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**Précis of the *Tribal Leadership Institute on Cultural Preservation*
June 7-9, 2006**

Santa Fe Indian School, NM

Précis by Johann van Reenen, UNM

Wednesday June 7:

Tours in afternoon.

Opening ceremony at the Museum of Indian Arts and Culture:

Johann van Reenen welcomed the group and reviewed how the idea of the Institute evolved and was co-funded by the NMSL and UNM/INLP from the first joint meeting and workshop organized by INLIP with NALSIC and the NM State Library.

Keynote in the O'Keefe Theater:

Dr. Dave Warren (Santa Clara Pueblo) spoke about his experiences during a long academic life in Mexican and US indigenous nations research and as a professor of Anthropology in a variety of universities. He demonstrated how his experiences outside Pueblo society working with the Aztec's perceptions of encounters between cultures informed his work back in the US.

He described the pioneering work performed during the 50 to 70's when native peoples began publishing their experiences directly and not through interpreted research.

He then moved us to the current situation which he finds both encouraging and worrisome for Indigenous Peoples in the South West. He discussed:

- population pressure from non-indigenous immigration
- population movement in general
- water use issues, et cetera.

The demographics show that Elders make up under 10 percent of tribal populations while people in their 20 to 40's make up the majority. This means that younger persons have to take on roles, both in secular and religious life, that were traditionally the domain of older and wiser folk. He is encouraged how well this is going and how many young people are returning to their tribal areas after finishing their education and early work experiences. Language preservation has also stimulated revival of community education. He ended by stressing the importance of reviving and sustaining tribal culture through the preservation of knowledge, archives and artifacts in libraries, archives and museums.

Thursday June 8

Keynote by Regis Pecos (Cochiti Pueblo): "100 Years of Federal Policy".

Mr. Pecos is a past governor of Cochiti Pueblo and a lifetime member of the tribal council there. He is currently Chief of Staff for the Speaker of the House and co-director of the Santa Fe Indian School Leadership Institute.

He spoke the impact a “100 Years of Federal Policy” had on individuals, families, lands, communities, languages, and the like. We need to reflect on the past to understand and learn from the perseverance and fortitude of past leaders in Tribal communities. He provided a quick review of the age of the audience – one grandmother was 81 years old. Thus 100 years is not a long time – this happened in our lifetimes and during the time that Pueblo nations were settling in on the land they currently occupy. He showed how language loss was systematically (since 1860) affected by federal policy mostly by moving peoples from their tribal lands (the “Removal Period”). This carved out aboriginal homelands as we know it now. The “Long Walk” demonstrated the challenges of survival during that period. Geronimo and his group were sent to the everglades as prisoners of war where the idea of Indian Boarding Schools arose through white exposure to teaching the prisoners’ children (General Pratt’s wife was influential in the latter.). The SFIS was founded in 1890. The eventual outcome of the Boarding Schools movement was to diminish the influence of culture and language. In 1990 the 100 year anniversary oral histories project was established. These are seminal to understanding what happened with the establishment of Indian Schools.

In 1912 NM joined the union and by then policies had been developed with specific provisions that disallowed the indigenous religions. These were strongly enforced in the Southwest. A later report found that Indian schools did not meet expectations and that day schools were better.

John Collier, commissioner during this period, became more sympathetic to Navajo culture. However, all good intentions can and did go wrong, so even his intentions to preserve traditional government through the Indian Reorganization Act was damaging to Tribal nations. He proposed developing national constitutions where none existed. Captured on paper these did not match the elegance of natural government systems existing then. It set up an electoral system that pits groups against each other resulting in winners and losers where these did not exist before in traditional forms of government. The small native communities could not afford such artificial divisions. Tribal elders teach that we must be mindful of our collective experiences. Today communities are in deep turmoil due to an entrenched system imposed on tribes that bring individual rights in conflict with communal rights. This was unknown in Indian culture before before the Indian Reorganization period and resulted in issues such as land fragmentation by providing individual allotments to tribal members. In its extreme format this resulted in no reservations in Oklahoma.

In the 1940’s native men became soldiers in war joining other US citizens in a new and traumatic experience. When a tribe has only 400-500 people taking men out for army duty results in a great loss in performing religious and governance functions. Gaps appeared in traditional cultural knowledge that can be traced back to this period. Additionally, having seen the world made the returning men change agents in their communities.

In the 1950's the creation of the Johnson O'Mally system forced Tribal children into integrated public schools. This experience resulted in overt racism, ridicule, and language diminishment, and ultimately had tremendous psychological impacts. Parents then decided not to teach their native language to save their children ridicule as attitudes born from these experiences became internalized.

Ninety percent of all native children were eventually part of the public school system in the 50's. Additionally, voluntary relocation occurred in the 50's based on enticing native families to provide them better opportunities. The brochures of that time reflected ideal families with all the mod cons, car, house, etc. to get people to buy into the relocation/American Dream myth. Native parents began to believe that there was no future in native culture and that they should pick up and leave. When it did not work out they moved back to the tribe where they were frequently not welcomed back. They had not been part of the collective experience. The ultimate pain is to be rejected by your own people. As people could not cope with this alcoholism, suicide, and domestic violence became more common. A positive development during this period was the role of grand parents helping to reconnect grand children to the tribal experience. Tribes who were supposed to be doing well enough on their own was subject to a policy of Termination of Federal Government assistance.

The Civil rights activities of the 1960 have caused another shift in policies. For instance resulting in the recruitment of Native youth into professional schools (mostly MBA's) who now will be selling a new view of Tribal and economic development at home. These policies were designed for urban development not for tribal areas – this was disastrous for some groups, e.g the building of the Cochiti dam, and Uranium strip mining on the Navajo and Laguna nations. This was the absurdity of this type of economic development.

We are currently moving into an era of re-examination and self determination that is critical for cultural survival but also raises serious questions regarding the best use of these new found opportunities. Tribes need to become implementers of policies that undo a 100 years of failed federal policy.

What are tribes doing differently now that they are in control that is different from when others were in control? In education, health, social welfare, elder care, etc. Meals-on-Wheels for the home bound sounds good but is replacing the neighborliness and socialization of sharing meals and food among neighbors. Unconsciously they are destroying a natural way of care for each other in the communities.

Who will define what is critical to teach Indian students? Language is an example of another issue that provides opportunities and responsibilities through the Native American Language Act now in place. It provides federal monies for language development. States are allowing Tribes to create language teaching certification on their own licensure terms. Is this a good idea? Is the grandmothers not truly capable of teaching the language with no certification needed? No-Child-Left-Behind compounds problems for Native schools that teach subjects other than what is tested by standard

tests. The fragile nature of language and cultural revival can soon be lost if young parents once again begin to question what educational system is best for their children.

The laws of the 70, 80, 90s to empower restoration of properties, artifacts, languages, repatriation of religious objects and human remains provide opportunities that should not be mismanaged. Tribes should ask: In this time of opportunity how does our choices strengthen language, culture and community? Where do tribal libraries fit into the community and how do their services differ from what UNM, Albuquerque, Santa Fe libraries offer? Tribes need new perspectives based on the incredible strengths and courage of their forefathers. Self determination is a great responsibility and a sacred trust to protect and sustain culture, language, tradition, and community. He suggested that Tribal libraries, museum, and archives follow this history through their own community's family histories to understand the effect of these policies and be more compassionate with those who still bear the scars of these period of invasive federal policies.

Questions:

Q: How does blood quantum and enrolled membership play a role over these periods?

A: Many decisions were driven by tribal resources – it remains a divisive factor.

Naturalization is returning based on core values and commitment to the culture and principles rather than blood quantum. Cases show the problems created e/g Martinez vs Santa Clara.

Q: What is the role of internet in Tribal affairs?

A; It depends on the Tribe.

Q: What about current practices such as Head-Start?

A: Today tribes are still controlled by the way funding comes from States and Federal departments. Their requirements could hinder, e.g. foster care and head-start, and should be studied before implementation. The state (NM?) is careful not to infringe and Tribes can work with state and federal governments in developing their own standards. There should be no reason to replicate systems that exist outside the tribal areas, e.g. in language teaching certification.

POSTER Sessions by Government Agencies followed.

Afternoon sessions on:

Records and Information management:

Tom Chavaria and Daphne Arnaiz-deLeon

They provided a very useful handout to guide decisions in dealing with Tribal records.

Oldest record in the State Archives is from 1621 about the Pueblo Indian Revolt.

Historical research develops ideas and new understanding requiring that some records need to be re-indexed based on this new information.

Tribal documents should be kept in the community and be preserved in a proper records management system with, preferably, digital versions. They offer training and handed out a schedule and syllabus.

Daphne provided concrete actions to start a tribal archive – the handout is available on WebJunction. They suggested that NALSIG send out a survey about what/how archival/historical records exist and are treated in Tribal communities.

Museums:

Diana Bird, Shelby Tisdale , and Vernon Lujan.

Diana provides training on archival systems and preservation. Tribes need to designate space, budget, and staff to specifically handle archives and records. The required spaces and techniques differ from library work as these documents is the original and mostly unique document and does not circulate. She supports the idea of a central New Mexico Tribal Archive but if this is politically impossible, Tribal librarians should try to aggregate at least at the tribal level all archives from all functions in the community, i.e. no separate police records, health records, et cetera.

Shelby gave advice on putting together a tribal museum and provided useful handouts. Any number of events may trigger a need for a museum, e.g. receiving human burial remains, repatriated items, and so forth. The community need to be behind it and kept involved from planning to programming. Activities should attract families and esp. children. Staff should have some level of training and should prepare by visiting existing tribal museums. An exiting building could be used if environmental controls can be installed. HUD will give grants for cultural centers but not museums – so what you call your project in grant applications is important. The location should have to do with the purpose, e.g. for tribal use only, or for non-tribal visitors also. She gave an example where tribal members were trained to do some of the construction and even youth were involved during appropriate periods. It developed re-usable skills and commitment. If a Tribe is planning a whole new building it is most efficient to have the library, archives and museum together and related to a community center. She gave good advice for writing IMLS grants esp. the importance of detailed planning documents. Vernon showed slides of the Pojoaque's Poeh Cultural Center and Museum and the importance of planning. He shared their marketing approaches. Without marketing the mission of the museum becomes diminished.

Libraries:

Dr. Loriene Roy, Teresa Naranjo, and Lillian Chavez.

Dr. Roy described the International Indigenous Librarians Conferences and an upcoming conference series in Dallas for Librarians of Color. She spoke about innovations in library buildings and spaces, from new buildings to adaptive reuse (libraries occupying what was previously not a library building) esp. with cultural diversity in mind. Users should help design spaces e.g. the Dell Technology Centers in Austin PL branches were designed by young library users.

These new spaces generally allow or encourage many new services and activities that involve all sectors of the community, friendly competitions, music events, cultural renewal events, and the like.

She discussed Auckland PL and some other New Zealand libraries she visited in her collaborations with them. APL was designed along the lines of a Maori community house. They have a news room for news feeds from around the world, Sunday brunch, etc. Another NZ library reused a Baptist church to reconfiguring for broader community involvement. They call it a Boutique library. Everything is on wheels to adapt the small space available. She also explained the idea of Theme Libraries, e.g. The Ideas Library, being developed in NZ. The Ideas Library is in a shopping center next to a commercial bookstore and offers lounge areas resembling night clubs.

She showed the successful adaptive reuse of a movie theater in Austin TX that obviously includes an auditorium! This adds to the activities that could be hosted.

Teresa spoke about the Santa Clara Community Library which has a related language program. Their library is in a building that used to house the Head-Start program. It is not functional. They hope to have their future new library adapt to the culture rather than forcing a traditional library into the community.

Lillian spoke about the only tribal PL in southeastern NM, the Mescalero community Library. They are adapting the school library space for this. The library serves about 4000 population. They have recently been given responsibility for the museum also and will have to consider how to go about this with limited space and resources.

Tribal language maintenance:

Dr. Christine Simms.

Dr. Simms from the UNM College of Education provided an overview of present day challenges to Tribal language maintenance. Language initiatives are proliferating and could take place in a community center and library as well as in the schools. Most NM indigenous languages are just creating writing systems from purely oral traditions. The US and Canada have about 210 languages of which 175 are still spoken actively. Only 20 Native languages are spoken and learned by children not just elders in the US. 33% of US native languages are only remembered by a few of the oldest persons. Oral traditions are more vulnerable to extinction. Many Native languages are being lost esp. in California. It is a race against time as Native American oral history connects the past to the present, linking people to places, supporting governance and social systems, cultural knowledge and community practices. It provides the American Indian perspectives of learning and identify the community with the person reflecting the links of kinship and clans.

What is needed to produce new generations of speakers? The challenge of maintaining heritage languages include all aspects of the community such as libraries and museums. It is a collaborative process throughout the community and by anyone who can speak the language. Such persons can provide opportunities to speak it in everyday life (one does

not have to be a teacher - a grandmother could be even more effective. Storytelling time in libraries is important. She provided many other examples of the systems required to build successful language development programs.

Comments and questions:

Q: What about tribal language training in public schools, what if non-Indians take it?

A: An agreement is made –government to government – with the public schools to teach to a specified student group only.

Q: What about recorded language?

A: Some tribes are establishing protocols for recording the language in the community and archiving these recordings for use in the community only. Written language can be a detriment to the way tribes use their oral traditions.

Evening reception:

The reception that evening included a Flute performance by Dine artist Santee Lewis and a presentation by Sunny Dooley (Dine) about Dine folklore in cultural context which was funded by the NM Endowment for the Humanities.

Friday, June 9, 2006

Museums:

Elain Peters, Ak-Chin Him Dak Eco-Museum, Director of the Museum

Him Dak refers to a “way-of-life” and it reflects what the people value.

The Museum delivers programs that include all aspects of community life and involves everyone in the community. It celebrated its 15th anniversary in 2006.

They decided not to show many artifacts – it is not the main focus of the museum. The artifacts really belong to the ancestors and are not for display, should not be touched inappropriately, and the like. The focus is rather on the stories of these artifacts. Most of this material came from excavated sites that include human remains. These excavations were necessary when the community needed to expand agricultural lands. This had the negative effect of restricting the freedom children had to roam in the valley. For instance, the changes in land use even affected the stories that are told that refer to location when the location is now changed.

The planning process involved consultants from the Smithsonian and from Canada, and Tribal members also visited museums in both countries. Eco-museums are more common outside the US. Such museums focus on the people, how they are living, their culture and arts, and how they interpret the world. It means documenting the community continuously to capture changes and how people are adapting. This recorded life of the tribe can then be shared with children who were not around at certain points in the developmental history of the tribe.

They struggled with their mandate as it was not clear what the tribal government wanted at the time and the staff did not have much background in archives and museum studies. Community members and they themselves were only familiar with museums in the American cities not what different roles it could play in a small tribal community. Thus they sought input from every member of the community. A location was chosen in the center of the residential community. They received almost complete consensus and kept the community involved at every stage of the development. It is now seen as a place to teach the language, tell stories, and understand the community for both tribal members and for outside visitors, esp. people from neighboring non-Native communities. They include the local historical church in their tours as an example of the community's work and life. This church is deteriorating however the Eco-Museum cannot preserve it as it belongs to the diocese of Phoenix – an unexpected problem!

Growing this depth of community information takes a lot of listening, recording (if allowed), encouragement and patience. They have a related tribal records center and will be building an archival building. They are treated as a department of the tribal government and funded as such but also receive small outside grants. They are trying to move some other small tribal programs (such as cultural resources and language preservation) out of their space as the museum's programs grow. They want to focus more specifically on these but this is controversial to accomplish..

Language Revitalization

Patrick Werito, Indian Education Division of the State Education Department.

One of the main charges of the Indian Education Act is to focus on Native Language teaching in public schools. Teachers and materials were scarce at first but the act enabled funding to be given to schools in tribal areas. Currently nine Pueblos receive grants esp. those at the development stages. This includes monies for professional development. Native speakers are allowed to teach in these programs with teachers, even if they are not teachers. Elders are also involved in the teaching and oral practice. The State does not dictate standards for teaching for the tribes. Certification at the tribal level can be used to begin the State certification/licensure process.

Ulysses Reid: Language Revitalization: Overcoming challenges.
Zia Pueblo.

Ulysses demonstrated a grant funded project to create an interactive web-based language teaching program. He impressed on the group the significant amount of work it takes to plan and construct interactive audio-visual teaching modules.

Historic Preservation

Sam Cata, Historic Preservation Division, Tribal Liaison.

This year the Historic Preservation Division expects to have over seven thousand applications for review! This includes reviewing artifacts that may belong to tribes but the tribes are not always aware of the Cultural Properties Review committee's work and currently no Native Americans sit on the committee. The requirements for being one of the 7 members is very high, e.g. a MS degree. Sam has been successful in adding people who have knowledge of the human aspect not necessarily the academic view. A New Mexican Native American and an At-large position were added, both of whom need not have the required academic credentials. The Historic Preservation Division will be hiring a Navajo archeologist soon.

He gave an example of the Zuni salt lake formations which is a recognized historical site but the areas surrounding the lake were not included. Permits were subsequently given for mining on the public lands portions that will use large amounts of water. This process will endanger the salt formations – years of negotiations from his office resulted in rescinding this permit.

Another case at Taos Pueblo demonstrates how historic preservation is not only physical but could be religious and relate to historical landscapes. A cell tower was built on a hill in the landscape used by the tribe in their religious ceremonies. This hill was not on tribal lands but part of the aspect use in religious ceremonies. Eventually it had to be removed due to the impact on religious life even though there were no items in the area to be preserved.

These are new, ambiguous, and difficult issues for the Committee to deal with. For instance, not excavating at all is preserving things as the ancestors intended it! Another surprise is that historic preservation only deals with things from the ground up, not what is underneath.

Tribal Consultation issues: There are few examples where this has been done effectively. Generally an idea is well developed and all that is left for the Tribe to be involved with is to negotiate is mitigation of the worst side effects, e.g. the Petroglyph case. The number one preference of the tribes is avoidance.

What could the audience do to help in these issues? Stress that preservation is not only archeological preservation but language, religion, culture, and landscape revitalization and preservation. Getting all sectors of tribal communities involved from children to the governors, to the elders, is important.

The division is making changes from within to accommodate this view.

Repatriation

Tony Chavarria, Museum of Indian Arts & Culture

The National Association of County Park and Recreation Officials (NACPRO) rules made repatriation easier. He explained the processes used to house, catalogue and preserve the museum's collections. Their collections grow from private gifts, purchases

and from excavations on state lands. They have a process for repatriation of ethnographic objects – the latter are housed separately. He reviewed some repatriation projects. The repatriation of the Zuni Gods was one of their major projects. He stressed that not every consultation results in repatriation but they try to maintain relationships that will endure in future cases. They are working on projects that will allow digital repatriation, e.g. digital objects that can be viewed in a secure environment for items that are prohibited to non-tribal viewers.

Gary Roybal (San Idelphonso Pueblo), Bandelier National Monument.

Among Gary's responsibilities is repatriation of items from Bandelier and working with Tony Chavarria and people in similar positions.

Bandelier has been very successful in their repatriation projects. His experience as a Tribal Governor helped in the negotiations. Bandelier National Monument identified the Pueblos who have close ties to Bandelier and has worked closely with them since 1995. One consultation project resulted in backfilling an exposed site (Rainbow site) for preservation and repatriation of the human remains and the re-burial process. They also consult with the Pueblos on the exhibit texts to place it in the correct Tribal context.

Q: What happens if negotiations do not result in repatriation?

A: The MIAC sometimes do not complete a process due to tribal space or timing issues.

Q. Can Tribes purchase land to keep things on/in it preserved.

A: Yes, and they do.

Q; Gov Richardson signed an executive order about repatriation. Is it helpful to the Historic Preservation Division?

A: It helps to make federal law more impact full on the State level but individual cities and areas can still interpret the rule of the order in ways that suit them.

Q: What is the role of libraries in these processes.

A: Diana Bird from the State Library explained how they can help but she is the only Tribal Archivist and there is a lack of funds, thus she is stretched very thin. She asked the Tribal librarians and archivists to make a proposal to the Legislation for funding. Tribal librarians and archivists can also spend an internship with her or in one of the museums. This is one of the best ways to learn.

A. Elayne Walstedter-Silversmith of the Center of SW Studies at Fort Lewis College spoke about their excellent internship program. However, they do not have enough applicants.

A: Someone suggested that the State Library needs to make this a priority.

A: Dr. Roy informed the group of UT Austin's Archival program. It is the top rated program in the US in Archival Studies. They are prepared to organize a workshop of any type for the group. They have scholarship monies for six students.

A: Alyson Freese from IMLS spoke about their enhancement grants that would be excellent for this purpose. She can work with the Tribal libraries and museums to jump through the hoops.

A: There was a handout in the packets for the Archival and Records Management Training Schedule for 2006-7.

Closing plenary session with Dr. Loriene Roy, UTA

Jean Whitehore gave Loriene a gift and seeds to strengthen her leadership as president-elect of ALA.

Loriene showed the "Honoring Generations" website at UTA School of Information and the scholarships available there. She briefly described the work of the first four students currently graduating from the program.

Other websites;

- *If I can read, I can do anything*. She has a Grant to work with tribal schools at 25 sites, e.g. Laguna elementary.
- www.lorieneroy.com. She reviewed her plans for her work with the ALA as President-elect and President. She provided a brief history of ALA. Her website was designed by her students who also were her campaign workers.

Dr. Roy's ALA presidential plans:

Her platform issues were: Envisioning Circle, Supporting LIS education through practice, Workplace wellness, Circle of Literacy (see Handout). She highlighted some of her action plans in each area. She encouraged participants to send her feedback and keep track of the developments on her website and the ALA site. She invited tribal librarians to send a strong contingent to her inauguration in Washington, DC in June 2007.

