

My name is Angela James; I am Native American from Northern and Coastal Pomo decent I have lived the majority of my life in Northern California in the town of Ukiah, a Pomo word meaning “deep valley” located in Mendocino County. I am a proud mother of 4 children. I serve as the Vice Chairperson on the Tribal Council for the Pinoleville Pomo Nation. I also work as the Tribal Historic Preservation Officer. My grandfather raised me on the Pinoleville Reservation, located in Ukiah, California. My grandfather Smith Williams was born in 1911 and passed at the age of 93 years. My grandfather witnessed many historic events in his lifetime and I was privileged to be able to share in those memories through his oral stories. I want to share some stories that I feel have a major influence on the topics I am going to discuss today.

My grandfather shared a story with me when I was little that told about the prejudice in the Ukiah Valley. He told me about how the Indian people in Ukiah were only allowed to walk down one side of the street and the only place they could stop and rest at was in front of the courthouse on the lawn. There were signs in store windows that read “No dogs or Indians allowed” this was as late as 1950. There was one grocery store and one restaurant in town that allowed Indian people to shop and eat both owned and operated by a Chinese man.

The second story my grandfather told me about was what the Indian people of the Ukiah Valley call “Ba-lay Ba-lin,” translated into English means “Bloody Run.” This event took place during the Gold Rush. When gold was discovered in California the Indian people were an obstacle for the White man to mine for gold. My grandfather’s story

shares that “the white man herded all the Indians like cattle, and if you were too slow you were shot from behind and thrown in the river.” There were a lot of young and elderly who couldn’t keep up and they were killed. The Indian people were herded to Round Valley. The reason this event is called “Bloody Run” is for the fact that the bodies of the dead were thrown into the Eel River and the river ran red from the blood of the deceased for 3 days. This was all done in the name of greed. All the white man wanted was the gold that was on the Indian land.

I believe this is where my fear and intimidation of the white race came from. Something I had to work on in my life, and being able to trust the white race. I did finish school and went on to college but I never felt like I fit in at a University.

As the Tribal Historic Preservation Officer (THPO) I work under the National Historic Preservation Act which congress signed in 1992. This act allows federally recognized Indian tribes to take on more responsibility for the preservation of significant historic properties on Tribal lands, allowing them to assume all of the functions of a State Historic Preservation Officer (SHPO) with respect to tribal lands.

While working as the THPO I was asked to participate in a conference call regarding the University of California Berkeley’s violation of federal law, the Native American Graves Protection and Repatriation Act (NAGPRA). The Tribal Leaders and representatives have voiced concern that UC Berkeley has denied the Tribes’ right to bring to rest hundreds of thousands of sacred objects and ancestral remains.

When I was first approached about the Pinoleville Pomo Nation collaborating with the University of California Berkeley I was a little nervous. This was about at the same time I became aware of the controversy with UC Berkeley and the Native American Communities. The issue of concern is regarding the 12,000 Native American remains that lie in drawers and cabinets in the gym's basement. Many Natives are skeptical about the way Berkeley has handled this situation. Tribal leaders and representatives argue that under the 1990 federal Native American Graves Protection and Repatriation Act, the museum is required to identify the tribal origins of its bones and artifacts and return them to federally recognized tribes that request them.

The media covered the story about tribal leaders requesting a meeting with the UC Berkeley Chancellor but the Chancellor did not respond to requests for a meeting. I have family members who attest the issue of UC Berkeley housing the Native American remains. This issue was in the media when Pinoleville Pomo Nation began collaboration efforts with UC Berkeley Engineering Department on the Culturally Informed Sustainable Green Housing. I have family who have strong feelings regarding the remains they want returned to the Tribe for proper burial. My relatives have been fighting for their rights against UC Berkeley. When the collaboration began I felt as if I was betraying my relatives to collaborate with the university.

I had some issues and concerns about the collaboration that I believe stem from my past the history shared by my grandfather, and my present work as the Tribal Historic

Preservation Officer. It was a little difficult for me to accept the UC Berkeley people with all the combined issues I have spoken about.

Prior to our first meeting with UC Berkeley I was asked to participate in a question and answer session on cultural sensitivity for the Berkeley Staff and Students. I was told, “The Berkeley students want to know how to approach the tribal people.” My first response was “What?” I asked the individual I was speaking with “what do they think we are wild animals? Approach us as you would any other human being.” This made me feel like I was different and unapproachable, not their equal and they wanted to come observe myself, family, and other Pomo people for some scientific research. The first thing that came into my mind was what the Hearst Museum did to Ishi. California’s last “wild” Indian lived for five years at Berkeley after being discovered in Butte County until his death in 1916. Ishi was a living exhibit and after his death his brain was sent to the Smithsonian Institution, where it sat in a jar until 2000, when it was finally returned to California for burial.

Scientists have in the past tried to research Native Americans under fraudulent pretenses. Such as in cases pending in U.S. District Court in Phoenix, the Havasupai Tribe is suing former Arizona State University professor Therese Markow. The tribe says Markow and other researchers approached them to perform a blood draw under the pretense of helping the Havasupai change the high number of people overcome by the diabetes epidemic. The Havasupai people claim to have never signed or given permission to research anything but diabetes. The Havasupai claim the blood samples

were used to pursue other scientific questions about schizophrenia and genetics among the Havasupai tribal members.

When the Pinoleville Pomo Nation agreed to work with UC Berkeley in collaboration for Sustainable Green Housing, I had a lot of questions about what they were going to do, the people they were interested in talking to, and whom they would share our information with.

At our initial meeting there were about 20 Berkeley University staff and students and 20 Pinoleville members, both adults and youth. I remember we did an icebreaker before we started the meeting. We broke into groups and each person had to speak about a hero in their life and the others in the group had to listen without asking questions or giving feedback. By sharing something personal with the group it helped everyone feel more comfortable with each other. I felt more comfortable meeting and talking with the individuals from Berkeley who were of African American or Asian descent. I could connect with their cultural backgrounds.

There are three people I would like to discuss, the white female professor, the African American male, and the Asian American male. These three individuals have been involved with this project from its inception. The reason I choose these individuals are to show how science can cross cultural barriers it is not just a field for white males. These individuals have played important roles in this collaboration.

When I met the white female professor for the first time I was uncomfortable with sharing personal parts of my life with her. She was aggressive in her questioning. I felt she was prying; she invaded my personal space by being physically close to my face while asking questions. She is an overall nice lady but there were some cultural norms that she violated. I don't hold it against her but she might want some cultural sensitivity education prior to meeting people from other races so you don't offend them. At our last meeting I noticed an extreme change in the professor. I could tell she had been listening to comments and feedback because her questioning was different along with her physical closeness. There were three of us who noticed the change. I believe this proves the importance of having the planning sessions. They allow for personal growth among all the individuals involved in the collaboration. The white professor gained her knowledge by listening to the people and all of their likes and dislikes.

I felt a personal connection with the African American male and the Asian American male because of the history and cultural backgrounds each possess. In a planning session ice-breaker I learned that I had things in common with these two individuals and it made me feel more comfortable. One individual had grown up on a farm and performed daily duties. I instantly connected, having grown up with my grandfather. He had a vineyard and walnut orchard where all of his grandchildren worked.

The connection I made with the Asian American male I believe stems from my grandfather's oral history. He shared with me regarding the one Asian American restaurant/store owner who allowed the Indian people to eat and shop in Ukiah when no

other business owners would even let them enter. Some of the Asian cultural beliefs are similar to Native Americans. The two male individuals' presence was really important to me and others I have spoken with in the Pinoleville Pomo Nation. They have gained the trust of the Pinoleville Pomo Nation.

Not a lot of Pinoleville people have left the reservation. Many of our people have not graduated High School or continued on to college. We have a high rate of drug and alcohol abuse and in the last 10 years have seen a major increase in the use of Methamphetamine. At one of our planning sessions we did have an elder get upset and walk out and unfortunately he did not return. It takes time to build a trusting relationship with Native people due to the violent history we have endured. The feelings towards the dominant white society of distrust and dishonesty are carried from generation to generation. As with racism, some people do not believe that it still exists. My words for them are "you wouldn't know about racism until you spend a day in my skin color."

The Pinoleville Pomo Nation has started planning for our future generations. We have several grants that address environmental elements. We have a grant for creek restoration, a solid waste grant for clean up on the reservation, and a recycle center. Many of our tribal members, through planning meetings have expressed an interest in building sustainable "earth friendly" housing for our tribal community. Our water source is provided through the Millview Water District and to date there is a moratorium on water hookups. This led the tribal members to start thinking about natural water catching systems. We had the opportunity through the collaboration to have a class at Berkeley

design some ways to catch water run-off given our location and seasonal temperatures. Another concern of the tribal people was the high cost of electricity. The majority of tribal people are low income and the cost to heat their houses in the winter is very expensive and they are not able to afford paying for their heating. They all are interested in the solar heating for their houses. The family sizes are also of concern; most people have extended family living with them which leads to being overcrowded.

After I got over the initial concerns and opened my mind to all the possibilities/opportunities that would open up to the Pinoleville Pomo Nation in collaboration with UC Berkeley. I am comfortable with the students who came for the planning sessions, especially the students who have been involved from the first meeting. They have taken in a lot of information and learned about the Pinoleville Pomo culture. I witnessed one student explaining a cultural aspect to a new student and he was correct with his explanation. I was excited to know that they have compassion for what they are working on and care enough to learn the concerns and needs of the Pinoleville Pomo. I look forward to all of our planning sessions and I try to get as many of our tribal community members involved and explain the importance of this collaboration. The students gather as much information as they can during the planning sessions and create possible solutions to our concerns.

The Berkeley students and staff have always encouraged our Pinoleville youth to get involved, I think that is great because this is how we can start breaking the cycle of living in fear of the “white man and his world.” I have heard some of our youth talking and



being interested in attending UC Berkeley. It is no longer an impossible dream for them, it can become their reality. I hope through this collaboration some of our youth will become interested in the Sciences. In the Science and Engineering departments at UC Berkeley the Native population is so low they don't even make up a percentage. I would like to see that change, and this collaboration could be our stepping-stone to creating Pinoleville Pomo Nation as a sustainable earth friendly living community.

The collaboration between UC Berkeley and the Pinoleville Pomo Nation has been a positive learning experience for all. In spite of the seed of fear and mistrust that was planted in my life as a child, I feel it necessary to break the cycle and try a different approach. My goal is to open the minds of our youth and introduce them to college, science and teach them how to build positive working relationships with people outside their immediate circle. It is important on the universities' side to have the right individuals involved in a collaboration—people who are willing to advocate for the human approach, get to know the individuals, ask about their background/culture. I feel an important part of the collaboration for me, is my voice is finally being heard. We don't have to settle for living in a “box” HUD house.

At the conclusion of the planning sessions with Pinoleville Pomo Nation and UC Berkeley, we will have a prototype house that represents Culturally Informed Sustainable Housing, the product of our collaboration. There are many cultural and historical barriers that have appeared during this process. I personally had to take a step back and look deep inside of myself and decide what is best for our next generations. It was difficult to

rethink what was taught to me as a child in order to make the best decision for the future of the Pinoleville Pomo Nation. I am satisfied with the outcome of the collaboration and I look forward to more projects in the future.