Creekside Lounge.....3J	MENDO	Mendocino Residence Hall.....14C	TRIN	Trinity Residence Hall.....13C
	Creekview Complex.....3K	MUSA	Music A.....6E	- U -	
CYPRS	Cypress Residence Hall.....3F	MUSB	Music B.....6F	UC	UC Quad.....5F
- D -		- N -		UPF	Upper Playing Field.....4K
DELNO	Del Norte Residence Hall.....12B	NR	Natural Resources.....13F	- V -	
SCIE	Dennis K. Walker Greenhouse.....11G	NHE	Nelson Hall East.....5E	VMH	Van Matre Hall.....7H
- E -		NHW	Nelson Hall West.....4D	- W -	
GRNH	Experiemental Greenhouse.....9F	- P -		WAGH	Wagner House.....9B
- F -		PARK	Parking Kiosk.....10D	WWH	Walter Warren House (INRSEP).....17B
FM	Facilities Management.....16D	PEPR	Pepperwood Residence Hall.....2G	WH	Warren House.....9C
FERN	Fern Residence Hall.....4L			WDFS	Wildlife & Fisheries.....11H
FWH	Feuerwerker House.....4B			WGP	Wildlife Game Pens.....12H
FSH	Fish Hatchery.....12I			WILLO	Willow Residence Hall.....4L
FGYM	Forbes Gym.....10I				
FR	Forestry.....13H				
FH	Founders Hall.....5H				


Event, Meeting, and Retail Spaces


Bookstore	University Center (UC) 332.....5F
College Creek Marketplace	Community Center (CCCTR) 102.....12C
Depot	University Center (UC) 127.....5F
Fieldhouse	Student Recreation Center (SRC) 165.....8K
Fishbowl	Library (LIB) 209.....7C
Fulkerson Recital Hall	Music B (MUSB) 132.....6F
Goodwin Forum	Nelson Hall East (NHE) 102.....5E
Great Hall	Community Center (CCCTR) 260.....12C
Green & Gold Room	Founders Hall (FH) 166.....5H
J Dining Hall	Jolly Giant Commons (JGC) 400.....2F
Kate Buchanan Room (KBR)	University Center (UC) 225.....4F
Lumberjack Arena	Kinesiology & Athletics (KA) 247.....10K
Native American Forum	Behavioral & Soc. Sciences (BSS) 162.....15H
Van Duzer Theatre (JVD)	Theatre Arts (TA) 101.....7E
West Gym	Recreation & Wellness Center (RWC) 202.....9I

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