



Songs of Our People Video Project Video Vignettes User's Guide

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The Project

The goal of the Songs of Our People Video Project is to sustain intergenerational learning and oral literacy for California Indian youth and families while creating innovative instructional resources on California Indian histories, cultures and contemporary issues for tribal and institutional educators and other groups.

The intent of the project is to create and document a model that is replicable in other tribal communities nationwide. The project will be administered from the National Indian Justice Center (NIJC) offices in Santa Rosa, California. The NIJC and collaborative partner organizations will implement the project regionally with 30 or more California tribal communities statewide, with equal geographic distribution of project activities between the Northern, Central, Southern and Desert regions of California. Through project activities, the communities will model nationally applicable methods for promoting intergenerational learning for California Indians and other Native peoples. Under the project, California Indians will create innovative, digital media instructional resources in their oral traditions, working collaboratively with project partners to integrate into the presentations historical and cultural materials located in California State Library and CIMCC collections and in tribal archives.

The User's Guide

This User's Guide is designed to assist the public in using the Songs of Our People video vignettes as educational resources when learning about California tribal communities. There are more than 45 video vignettes produced to date. The youth video production teams chose their own topics. So, the videos collectively address various topics but for purposes of this User's Guide, the videos are categorized into the following broad topics:

- California Indian History
- Remembering Ishi
- Traditional Storytelling in the Modern Era
- Tribal Communities Today
- Tribal Governance and Sovereignty
- The Importance of Education
- The Impacts of Alcohol and Drugs
- Domestic Violence
- Environment

We invite you to use these vignettes for educational purposes.

SONGS OF OUR PEOPLE VIDEO PROJECT

VIDEO VIGNETTE USER'S GUIDE

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INTRODUCTION

User's Guide Format

The Video Vignette User's Guide will use the following format to present the category of the vignettes, vignette title and production information, subject matter background information, and supporting documents made available to the production teams to assist with their storyboards. Other references are incorporated if any.

Subject Matter (Topic)
Video Vignette(s) Title, Team, Duration
Background Information (subject-matter)
Supporting Documents (documents)
Other References (i.e. websites)

Remembering Ishi

- Remembering Ishi, Part 1, Kashia (5:10)
- Remembering Ishi, Part 2, Kashia (5:01)

The Yahi Indians were part of a larger tribal group called the Yana. The Yahi way of life, along with the lives of many other California Indian groups, changed when European and U.S. settlers came to California. In 1872 Ishi and his family were the last of the Yahi living in the Deer Creek (California) area.

Framing Ishi's legacy is a complex task. It must be measured by an admission that we in truth know very little about him, by his own design. As Chippewa author Gerald Vizenor indicated in his essay, "Ishi Obscura", "Ishi is a simulation". His real name is unknown as is much about his Yahi family, spirituality, and life experience. When he wandered out of the foothills into the town of Oroville, California in 1911, he was mistakenly identified as wild and primitive Indian, the last of a Stone Age tribe, an image Theodora Kroeber borrowed in writing "Ishi in Two Worlds" in 1961. Mrs. Kroeber, the wife of University of California anthropologist Alfred Kroeber who studied and befriended Ishi between 1911 and 1916, never knew Ishi herself.

Some aspects of Ishi's life are known. He survived the wave of dispossession and violence that characterized California Indian country at the turn of the century and brought its population to the brink of extinction. As the first Native American to give his life in service to the University of California, Ishi became a celebrity as a living history exhibit at the Anthropology Museum then located in San Francisco. The material culture artifacts he made during his five year residence at the museum remain a mainstay of their collections, and tell us much about tool making and hunting techniques, although materials used were not necessarily native to his homeland.

- Biestman, K, Ishi, A Legacy, California Indian Museum and Cultural Center (See Songs of Our People web page for digital file)
- Phoebe Hearst Museum, U.C. Berkeley, Ishi, A Yahi Indian, A Curriculum (2003)
- Kroeber, Karl and Clifton, Ishi in Three Centuries, University of Nebraska Press (2003)
- Kroeber, Theodora, Ishi, Last of His Tribe, Bantam Books (1964)

Bear's Hiding Place: Ishi's Last Refuge, www.berkeleymedia.com, (17:40)

Traditional Storytelling in the Modern Era

- We Are California Indians, Indian Health-Eureka, CIMCC (0:22)
- The Purpose of Storytelling, Indian Health-Eureka, CIMCC (2:57)
- Stealing Fire/Moonlight, Indian Health-Eureka, CIMCC (3:03)
- North Star, Indian Health-Eureka, CIMCC (3:02)
- The Man with No Song, Indian Health-Eureka, CIMCC (4:58)
- Little Squirrel, Shingle Springs/SGF, (4:58)
- Being Grateful, Pechanga, (4:25)
- Boogeyman, Campo, (6:15)
- The Dance, Quartz Valley, (2:22)
- Saddle Mountain, Agua Caliente, (2:15)

California Indians have transmitted cultural information through the use of a rich storytelling tradition for “a long, long, long time.” It is a excellent way for youth and elders to partner in the process of enriching tribal culture as well as spending enjoyable time with one another to learn about the values of the past and the present.

These vignettes profile the storyteller and those becoming storytellers as they learn and practice their skills.

- Storytelling Lesson Plans are available on PBS.org

- <http://www.pbs.org>

Understanding and Dealing with the Impact of Historical Events

- Understanding the Impacts of the Mission System, Shingle Springs/FAMR 2007, (0:34)
- Moving Forward, In Control, Shingle Springs/FAMR 2007, (1:21)

There are numerous studies performed on tribal communities to determine if the communities of today are suffering from the post traumatic stress of historical events. Regardless, we must begin to look toward the future and determine strategies for coping and thriving in the modern era.

- Gentry, J. Eric, Menna, Amy and Scofield, Marjie, Traumaddiction: Safety and Stabilization for the Addicted Survivor of Trauma (2004)

- <http://www.giftfromwithin.org/html/amindian.html>

Tribal Communities Today

- Tule River Reservation, Part 1, Tule River, (5:36)
- Tule River Reservation, Part 2, Tule River, (7:34)
- Wiyot of Table Bluff, Shingle Springs/SGF, (14:01)

California tribal communities are numerous and diverse. Accurate histories are not easy to find. Tribal history and perspectives should be derived from community members. These vignettes profile a northern and a central California community. The youth interviewers ask poignant questions and the adult interviewees give candid responses.

Documentation pending from each community.

No websites.

Tribal Identity

- A Time When it Wasn't Good to be an Indian
- Not Knowing I was an Indian
- Being an Indian

What's like to be Indian? Do you live in a teepee? These are common questions often posed to young Indian children who reveal their heritage to non-Indian friends. They are difficult questions to answer for a person of any age. It is even more difficult when the media portrays Indian stereotypes which do not resemble a majority of California Indian community members. Tribal identity is difficult to define and even more difficult to maintain in mainstream USA.

- Brown, Carrie, Tribal Teachers Are Important to American Indian Adolescents' Tribal Identity Development, UCLA (2007)

- <http://www.books.aisc.ucla.edu/aicrj.html>

Tribal Governance and Sovereignty

- Overview of the Interaction between the U.S. Federal Government and Indian Tribes. Round Valley (2:21)
- Tribal Sovereignty and Federal Policy (excerpt for Fieldwork curriculum), NIJC, (2:37)

In the fast paced modern era driven by media clips lasting no more than a few minutes, the public has seen very limited information about California tribal communities. Most people think that Indians are like the stereotypes portrayed in many films. Or, many people may think that every California Indian tribe has a casino. There is much more to tribal governance. The first concept in tribal governance is tribal sovereignty which many people confuse as a powerful shield against intrusion by state and federal governments. Tribal sovereignty is the inherent authority of tribes to make their own laws and to govern their communities and lands with those laws.

- Getches, David H., Charles F. Wilkinson and Robert A. Williams, Jr. *Cases and Materials on Federal Indian Law*, (5' Ed.). St. Paul: Thomsonwest, 2005.
- Wilkinson, Charles F. and The American Indian Resource Institute. *Indian Tribes as Sovereign Governments* 2nd Ed. Oakland: American Indian Lawyer Training Program, Inc., 2004.
- Pevar, Stephen L. *The Rights of Indians and Tribes*, 2nd ed. Carbondale: Southern Illinois University Press, 1992.
- Thorington, Nancy, *Civil and Criminal Jurisdiction in Indian Country*, NIJC (2004)
- Native American Rights Fund: <http://www.narf.org>
- National Indian Justice Center: <http://www.nijc.org>

The Importance of Education

- Hide, Hide, Indian Health-Eureka, CIMCC (3:30)
- A Boarding School Experience, Shingle Springs/SGF (6:20)
- The Importance of Your Education to Your Community, Kashia/FAMR 2007 (0:38)
- You Don't Learn that Stuff in School, Kashia/FAMR 2007 (0:42)
- Education has a place in Tribal Communities, Kashia/FAMR 2007 (0:49)

Education is often viewed as a fundamental element of American life. Yet, in tribal communities, educational institutions historically were tools of federal Indian policy designed to assimilate Indian children into the American workforce. Most often, children were taken from their communities without notice and put in boarding schools far from their homes to discourage runaways. Now education is the key to maintaining tribal communities in the modern era. Tribal communities are in need of educated professionals who also know and understand the dynamics of tribal communities.

- Lomawaima, K. Tsianina. *They Called It Prairie Light: The Story of Chilocco Indian School*. Lincoln: University of Nebraska Press, 1994.
- American Indian Education Centers: <http://www.cde.ca.gov/sp/ai/re/aidirectory.asp>

The Impacts of Alcohol and Drugs on Tribal Communities

- Why do Indian people take drugs or drink alcohol? (#1), SCIHP, (0:46)
- Why do Indian people take drugs or drink alcohol? (#2), SCIHP, (1:23)
- Is there anything we can do to stop drug and alcohol addiction in tribal communities?, SCIHP, (1:09)
- Why should I be concerned with drug and alcohol addiction in my community?, SCHIP, (1:20)
- What role do tribal youth play in battling the impacts of drugs and alcohol in tribal communities?, SCIHP, (0:55)
- What impact does drug and alcohol use have on participation in tribal community tradition and culture?, SCIHP, (1:16)
- What impact does drug and alcohol use have on tribal families?, SCIHP, (1:38)
- Why is drug and alcohol use so damaging?, SCIHP, (0:41)
- An adult remembering the impacts of drug and alcohol use on their family. SCIHP, (1:16)
- A youth remembering the impacts of drug and alcohol use on their family. SCIHP, (2:20)
- The Meth Challenge, Friendship House/FAMR 2007, (1:00)
- Kids with Nothing to Do, Friendship House/FAMR 2007, (1:05)

Alcohol and drug addiction has many very destructive impacts on the communities of California. In tribal communities, alcohol and drug addiction often serves as an obstacle to passing of cultural information from one generation to the next. The result is that tribal cultural information is lost to subsequent generations. By recognizing that tribal community members are in a position to stop this type of cultural loss, we may be able to prevent alcohol and drug addiction in tribal communities.

- May, Philip and Gossage, Phillip, J., Alcohol Use and Abuse Among American Indians, University of New Mexico, Center on Alcoholism, Substance Abuse and Addictions, Current Research.
- May, Philip, The Prevention of Alcohol and Other Drug Abuse Among American Indians: A Review and Analysis of the Literature, The Challenge of Participatory Research: Preventing Alcohol-Related Problems in Ethnic Communities, Phyllis A. Langton (editor). NIAA/CSAP Monograph No. 3. Cultural Competence Series. Rockville Maryland: U.S. DHHS, CSAP, 1995.
- Felitti, Vincent, J., The Origins of Addiction: Evidence from the Adverse Childhood Experiences Study, Department of Preventive Medicine, Kaiser Permanente Medical Care Program, ACE Study, 2004.
- Floyd, Louise R., O'Connor, Mary J., Sokol, Robert J., Bertrand, Jacquelyn and Cordero, José, Recognition and Prevention of Fetal Alcohol Syndrome, Obstetrics & Gynecology, Vol 106, No. 5, Part 1, November 2005.

- Centers for Disease Control and Injury Prevention: <http://www.cdc.gov>
- National Institute for Drug Abuse: <http://www.nida.nih.gov>
- National Institute on Alcohol Abuse and Alcoholism: <http://www.niaaa.nih.gov>
- Substance Abuse and Mental Health Services Administration: <http://ncadi.samhsa.gov>
- National Organization on Fetal Alcohol Syndrome: <http://www.nofas.org>
- National Indian Justice Center FAS Curriculum: http://www.nijc.org/fas_home.html

Domestic Violence

- When Small Fights Became Battles, SCIHP (1:40)
- Consequences for the Family, SCIHP (2:17)

Domestic violence is at epidemic proportions in Indian families. There are many theories as to the roots and cycles of domestic violence. There are very few successful interventions to stop domestic violence. It is a topic that gets very little discussion or attention in tribal communities.

- Mending the Sacred Hoop, Community Based Analysis of the U.S. Legal System's Interventions in Domestic Abuse Cases Involving Indigenous Women, Submitted to National Institute of Justice (2002)
- Amnesty International, Maze of Injustice: The Failure to Protect Indigenous Women from Sexual Violence in the USA (2006/2007)

- Mending the Sacred Hoop: <http://www.msh-ta.org>

Environment

- Environmental Stewardship, Elem, (1:06)
- Environmental Resources, Elem, (3:04)
- Salmon Crisis, Karuk, CIMCC (TBA)

Native Americans have often been labeled "stewards of the environment." Often tribal spirituality encompasses elements of the surrounding natural environment and the spiritual well-being of a tribal community is closely tied to the health of the surrounding natural environment. As environmental changes occur as a result of human impact on the earth, tribal communities are often first to feel the results of those changes. In the Fall 2002, the Klamath River Basin suffered the largest fish kill in U.S. history; 68,000 fish died in a matter of days as a result of water quality degradation. The dams along the river has not released enough water to maintain safe water levels and an infection that spread to low warm waters in the river resulted in the death of the fish. This disaster was completely man made and is completely reversible.

- Angel, Bradley. The Toxic Threat to Indian Lands: A Greenpeace Report. 1992.
 - Tucker, Craig, Bring the Salmon Home, The Karuk Tribe's Efforts to Remove Klamath Dams
- EPA's American Indian Environmental Office: <http://www.epa.gov/indian>
 - Karuk Tribe: <http://www.karuk.us>

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