

California State University NAGPRA & CaINAGPRA Policy Development CSU Long Beach Listening Session Summary

May - June 2024

*Prepared for CSU Chancellor's Office
Prepared by Kearns & West*

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Overview

The Cal State University system is developing their NAGPRA and CalNAGPRA policies for their campuses across the state. As part of this process, Kearns & West has been brought on to design and facilitate a series of listening sessions at select campuses to hear from local tribal representatives and gather input and create a space for listening and learning that will guide the CSU NAGPRA and CalNAGPRA policy development. This facilitation plan outlines the objectives, run of show, staff roles and responsibilities, and materials needed for each listening session.

Objectives

- To create a collaborative process with local Tribes and the CSU system
- To hold space for previous experiences with the CSU system, NAGPRA/CalNAGPRA policies and local Tribes
- To listen to local tribal representatives and gather input on how to move forward with the NAGPRA and CalNAGPRA policy development

Format

The California State University system held a series of nine (9) in-person and one (1) virtual listening sessions at campuses or nearby locations throughout California. Below is a list of the listening sessions along with their dates, locations, and times. A list of all attendees from the listening sessions can be found in Appendix A of this document.

Campus	Date	Time
Cal State University Long Beach	April 3, 2024	10:00 a.m. – 3:00 p.m.
Sonoma State University	April 11, 2024	10:00 a.m. – 3:00 p.m.
San Diego State University	April 17, 2024	10:00 a.m. – 3:00 p.m.
Cal State University Bakersfield	May 2, 2024	10:00 a.m. – 3:00 p.m.
Sacramento State University	May 9, 2024	10:00 a.m. – 3:00 p.m.
California State University East Bay	May 15, 2024	10:00 a.m. – 3:00 p.m.
Rolling Hills Casino	May 21, 2024	4:00 p.m. – 8:00 p.m.

Virtual Session	June 5	1:00 p.m. - 4:00 p.m.
Humbolt Aquatic Center	May 30, 2024	10:00 a.m. - 3:00 p.m.
Palm Desert	June 18, 2024	10:00 a.m. - 3:00 p.m.

Agenda

Each listening session followed a similar agenda. Prior to the listening sessions, a campus staff member or tribal representative would open with a land acknowledgement. The facilitator, Jenna Tourjé-Maldonado guided the group of attendees through a series of discussion questions. High-level written notes from the discussion can be found in Appendix A. The discussion was split into two parts, the first prior to lunch and the second after lunch. Below is the agenda outline from each listening session.

Figure 1-Table 1: Agenda Overview

#	Agenda Item
1	Opening in a Good Way
2	Welcome & Introductions
3	Listening Session Part 1 <ul style="list-style-type: none"> • <i>What has your experience been?</i> • <i>What would you like to see?</i>
4	Lunch
5	Listening Session Part 2 <ul style="list-style-type: none"> • <i>How should the CSU move forward?</i>
6	Closing & Next Steps

Next Steps

The facilitator closed each session by providing the email, phone number, and mail contact information for Nathan Dietrich, the Assistant Vice Chancellor, to submit additional comments or feedback to the Chancellor's office. Below is the same contact information that was shared with attendees.

Email: nagpra@calstate.edu

Phone: (916) 449-3544

Mail: Nathan Dietrich, Assistant Vice Chancellor

Office of the Chancellor, California State University

915 L Street, Suite #1160, Sacramento, CA 95814

Additionally, the facilitator gave an overview of upcoming listening sessions and the contact information of Adriane Tafoya (atafoya@calstate.edu) and Rachel McBride-Praetorius (rmcbride@csuchico.edu), the individuals organizing the listening sessions from the University system. The last listening session was held on June 13, 2024. The Cal State University CalNAGPRA and NAGPRA policy will still undergo tribal consultation before a formal submission to the Native American Heritage Commission on July 1, 2024.

California State University Long Beach Listening Session #1

The Cal State University held a listening session at Cal State University Long Beach (CSULB) on April 3, 2024 with local tribal representatives, tribal community members, campus staff, and the project team.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Jenna Tourjé-Maldonado. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session. Photos of the written notes from the listening session can be found in Appendix C.

CSU System Institutional and Policy Recommendations

- Loan back agreement
 - A tribal representative stated that in some traditions it is more important for the ancestors to go back to where they were found. They recommended having a policy in place to complete repatriation but have a loan back agreement that is restricted to tribal consultation as well.
- Building relationships between Tribes and the CSU System
 - A tribal representative expressed that our community has historically been ignored and would like to see the community build stable relationships with the university system long term. They mentioned that a part of this is understanding each other’s priorities in the repatriation process.
 - With previous administrations, NAGPRA felt like an annoyance.
- Issue of bureaucracy
 - A tribal representative shared that in the 23 years of working on the NAGPRA Committee we are able to make some progress but can get stunted with bureaucracy. They stated that amidst the bureaucracy, the focus on ancestors gets lost and there are many ancestors who are ready to be buried.
 - Another tribal representative stated that too much time goes past without any action and there is a lot of red tape.
- Loan back agreement
 - A tribal representative stated that in some traditions it is more important for the ancestors to go back to where they were found. They recommended having a policy in place to complete repatriation but have a loan back agreement that is restricted to tribal consultation as well.
- Hopes for CSU CalNAGPRA & NAGPRA policy development.
 - A tribal representative stated that they would like to see CSU identify where their collections are from.
 - Another tribal representative expressed that they would like to see retiring professors show where all their collections came from. They stated they want to see a stop to “we don’t know where it [collection] is from, so it is ours.”

- A different tribal representative added that other campuses have boxes of soil that have not sifted through to know what is inside. They stated they would like CSU to go through the soil and to separate out artifacts, animal bones from human bones, and identify collections to ensure everything gets returned that needs to be returned.
- General recommendations on CSU policy
 - A tribal representative stated that there is a need to incorporate tribal knowledge and a deference to tribal knowledge in the policy.
 - Another tribal representative recommended not making the policy very lengthy.
 - A different tribal representative suggested including agreements for Tribes in the process to allow for issues to be daylight up front.
- Issue of housing collections
 - A tribal representative stated that CSU needs to improve how burials are currently housed and ensure artifacts are in good condition. They stated that the CSU has a responsibility of housing collections and a responsibility of taking care of them.
- Funding and CSU prioritization of repatriation
 - Tribal representatives stated that they cannot underscore how important funding is as it relates to the prioritization of repatriation.
 - They stated they do not want this to go to the “B team” and need to have direct report to the Chancellor.

CSULB Recommendations and Experiences

- Cal State Long Beach Specific Experiences
 - Tribal representatives shared their own experiences specifically at CSULB. One tribal representative was told by an administrator that the administrators were not allowed to talk to tribal members about the collections. They stated that they had to speak with this administrator first before seeing their ancestors.
 - Another tribal representative shared that faculty and administration historically refused to cooperate and refers to ancestors as “their property.” The tribal representative stated that cultural resources are not property of the CSU and that ancestors are not property.
 - Another tribal representative stated that they have heard excuses from professors unwilling to release collections stating that “I don’t have anything to teach with,” or that “we don’t know where they[collections] are from.”
 - A tribal representative added that CSU has said they are not responsible for collections that were passed along by previous faculty after retirement. Instead, faculty at CSULB have shared that they have a hard time dealing with “an Indian Problem.”
 - A tribal representative stated that if we go to the campuses to visit our ancestors, we are told we cannot see them or that there won’t be anything to teach with. The attendee expressed that our ancestors did not ask to be dug up, sliced, and glued back together and that we want to see everything accounted for.
 - A tribal representative shared an anecdote about a box with a left shoulder blade that was comprised of 27 ancestors ranging from adults to small children that was found sitting on the shelf. Due to improper care, it was rotting. In this situation, the campus needed to bring in an expert to separate the remains into hundreds of boxes. They found over 200 ancestral remains that had to be separated and put into bundles to be reburied. The tribal representative emphasized that the only reason why these boxes were

- opened and addressed was because someone from Sacramento [the Capitol] put the CSU's feet to the fire.
- Another tribal representative shared that CSULB has a history of mismanaging collections, and that the campus has a lot of work to do to get up to speed with other campuses.
 - The tribal representative gave the example of the collections in the anthropology department that need to go back to the NAGPRA lab to be respected there. They stated that the collections did not arrive to the Anthropology Department on their own, therefore will require funding to fix this.
 - They also shared that often summaries of collections are published that say they contacted a specific Tribe, but no one from the specified Tribe had been contacted. This has made Tribes feel ignored in the process.
- Another tribal representative shared that they had experienced a lack of transparency in the process with their Tribe. They also stated they were not able to share back to their Tribe what they learned about some collections.

CSU System Inventory Development, Handling of Collections, and Reburial

- Inventory Development and Funding
 - A tribal representative stated that there are many inconsistencies in the level of inventories and summaries that exist. There are campuses that have not uploaded an inventory and summaries and there are collections that need to be given to inventory properly. The lack of records make it difficult to know where ancestors are.
 - Tribal representatives shared that they have heard other campuses state that funding is an issue and do not know where funding will come from for this work. Tribal representatives emphasized the need for funding to be allocated to this.
 - A tribal representative proposed an idea of developing an online catalogue for NAGPRA & CalNAGPRA. They stated that these catalogues should provide the locations to these sites and digitized photographs.
 - There was hesitation from another tribal representative about photographs. They stated that photographs of family members should be taken appropriately and should not reveal things that need to be protected such as tribal medicine and other practices.
 - Tribal representatives discussed how the database would be internally used for the CSU system and would not be available to the public. This would allow for campuses to communicate where collections are since many are split amongst several campuses. There was a focus on keeping the database very secure and should implement an accountability system if there is a breach in confidentiality.
- Reburial Location
 - A tribal representative stated that they have high hopes for CSULB and that they look forward to completing this work so that they can go back to the reburial location on campus and uncover the cylinders and complete the reburial process.
 - They shared that they know the minimum number of ancestors that were discovered at CSULB and it was much higher than anticipated therefore, there will need to be more room for the volume of collections. They recommended expanding on the existing campus reburial location.
 - Another tribal representative stated that reburial locations are an issue for other campuses as well. They shared that they have been told by other campuses that “there is no way for this to happen.” This tribal representative recommended that the

CSU find a way for other campuses to accept collections for reburial for campuses that cannot do reburial onsite.

- Another tribal representative added that some Tribes require a campus to already have a reburial location to repatriate, such as Pechanga.
 - A tribal representative shared that in the 1970s CSULB found an ancestor that had been split in two when putting a pipe in the ground. Half the body was reburied, and the other half stayed in the ground. They mentioned this anecdote to emphasize the need for reburial spaces on campuses. They also stated that there does not need to be a lot of space and can be the size of a garden.
- Professor's Handling of Collections and Retirement
 - A tribal representative stated that there are retiring professors who have collections but have not shared where they gathered the remains from.
 - Another tribal representative shared that they have been working on the inventory process and have seen collections "stuffed in a box in a corner," therefore recommend every department on campus go through their materials. They stated this needs enforcement to get departments to comply with and ensure that someone looks at all the "nooks or crannies."
 - Tribal representatives stated that they are worried that professors are taking collections home. A tribal representative recommended that the CSU develop a comprehensive memo of how and where to find potential collections as well as details the legal repercussions if collections are not reported.
 - Another tribal representative suggested that when professors pass away, the campus should go and look for any potential collections. They recommended contacting the family members to try to get the remains, any prominence, and any records back.

Miscellaneous Feedback and Recommendations

- Prioritizing NAGPRA or Federally Recognized Tribes over Non-Federally Recognized Tribes
 - A tribal representative shared that they've experienced NAGPRA as a priority over CalNAGPRA since many Tribes are not federally recognized. They expressed this felt like a "slap in the face" to ancestors to go run for help when we have resisted colonization for so long.
 - Another tribal representative recommended that the CSU develop a Memorandum of Understanding (MOU) with non-federally recognized Tribes or tribal community members.
 - They also recommended CSU address the letter that was published in 2021 by tribal community members and has still not be responded to. They stated that the lack of response shows an unwillingness to build a relationship with state recognized Tribes.
- Possession Versus Control Under the Law
 - A tribal representative stated it is important to understand who has possession and who has control under the law. They said that this will help parties understand where the CSU has control over and where they can assist with the repatriation process.

Listening Session Part 2: How should CSU move forward?

Tribal Engagement Recommendations

- Be Inclusive in Outreach

- A tribal representative stated that one email is not enough. The CSU needs to honor peoples time and be flexible with schedules.
- Another tribal representative stated that the CSU Institution can do a lot to make elders feel more involved by doing more outreach through paper mail and that outreach should not be limited to emails and phone calls.

CSU Process Accountability

Discussion Question: How can CSU design policies to allow for that accountability?

- Tribal representatives stated they want accountability with Professors who take collections. No professor, student, or workers should take anything that has to do with indigenous people.
 - A tribal representative shared that Dr. Keith Dickson passed away and want to know where the collections in his possessions are.
 - Another tribal representative shared that Dr. Matthew Vox should be considered for past collections that may be in his family's possession.

CSU Systemwide Policy Recommendations

Discussion Question: Can repatriation look consistent at CSULB and also at other campuses? How does it look to honor Tribes individually and make that beneficial to Tribes too?

- Tribal representatives recommended establishing consistency through changing administration.
 - A tribal representative stated that a requirement on the application for a President's replacement should be that they are sensitive to Native American issues and/or law.
 - Tribal representatives expressed that they need the relationship continuity regardless of administrative change.
- Tribal representatives stated that there are many distinctions between Tribes, therefore a policy across campuses would not be the most useful. Instead they recommended developing a creative method so that tribal distinctions are understood and evaluated.

Discussion Question: How does compensation look? How do you want to see it happen?

- A tribal representative expressed wanting compensation for tribal members involved in the process. They stated that not all Tribes are federally recognized or have the means to hire staff to represent them, therefore should consider compensation for tribal members who are engaged in the repatriation work.
- Another tribal representative mentioned that compensation needs to be treated in the same way as any other professional from any other field.
- Tribal representatives mentioned that the cost for Tribes is currently invisible and that there is a need to make them visible.
- There was discussion amongst tribal representatives about offering lodging for elders traveling long distances, covering meals, transportation, parking, gas, mileage, and a travel companion for those who need one. It was stated that including costs for travel companions would allow elders to be part of the process and feel included and valued.
 - A tribal representative clarified that reimbursement for a travel companion should not be restricted to elders but should be extended to those who have accessibility issues as well.

Discussion Question: Are there practices that can be highlighted as good examples for other campuses to model? Are there other barriers to repatriation?

- A tribal representative shared that the CSULB team has turned over every grain of sand to get ancestors repatriated and has been excellent at what they do. They stated that CSULB went beyond what both the State and CSU required.
- Another tribal representative stated that a barrier to repatriation is that some Tribes feel it is necessary to have their history written by the University, while other Tribes feel that they should write their own history.
 - They recommended that the Tongva and Acjachemen Nation should write a policy together and the CSU should honor the proposed policy. If there is conflict with the policy, then it should not move forward.

Discussion Question: What if there are different views from different Tribes on what that[policy] should look like?

- A tribal representative stated that the Native American Heritage Commission (NAHC) is developing a mitigation process and also has a draft CalNAGPRA dispute resolution that is currently undergoing revisions.

Research and Tribal Consent

Discussion Question: What if there is a request for research and there is not a response to the request? What should the action be? Does the research need the consent of Tribes to be done?

- A tribal representative expressed that this would be based on a few factors: the stage in the repatriation process, which Tribes are requesting it, and if there is agreement or disagreement between Tribes to have the discussion around research.
- A tribal representative recommended the CSU policy will need to include a provision that outlines the prohibition of research with caveats for certain situations. They stated that this will need to be a case-by-case inquiry.
- Another tribal representative stated that within the policy, if anything is related to Native American remains or ancestral sites, then it will need to go through the Native American Review Board.

CSU Systemwide Staff Training Recommendations

Discussion Question: Training? Who should train and in what subjects? How would this work? What types of requirements you want to see in coordinators and all staff involved in this process?

- A tribal representative recommended a training in tribal cultural competency by someone who knows the history of that campus’s particular region. They also stated that the trainer should exercise cultural sensitivity and have knowledge of what is culturally sensitive.
- Another tribal representative recommended having an indigenous trainer for campus staff. They stated that this trainer should know about specific laws like AB389 as well as others. They emphasized the importance of not utilizing the same indigenous trainer across the CSU system and instead utilize local indigenous trainers who have local or campus specific knowledge and understanding.
- A different tribal representative stated that from the provost to the bottom, all levels of staff should be given Native American cultural sensitivity training.

How to Improve Future Listening Sessions

Discussion Question: This was the first listening session, are there any comments about what we could do better?

- Some attendees stated that there was an issue with timeliness and noticing the meeting. They recommended ideally two (2) months' notice for a meeting with tribal representatives. They also stated the need to reach out to both Tribes and tribal communities.
- Attendees stated that they want to see the meeting notice sent out earlier and followed by multiple reminders. Attendees liked the “U” shaped room layout as it allowed for participants to see each other when speaking.
 - Some attendees stated that there should be printed copies of CSU draft outline to reflect on as well as printed copies of the discussion questions.
 - Another attendee requested that copies of the PowerPoint with room to make notes should be provided.
 - There was positive feedback on the meeting facilitation as well.

General Input

- A representative from the Kizh Nation made a statement on behalf of Andy Salas, Chairperson of the Kizh/Gabrieleño Band of Mission Indians. They stated that it is crucial to highlight having non-Gabrieleño individuals handling ancestral remains including many tribal representatives in the audience can be seen as disrespectful.

California State University Listening Session #2 – Sonoma State University

The Cal State University held a listening session at Sonoma State on April 11, 2024 with local tribal representatives, tribal community members, campus staff, and the project team. Photos of the written notes from the listening session can be found in Appendix D.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Jenna Tourjé-Maldonado. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session.

Listening Session Part 1: What has your experience been? What would you like to see?

Tribal Sovereignty and Individuality

- A tribal representative shared that each and every Tribe is a unique sovereign nation with their own experiences, stories, place, and in their own place of wanting to receive these items back.
- The same tribal representative shared that each and every sovereign nation may or may not have land available, and they also may or may not know that they have items out there in holding. They may all be in different places feeling spiritually able and ready to receive items back.
- Because of these variations between Tribes, it was recommended by a tribal representative to let each Tribe decide for themselves when and how to receive collections back.

CSU System Institutional and Policy Recommendations

Policy

- It was shared by a tribal representative that measurable actions need to be established across the board, individually with Tribes, as well as with policy makers and decision makers.
- A tribal representative recognized that although policy is slow, there are still actions that can be taken to still move things forward.
- They offered that there is opportunity within policy to approach wording and guidance so that there is respect.

Communication

- A tribal representative recommended that CSU link policy with standards and laws for consultation.
- It was also recommended by a tribal representative that CSU ensure documentation and communication follow consent (in regard to continuity of staff and leadership).
- A tribal representative urged CSU to establish clarity on what is confidential and shared that the default should be confidential unless the Tribe makes it public.
- A tribal representative recommended that CSU leadership travel to the Tribes and engage in calls and emails.

- A tribal representative offered consideration of virtual portals for accessibility.
- A tribal representative emphasized that there is a need for ongoing surveys (not just one time).
- A desire for ongoing communication with Tribes: building relationship and rapport, was highlighted by a tribal representative. They encouraged the understanding that Tribes are different, unique, and have different capacities.
- It was shared by a tribal representative that universities have a responsibility to keep setting the table, engaging and providing updates whether they're asked to or not.
- A tribal representative shared that audit information provides motivation and clarity about where measurable markers can be set about in terms of outreach and in terms of communication.

Compensation

- A tribal representative shared that CSU has collected tuition and profits on these ancestors and asked how many graduates have graduated with Anthro or archaeology degrees. They stated that costs are owed, and it is the CSU's burden.
- It was expressed by a tribal representative that Tribes need support for capacity building within their staff and within their citizenship – and they have the knowledge and expertise that can be shared.
- A tribal representative highlighted that there are technical aspects involved in interpreting policy, lots of nuance to papers, laws, and procedures.
- It was shared by a tribal representative that things are being created and shifted and Tribes need capacity to be able to develop their own in order to be able to administer and come to the table.
- A tribal representative shared that it's great to be asked what we would like to see, but it's hard to be able to achieve that without knowledge and capacity.
- There was a request from a tribal representative to increase capacity building so that expertise can be translated to action and recommendations Tribes are bringing expertise in and there is

Relationship-Building

- A tribal representative raised the need for CSUs to build relationships with Tribes, and starting with relationships over policy.
- A best practice shared by a tribal representative was leading with communication from leadership from the University: get to know each other, then get to those details about repatriation.
- A tribal representative highlighted that the goal should be not placing any burden on Tribes.
- Moving forward, tribal representatives emphasized that they want to see ongoing communication with Tribes, communication outside of NAGPRA (beyond repatriation), and dedication to living Tribes.

CSU System Inventory Development, Handling of Collections, and Reburial

Accountability

- It was stated by a tribal representative that it is the CSU's burden to resolve the spiritual and cultural issues with the Tribe.
- A tribal representative shared that the CSU must get on a good footing with the Tribe and get to a place where the Tribe feels comfortable communicating with them.

Preservation and protection

- It was recommended by a tribal representative to follow the Tribes' idea of what preservation is to them (ex: chemicals), and that the policy should have built-in flexibility for the Tribe to decide due to variations in what would be appropriate for them.
- A tribal representative requested that the policy builds in a range for what is standard.
- A tribal representative recommended that the Chancellor's Office establish guidance and policy during the interim (before repatriation)
 - Step 1: CSU's responsibility to preserve and protect remains and items, step 2: conversations with Tribes, step 3: repatriation or decision by Tribe of what happens to collections
- With no documentation, a tribal representative recommended to convene Tribes and together determine final and/or intermediary resting place.

Repatriation

- It was expressed by a tribal representative that the policy should let the Tribe decide.
 - Find out Tribe's feelings- whether land is available, whether Tribe is in place of comfort and willingness to receive their collections.
- A tribal representative recommended that we look to existing communications and records for guidance and policy about who is most appropriate Tribe and/or descendant(s).
- A tribal representative recommended that CSUs should converse with Tribes and have communal conversations as well.
 - Use and honor Tribal knowledge and expertise.
 - Create hard stops to prevent an endless loop of back-and-forth regarding who is most appropriate descendant or Tribe.

Tribal Engagement Recommendations

- It was recommended by a tribal representative that the policy is linked with standards and laws for consultation.
- It was also recommended by a tribal representative that CSUs ensure documentation and communication follow consent (continuity of staff and leadership).
- There was a desire expressed by a tribal representative that the policy establish clarity on what is confidential- default should be confidential unless Tribe makes it public.
- A tribal representative recommended that CSU leadership travel to the Tribes, and engage in calls and emails.
- It was highlighted by a tribal representative that CSUs should consider a virtual portal for accessibility.
- It was declared by a tribal representative that there is a need for ongoing surveys (not just one time).

- A tribal representative said that they want to see ongoing communication with Tribes- building relationships and rapport. They highlighted that CSUs must realize that Tribes are different, unique, and have different capacities.
- A tribal representative mentioned that universities have a responsibility to keep setting the table, engaging and providing updates whether they're asked to or not.
- It was brought up by a tribal representative that audit information provides motivation and clarity about where measurable markers can be set about in terms of outreach and in terms of communication.

CSU Systemwide Staff Training Recommendations

- A tribal representative recommended that CSUs provide education around repatriation and education around confidentiality.
- It was recommended by a tribal representative that CSUs promote Native students so they can have a bridge here: Native communities should have a seat in the classroom.
- A tribal representative identified that if there are educational needs in Tribes, CSUs need to reach out way before they get to college.
- A tribal representative recommended that if there was a training for CSUs for NAGPRA, invite Tribes too so that everyone has the same understanding and level playing field about what the conversation is.

Miscellaneous Feedback and Recommendations

- A tribal representative declared that CSUs should not use committees or sub-committees because they cause fragmentation and create artificial silos.

California State University Listening Session #3 – San Diego State University

The Cal State University held a listening session at San Diego State University on April 17, 2024 with local tribal representatives, tribal community members, campus staff, and the project team. Photos of the written notes from the listening session can be found in Appendix E.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Jenna Tourjé-Maldonado. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session. Photos of the flip chart notes can be found in Appendix E.

Listening Session Part 1: What has your experience been? What would you like to see?

Generational Commitment and Cultural Stewardship

- The Kumeyaay repatriation committee's experience spans over three decades, showcasing a deep commitment to addressing repatriation issues. From the initiation of the task by an elder in 1993 to ongoing efforts, the committee has tirelessly worked to reclaim artifacts and rebury disturbed remains. Despite challenges such as limited resources and time constraints, the committee remains hopeful the NAGPRA policy will help achieve what is right for their ancestors.

Financial Burden and Resource Constraints

- Tribal representatives shared that repatriation efforts incur significant financial costs, with expenses ranging from transportation and ceremonies to consultation fees. One Tribe paid \$25,000 for one repatriation. SDSU has over 600 collections. Many Tribes lack the financial resources for such endeavors, highlighting the need for financial support from institutions, which can be addressed in the NAGPRA policy.
- The process of repatriation also takes a significant amount of time and energy for Tribes. Tribes expressed a critical need for consistent and efficient human resources support on the NAGPRA side. It is a sensitive process, and it takes time, Tribes deserve the utmost attention.
- The responsibility of repatriation should not fall on Tribes because they did not ask for these remains to be taken. Sufficient time should be allowed for Tribes to plan their repatriation process and Tribes should be consulted on what the budget should be for a repatriation process. An overlooked cost is the cost of the actual burial place. Tribes are struggling to find reburial lands that are accessible. The university should provide funding with land management and stewardship for burial if that’s what the Tribes need.
- Compensation time is critical. There are elders who wait over 8 years for repatriation to happen. There needs to be compensation for consultation.

Ethical Responsibilities and Accountability

- The involvement of universities in repatriation efforts brings to light ethical considerations and legal obligations. Instances of sacred knowledge exploitation through publication sites like JSTORG and questionable teaching practices from legacy professors underscore the

necessity for comprehensive training on NAGPRA compliance and disciplinary measures for misconduct.

- Tribes expressed a desire for serious accountability with guidance on how training requirements will be communicated system-wide and specifications on reprimands for those who do not follow the policies.
 - Tribes requested for agencies HR policies to consider repercussions for those who do not follow the policies.
- Requirements for people to adhere to the NAGPRA policy should be a legal duty, all objects are subject to protection.

Access to Clear Information and Collaboration

- Tribes advocate for transparent information sharing and meaningful engagement with institutions to address concerns and honor ancestral rights. NAGPRA collections are not always well inventoried. In some instances, Tribes are presented with a list of items and there are loose descriptions “*miscellaneous items from desert.*” This further complicates the repatriation process and adds additional research responsibilities for Tribes. It is critical to have educated staff to support in the NAGPRA process.
- Establishing consistent communication protocols and fostering mutual understanding through regular meetings and consultations are essential for building trusting partnerships.
- Consultations with Tribes comes with excessive file sharing of critical documents needed in the NAGPRA process. Some Tribes have their own networks to store the information and others don't. Tribes want to ensure this information is stored in a consistent and accessible manner for future generations who will continue the efforts of this work.
- Tribes requested information to be available through the California Historical Resources Information System (CHRIS) database for free. It is very critical for Tribes to have access to archeological forms and surveys. Those forms help support their NAGPRA claims. Tribes noted inconsistencies in the cost of this database, some Tribes access CHRIS for free, while others are asked to pay over \$40k.

Tribal Representation and Cultural Recognition

- The policy should also incorporate language on how NAGPRA staff should engage with Tribes and protocols on the handling of artifacts. Tribal involvement is critical, so people hear firsthand the concerns the Tribes have.
- Each Tribe has their own needs.

Frustration with the Process

- One Tribal representative expressed deep frustration with the process of dealing with repatriation through a workshop. The CSU system has a legal responsibility to abide by this policy. It takes time out of the Tribal representative's day to come to a workshop to deal with a problem they did not create.
- Tribes can go into rooms repeatedly and help inform a plan, but the responsibility of carrying out the policy should not fall entirely on Tribes.

Split Collections and Field Schools

- Repatriation efforts are further complicated with split collections. Tribes noted private collections do not legally have to follow NAGPRA policy, which results in incomplete findings and pairings.

- Tribes questioned archeology field schools, reflecting concerns about the lack of oversight and consistency with their operation. There is a call for improved educational efforts within these programs, advocating for tribal consultation to better educate future archaeologists.
- Even in the absence of field schools, many majors necessitate fieldwork, underlining the need for a structured reporting program aligned with NAGPRA policies. Such a program could track university efforts, including repatriations, consultations, and policy advancements, promoting transparency and accountability.
- The absence of readily available NAGPRA information, including the identity and contact details of the NAGPRA representative, suggests a need for greater accessibility and visibility within CSU's administrative framework.

Consultation Considerations

- Suggestions include involving Tribal Councils and the Kumeyaay Cultural Repatriation Committee (KCRC) in decision-making processes.
- KCRC's recognized role in repatriation underscores the need for their involvement in NAGPRA consultations.
- Efforts to establish and maintain a dedicated committee demonstrate a commitment to inclusivity and collaboration in matters of repatriation, indicating a sustained dedication to fostering meaningful relationships with indigenous communities.

Provost Wang shared his reflections after Listening Session Part 1, which include:

- Arranging a meeting with the Dean's office and other NAGPRA representatives about a more thoughtful NAGPRA training for university staff
- Understanding there are several areas where compensation is required such as time, burial, travel, document access, and standardization of notifications.
- The need for annual reporting and sharing campus progress of NAGPRA policy.

Listening Session Part 2: How should CSU move forward?

Tribal Representation in Staffing

- To ensure university and staff accountability, Tribes call for mechanisms that ensure transparency and integrity, with active Tribal involvement being essential.
- The Kumeyaay Cultural Repatriation Committee (KCRC) advocates for indigenous representation in key positions, particularly the NAGPRA coordinator role, to ensure cultural sensitivity and understanding.
- Concerns regarding potential conflicts of interest, such as the overlap between the NAGPRA coordinator and the SCIC manager positions, underscore the need for expanded capacity and clear delineation of responsibilities.
- In terms of accountability, there's a consensus that Tribal representatives should have a significant presence, reflecting a commitment to fostering meaningful partnerships and honoring indigenous perspectives.
- Hiring policies are suggested to prioritize local tribal candidates from Southern California, extending to the dedicated NAGPRA position on campus.

Discussion Question: Would it be helpful to have spaces on campus to work on tribal activities?

- Tribes advocated for a designated space that provides privacy and cultural sensitivity for tribal representatives. This space, equipped with tables and amenities, serves as a sanctuary

exclusively available to Tribes, allowing for rituals like smudging and access to traditional medicines.

Inspections and Accountability

- Some Tribal members emphasized the need for proactive measures, including surprise inspections to prevent mishandling or unauthorized possession of cultural artifacts.
- Past incidents have revealed instances where faculty members dispersed findings or stored them without proper documentation, highlighting the need for increased oversight.
- Implementing short-term amnesty periods and establishing a hotline or tip line empowers students to report any concerns or discoveries regarding cultural artifacts.

Assistant Vice Chancellor Nathan Dietrich shared the accountability measures in place for NAGPRA. He explained the Board of Trustees' involvement in the matter, requesting updates on NAGPRA policy. Campuses will have strong minimal standards based on their geographical settings and cultural relationships with Tribes. He explained the policy will go through an internal legal review at the Chancellor's office level. His team is aiming to have a draft policy by July, but that is dependent on the listening sessions. Participants hope the person signed with legal review of the policy understands what they are charged with and don't result in being an obstacle to Tribes as it happened with the UC NAGPRA policy.

CSU, CalNAGPRA Project Manager, Adriane Tafoya, explained the Repatriation Implementation Plan distributed in 2023. The plan was intended to do an assessment on campuses repatriation and consultation efforts to develop funding and a timeline. The findings of that plan showed not many campuses had committees formed doing that work. Participants in the listening session asked about the representatives of the working group and how they were selected. Adriane explained they wanted to bring in people who were involved in the UC process to inform gaps and opportunities for the CSU policy.

Participants asked for a copy of the repatriation plan and requested Tribes be involved when the plan is updated.

Effectiveness and Implementation of NAGPRA Policy

- The institution can engage in survey work and collaborate with Tribal Historic Preservation Officer (THPO) groups, fostering open dialogue through forum discussions and participation in NAGPRA conferences to solicit feedback.
- Utilizing digital and postage surveys expands accessibility and inclusivity in gathering input from stakeholders.
- An internal audit, accessible to all interested parties, evaluates the effectiveness of existing policies, identifying strengths and weaknesses to inform improvements. State-level recording ensures accountability by annually reporting financial needs for repatriation across the system. In response to new policies or regulations, additional audits may be conducted to assess evolving needs.
- Emphasizing the importance of a complete inventory list, it's recognized that different individuals may prioritize items differently, highlighting the necessity of a hotline for reporting concerns without fear of reprisal.
- Transparency is essential, recognizing the broader community's interests beyond the institution. Establishing policies and guidelines for handling items, with the assumption that all items are potentially NAGPRA-related, emphasizes deference to tribal determinations regarding item classification.

Is San Diego State still accepting future collections from Caltrans, City of San Diego, and SDG&E?

- SDSU Cal-NAGPRA coordinator, Jaime Lennox, shared they are only accepting collections from the City of San Diego. This is due to an agreement between the university and the City since the 70s. The city wants to transfer their archeological collections to SDSU. The university is in the process of figuring out monitors.
- SDSU follows the National Park Service policy for collections management, and they have their own internal protocols.
- SDSU is looking for a system that would support a collection database systemwide.
- Participants advocated for professional and qualified collection managers to be involved to make sure the items are preserved and not infested with pests.

Information Access

- KCRC is addressing concerns regarding the accessibility of information for Tribes amidst numerous databases, including those managed by institutions like the Museum of Us. Integrating these databases to facilitate tribal access is a priority.
- Software programs with spreadsheet capabilities offer a practical solution, allowing for the development of user-friendly spreadsheets tailored for Tribal use. Additionally, providing maps alongside information can enhance accessibility and comprehension for Tribes navigating these databases.

Potential Disputes with Claims

- In the case of a dispute with cultural items and ancestors, Tribes will form an agreement amongst themselves and handle the matter on their own terms.
- *"We never fight over ancestors."*
- The recognition of federally recognized Tribes adds complexity to the resolution process, necessitating adherence to established procedures.
- Institutions must be mindful of their role as potential instigators and actively work to minimize barriers in policies that could escalate disputes.
- Participants advocated for allocating a budget for NAGPRA-related activities to ensure adequate resources for preservation, storage, and climate control of cultural items, addressing practical considerations in the resolution process.

Honor Tribal Expertise

- Emphasizing in the policy that Tribes are the ultimate experts can help establish a framework where their knowledge and perspectives are prioritized and respected.
- Leaders within the institution must actively work to change the culture and practices to ensure that this recognition is not just lip service but integrated into every aspect of decision-making and action. This involves acknowledging the deep emotional significance of cultural heritage and creating an environment where tribal members feel valued and their contributions honored.
- Understanding that formal education cannot replace the richness of history and culture, leaders must prioritize efforts to learn from and collaborate with tribal communities in meaningful and equitable ways. By centering Tribes as the experts and respecting the irreplaceable value of their culture and customs, institutions can begin to address barriers and build bridges towards more inclusive and respectful partnerships.

California State University Listening Session #4 – Cal State University Bakersfield

The Cal State University held a listening session at Cal State University Bakersfield Thursday, May 2, 2024 with local tribal representatives, tribal community members, campus staff, and the project team.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Jenna Tourjé-Maldonado. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session. Photos of the flip chart notes can be found in Appendix F.

Listening Session Part 1: What has your experience been? What would you like to see?

Experience with the CSU System, Inventory and Handling of Collections

- Handling and Inventory of Tribal Artifacts and Remains
 - Tribal representatives shared accounts of the inappropriate handling of Tribal artifacts and ancestral remains.
 - Many tribal representatives stated Cal State Universities keep artifacts and remains in basements, with no data or appropriate identifiers.
 - Other tribal members expressed professors use Tribal artifacts and ancestral remains as “props” and are displayed in offices and dorms.
 - Tribal representatives shared universities across the CSU system do not properly care for or manage the artifacts they have in their possession. They state the conditions these items are kept in are not conducive of good management and NAGPRA guidelines.
 - A Tribal representative described the experience of this process and witnessing what has been done to their ancestors as painful. They recall an excavation in Sacramento where the ancestral remains were not respected.
 - Tribal representative mentioned one university having 2,246 ancestors. They expressed concern about not having the adequate resources to bury these ancestral bodies once they are returned.
- Professor’s Role in this Process
 - Tribal representatives expressed their concern with professors who feel entitled to the artifacts and ancestral remains that have been taken from Tribal sites.
 - A tribal representative stated that anthropologists and archeologists only see these items as academic collections and continue to teach their students using these items.
 - Question: Does Cal State Bakersfield have an Anthropology Department? What is their role in this process, and what efforts are there to work with Tribes?
 - Answer: The Department of Anthropology at CSUB is no longer involved in the CalNAGPRA policy development and process. In addition, the CSBU representative stated that it is forbidden to use ancestral remains or artifacts

- in research or scholarly teaching. In terms of training, it has been made clear that everything, every artifact needs to be returned.
- Question: How do you handle or enforce your policy to those individuals that have artifacts at home and are no longer part of the university?
 - Answer: CSUB representative stated that it is more manageable when the person in question is still employed by the university. The issue becomes more complex with those professors that are no longer part of the institution.
 - Tribal representatives expressed that professors have no respect for Tribal ancestors and cultural artifacts.
 - CSUB representative agreed that referring to ancestors as academic artifacts is erroneous and despicable. They claimed it is an issue of justice, not an academic issue, and will make sure Tribes are respected in the process.
 - Process for Identifying Artifacts and Ancestral Remains
 - Tribal representatives discussed the inappropriate management and inventory of artifacts and ancestral remains. They stated that professors mix artifacts and remains from different regions and Tribes.
 - A question was posed by the facilitator, should research include DNA testing for identification purposes?
 - A tribal member stated DNA testing has been done before to identify the ancestral remains.
 - Data Sharing and Confidentiality
 - A question was posed on what is important for CSU to think about when it comes to data sharing and confidentiality from Tribes?
 - Tribal representatives expressed that Tribal information, including sensitive cultural sites and information should not be made public or placed on the web.
 - Tribal representatives also expressed the need for confidentiality agreements with all those associated and involved in the process, including detailed consequences for violating that policy.
 - Tribal representatives expressed that tribal consultation around data sharing is necessary, given Tribes have different policies on confidentiality.

CSUB Feedback and Recommendations

- Tribal representatives identified funding as a key and highly important factor in this entire process. They stated Tribes should be provided financial assistance to go through the process when the ancestral remains and other artifacts are taken outside the CSU system.
- The recommendations given by tribal representatives include assistance with reburial area/property, required system wide survey to locate artifacts and ancestral remains in all campuses (including enforcement of that survey), tribal consultation throughout the development and rollout of the policy, more tribal engagement such as a CalNAGPRA Tribal Committee.
- Tribal representatives expressed the need to treat non-recognized Tribes the same as federally recognized Tribes throughout the process.
- Tribal representatives stated that anthropologists and other academics that continue to have ancestral artifacts should be trained. They expressed the need to include an educational component to the policy, where Tribes are provided a space to share their experience and needs.

- Tribal representatives expressed the need for NAGPRA coordinators to understand that as a Tribal person, ancestral remains need to be unified with their own people. Thorough research needs to be conducted with all collections.
- In regard to artifacts and remains being used by professors and students, Tribal representatives suggested CSU departments should stop requiring academics to excavate artifacts as part of their thesis. They believe there should be a policy that prevents the excavation of artifacts and remains by academics.
 - Tribal representatives stated that the method of teaching archeology needs to be changed. They believe CSU should prohibit field schools from taking collections from Tribal sites.
 - A tribal representative mentioned that the work being done by field schools is erasing the Tribes' history, beliefs, and cultural spirit.
 - Tribal representatives believe that this policy should be addressed in other agencies, not just in universities.
- Tribal representatives stated more engagement with different Tribes and Tribal leadership is beneficial to this process. They state transparency and inclusion is important.

Listening Session Part 2: How should CSU move forward?

Tribal Engagement Recommendations

- Training on Cultural Sensitivities
 - A tribal representative stated that departments and professors across the CSU system need to be trained on cultural sensitivities. They expressed that the treatment of artifacts may be insignificant to academics, but there are historical, spiritual and sentimental items to Tribal communities.
 - Tribal representative discussed a misconception of Tribes being perceived as confrontational. They stated that, yes they can be confrontational, but during this process their intent is to move forward in a good way and do things in a good way.
- Conflict Resolution when Identifying Origin and Cultural Affiliation of Artifacts
 - Tribal representatives suggested CSU let Tribes handle any conflict that arises from the return of artifacts or ancestral remains. They stated that most Tribes want their ancestors and cultural items to go back to where they belong.
 - One Tribal representative stated that this will require collaborative across Tribes and different groups working together.
 - Another Tribal representative expressed that it is the university's responsibility to determine and assign cultural affiliation through research and due diligence. If the universities fail in determining place of origin, it should be left up to the Tribes to determine that.
 - A Tribal representative mentioned that guidance on identifying artifacts and ancestral remains are already set in place from the Heritage Commission. They state that reaching out to Tribes directly and asking about affiliation based on research is one approach that can be taken.

CSU Systemwide Policy Recommendations

- Tribal Representation in the Process
 - Tribal representatives underlined the importance of Tribal consultation. They stated having a Tribal liaison that has indigenous background and understands Tribal communities is very important in this process.

- Another tribal representative stated that it is important for NAGPRA Coordinators to have and understand Tribal culture, as a form of respect for Tribes.
- A tribal representative expressed the need to have Tribal involvement early in the process.
- Tribal representatives stated the importance of having knowledgeable participants in the process, people who know the history, have experience with Tribal people.
- Another tribal representative mentioned that it is important to involve and incorporate the experience of Tribal leaders and spiritual leaders.

California State University Listening Session #5 – Sacramento State University

The Cal State University held a listening session at Sacramento State University on Thursday, May 9, 2024 with local tribal representatives, tribal community members, campus staff, and the project team.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Amanda Ford. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session. Photos of the flip chart notes can be found in Appendix G.

Listening Session Part 1: What has your experience been? What would you like to see?

Notification Process

- A tribal representative shared that they have been discouraged in the time it takes for the notification process, understanding the need to give people a proper amount of time because tribal members wear lots of hats, but that the notification process is lengthy and drawn out.
- A tribal representative shared that when they successfully completed the process in 18 months, they appreciated the constant notification. Another representative stated that the process should not take years.

Previous Repatriation Experiences

- Tribal representatives shared that when they had engaged in repatriation with the CSU it was disconcerting. They were told by professors they would hear back about the baskets in the CSU possession but haven’t heard anything back two years later. When presented with the baskets, they had a huge tray of baskets that were covered with a baby blanket and were told that they can’t repatriate the baskets yet. Tribal members shared this experience and felt like Sacramento State was teasing them.
- Another tribal representative shared that museums did itemize and keep track of stuff, but so much has been handed out to students and are in people’s homes and garages that it is hard to track.
 - They also shared that at an archaeological dig someone said “everyone should take something home” which set a bad precedent. Due to this they don’t understand what is on campus.
- A tribal representative shared that they had an Anthropology and Ethnic Studies degrees from Sacramento State University and during her time, she found out that the remains of her ancestors were in the basement of the buildings she was in. Ancestors' remains were at dental schools and skeletal remains at the biology department.
 - They recommended giving indigenous students autonomy, free tuition, and land back. They also recommended including indigenous students in the repatriation process.

- A tribal representative shared that when President Wood first joined, he said he would elevate the issue of repatriation and put it at the President's Office yet have not seen that carry through. They stated that they have been hearing things for so long without seeing things happen so don't believe it will happen. They went on to state that there are still several people in the Anthropology Department who have not bought in collections and treat them as their own personal items.
 - Another tribal representative shared that some people fall in love with the collections, that they don't want to let them go. They stated that some people spend so much time studying the items, but they need to understand that to let go is to heal and if you let go, you are doing your job.
- Tribal representatives shared that there is a commonly held belief that if one has a degree and is trained then they know better than other people.
 - A tribal representative shared a story of how weavers were corrected on how to hold a basket. These baskets have life and are not to be held as a possession.
- Another tribal representative stated that the repatriation process means more "just items in a museum or college." They stated that the CSU has studied our ancestors incorrectly and the Tribes are the ones affected as their ancestors are the ones who have been dug up.
- President Wood shared that Cal State Sacramento had a meeting with United Auburn Indian Community, listened to what CSU Sacramento had done and is ashamed of what has happened. He stated that there is a sense of urgency and that we needed to do more.
 - President Wood shared that originally the work was performative and having one person doing the entire job was not effective. He stated he has a personal desire to see something different and wants to be part of an institution that empowers and centers the focus that we reside on indigenous land. He committed to taking care of the baskets that were shared by a tribal representative previously.

Recommendations on Leading & Resourcing the Repatriation Process

- The tribal representative stated that repatriation should be led by the President's Office and not the Anthropology Department because of deep held biases. They recommended that the CSU system allocate more resources into each of the universities so that repatriation can happen and assist tribal communities in the process.
 - Another tribal representative stated that not everyone has college degrees or connections outside of their tribal governments, therefore, we need to simplify the process. They shared that they went to a training and were provided with templates. They recommended that the CSU needs to simplify the paperwork. They stated that the paperwork is daunting and overwhelming and should not be ten pages. They shared if "I don't understand what I'm filling out, will they understand what I'm requesting?"
 - Another tribal representative shared that the Transfer Control Form could have been one sentence long instead of all the jargon used.

Funding

- Another tribal representative shared that lots of Tribes do not have the funding or technical abilities within their Tribes for repatriation. Many across the state have applied for grants and haven't received anything. They recommended robust federal funding, more state funding,

and transparency in funding. They also stated that applying for grant funding is complicated, expensive, and time-consuming.

- Another tribal representative stated that Big Valley Rancheria Helped start the California Tribal Fund. They stated that there is money, but the CSU has to be ready to work and that universities need a second funding source such as from the endowment or tuition.
- Another tribal representative shared that they don't want to write grants scramble for funding every year. The process ties up people in tribal communities where these people could instead be doing things for themselves and their community, which is a part of healing.
- Another tribal representative shared that they should not have to pay for anything and that it is not their responsibility to pay for a system that they did not create.
- A different tribal representative recommended putting funding towards repatriation costs that Tribes are currently incurring.
- A tribal representative shared that they are there two-three times a week and see the need to hire additional staff. They stated that when they are there, they are commanding the entire staff working on NAGPRA. They recommended hiring one person that coordinates and talks to people and tells tribal representatives what's here, acts as a tribal liaison, sends templates, and tells tribal representatives what's been done by other Tribes.
 - Another tribal representative gave the recommendation to hire someone from the local tribal community.
 - Another tribal representative stated that for years at CSU Sacramento there was a search for a NAGPRA Coordinator, but the university was looking at tenured professors and staff to fill the role. The tribal representative recommended hiring from indigenous communities instead.
- President Wood committed to doing an emergency hire for an additional staff person.

Recommendations on Sacramento State University's Relationship with Local Tribes

- A tribal representative shared that they want the university to visit their property so they can learn who everyone is. They also requested an itemized list be shared with local Tribes of items for repatriation.
- Another representative shared they want to change the dynamic from adversarial to restorative and healing. They shared that there is a long history of an adversarial relationship between those doing repatriation and Tribes seeking repatriation. They shared that they want to see change in policy where repatriation is done the right way.
- The tribal representative also shared that repatriation is seen as something that is threatening to academia or something that people must deal with. They urged repatriating not just what the CSU has to repatriate, but what the CSU should repatriate. They wanted to see staff on board in addition to university leadership.
 - They posed the question about how can we create a process that doesn't threaten leadership where all campus staff can embrace this repatriation and help to restore the integrity?

Free Tuition to the CSU

- A tribal representative shared that universities in Oregon provide free tuition to tribal members, and they reach out to surrounding Tribes in Washington and California to offer it.

They stated that the CSU system should do this as well. They asked, “why are CA native people paying the state to get an education?” They also shared that there was an all-time low attendance at California Indian conference and that none of the keynote speakers were California Natives. Instead the conference elevated all the people who study California native people, rather than native people themselves.

- The tribal representative stated that the responsibility of the Chancellor’s Office is to educate the campus Presidents.

Culture Change in Academia

- A tribal representative shared that they had heard concerns from current students in another listening session around who is teaching these classes and how they are influencing the students in terms of how they learn and what they learn. They stated that the culture that the Tribes bring is what is missing at most of these institutions.
- Another tribal representative shared that CSU Sacramento needs to be audited. They stated that there is a professor at the university who needs to be let go. They shared that there are items we know are here that we can’t find and that it is disheartening to know it’s probably here on campus somewhere. They recommended making finding collections a robust process and doing it “drawer by drawer, cabinet by cabinet.”
- President Wood committed to internal audit of collections that go beyond what’s in NAGPRA.

Listening Session Part 2: How should CSU move forward?

Chancellor’s Role in Moving Forward

- A tribal representative shared that the things we would like to see are systemic and institution wide.
 - Another tribal representative stated that one thing that isn’t being considered is what researchers have taken from the body of tribal ancestors. They stated that the research generated, and academic articles published are still being kept and still being cited. They recommended checking and getting consent from descendent communities.
 - Another tribal representative shared that the CSU needs to change system wide. They said the CSU cannot use what was taken from the ancestors and that they must give everything back and move into a consent-based model.
- Vice Chancellor, Nathan Dietrich, asked that if Tribes across the state are getting letters from dozens of universities, how do we support Tribes not being overwhelmed?
 - Tribal representatives responded stating that there needs to be a system wide requirement instead of ad-hoc notification.
 - They stated the need to support Tribes and members of Tribes who are doing repatriation and consultation by making this a campus priority.
 - Another tribal representative recommended adding Tribal relations staff in the Chancellor’s Office. They stated that Tribes are sovereign nations and there is cultural respect the CSU needs to pay to the governments.
- Vice Chancellor, Dietrich, stated that the Chancellor’s Office is governed by a Board of Trustees and that there is a standing item at the Board meetings regarding NAGPRA.

- A tribal representative recommended that all of the issues that involve tribal people should be directly under the Office of the President at each campus.
- They also recommended establishing a directive that comes from the CSU Chancellor that recognizes that the founding of Anthropology is built on extreme anti-Indianism.
 - Another tribal representative recommended sending out directives and upholding Memorandums of Understanding (MOUs).
 - A different tribal representative recommended creating Memorandums of Agreement (MOAs) instead of MOUs.
- Many tribal representatives stated that Anthropology as a study and discipline needs to “be asked to exit or told to leave.”
- A different tribal representative recommended that the Chancellor’s Office establish a formal recognition that tribal groups and local Tribes are the official experts as they have been harmed by the Anthropologists and Anthropology Departments.
- Another tribal representative stated that the CSU system should move forward with a sense of urgency. They said that our students are on campus with their ancestors and that these collections are trophies of genocide and trophies of colonialism.
- A different tribal representative urged that Tribes should have a seat at the table. They said if we must talk to the Board of Trustees, they [tribal representatives] should be the ones talking to the Board of Trustees.

Lengthy Repatriation Process

- Tribal representatives shared their frustration about how long repatriation takes. A tribal representative stated that the grant applications and paperwork are prioritized over the repatriation work and recommended that existing money go towards repatriation instead of paperwork.
- A tribal representative shared that NAGPRA on a federal level has stated that repatriation timelines can be done in 40 days.
 - A tribal representative urged museums to stop collecting so that the repatriation process can be honored.
 - Another tribal representative stated they hoped to see the CSU system keep its promises and that another generation does not have to go through this.

Issue of Joint Collections

- A tribal representative brought up the issue that sometimes collections are spread about in two to three campuses. They stated that there is a reluctance from campus administrations to work collaboratively.
 - They provided the example of Cal State University Los Angeles (CSULA) that has the human remains and Cal State University Dominguez Hills (CSUDH) has the artifacts.
 - The tribal representative recommended that there needs to be a streamlined process without the all the legalese. They stated they would like to see system-wide policy that would make the process of reunifying the collections easy without having the fear of increasing a collection on a respective campus.
- Another tribal representative shared that the problem between campuses and among each administration is that they all seem to be working on different wavelengths. Due to this, they recommended that policy change would need to come from the top.

- The tribal representative also stated that campuses should reach out to each other and that there should be no fear that one campus will have violated some legal responsibility of either releasing a collection or accepting another collection.

Enforcement & Tracking

- A tribal representative shared that NAGPRA has been around for 33 years. During that time CSU has been in violation, charging tuition, and charging admission. The Native American Heritage Commission at the San Bernardino meeting said there's going to be fines and it took two generations to get to that point. The tribal representative stated that they would like someone to turn themselves in for violating those laws and throw them in prison. They made a recommendation for stricter enforcement since some campuses are being repatriated and some are not.
- Another tribal representative recommended establishing one database where all institutions, all their collection numbers, all trinomials live in one area. They stated that if we could get this going, we could pass it to the University of California system where they buy-in to it, have museums buy in to it, as well as the Native American Heritage Commission (NAHC).

Treatment of Tribes & Tribal Representatives Moving Forward

- A tribal representative urged the CSU system to recognize tribal representatives as experts and asked for a formal recognition from the Chancellor's Office that tribal representatives and Tribes are the experts.
 - Another tribal representative stated that "our basket weavers are scientists." They know about each plant, how to tend to them, how to gather them, how to dry them, how to hydrate them later on, and when to make them pliable. The representative stated that we need to stop appeasing the Anthropology discipline that has been built on the backs of indigenous people.
 - A different tribal representative asked how much of the University's funding goes to the Anthropology Department and should instead be allocated to local Tribes.
- A tribal representative stated that there needs to be more data points in order to a total CSU system collection and total CSU system repatriation.

Contamination of Collections

- One tribal representative raised the issue of safety with regards to poisons and contamination. They shared that some ancestors and belongings have been treated with heavy metals such as arsenic, cyanide, and others, that handling the collections can be dangerous.
- A tribal representative recommended putting together a pesticide history for the CSU system to identify the type of risk and risk level there is.
- Another tribal representative shared that they know of Tribes getting items back that were contaminated, and they couldn't bury the items in a normal way because of groundwater contamination. In those situations, they had to purchase huge vaults.

CSU Systemwide Policy Changes

- A tribal representative shared that the systemwide changes need to include simplifying paperwork, releasing collections held in trust, and giving collections back to Tribes.
 - Another tribal representative shared that this paperwork is challenging to navigate.

- A different tribal representative urged that policy changes should not be wobbly and should not be “wobbly.”
 - They requested building mechanisms for accountability at the CSU systemwide level, department level, and individual level.

California State University Listening Session #6 – Cal State University East Bay

The Cal State University held a listening session at Cal State University East Bay on Wednesday, May 15, 2024 with local tribal representatives, tribal community members, campus staff, and the project team.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Amanda Ford. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session. Photos of the flip chart notes can be found in Appendix H.

Listening Session Part 1: What has your experience been? What would you like to see?

CSU System Tribal Responsibility and Accountability

- Cultural Recognition in the Higher Education System
 - The tribal representatives appreciated that the land acknowledgement at the beginning of the listening session included more than one Tribe, but they shared their experience with CSUEB staff only recognizing one local Tribe in the Bay Area. For full repatriation to be successful, the representatives urged for the recognition of multiple Bay Area Tribes in classroom discussions rather than parts of a singular Tribe.
 - The Lisjan comprises several indigenous nations in the Bay Area. Its representatives believe that this diversity should be acknowledged in classrooms.
 - A tribal representative stated that CSUEB should include further lessons on the significance and meaning of shell mounds and a more honest portrayal of the brutal and still recent history of its indigenous communities. The tribal representatives wanted to make sure that students understood that the Tribes were not erased and were still around to advocate for themselves.
 - A tribal representative noted that the education on Native American culture and history also tended to be restricted to elementary school students. CSUEB would eventually finish construction of an ethnobotanical and cultural walkway, which would highlight significant native plants to local American Indians. The representatives wanted to ensure that not just elementary school students would get to visit the walkway to learn. All university students who attend a campus on Native American land should come to learn about the local Tribes.
- Action-Driven Accountability
 - With multiple Tribes, tribal representatives felt that more investigations were required for proper repatriation of unlabeled tribal cultural items. They remarked that the university should be responsible for the upkeep, research, and return of ancestors and cultural items to the proper Tribe. It should not be the responsibility of the Tribes to expend their time and resources to lead this process.
- Complete Commitment and Tribal Consultations
 - A tribal representative mentioned that the Tribes should have received immediate requests for consultations from the CSU institutions with the earliest considerations

for developing the universities' CalNAGPRA and NAGPRA policies. However, the representative did not get any direct communication.

- Tribal representatives stated they prefer collaboration with the CSU on immediate methods and action items for proper repatriation rather than treating repatriation as a far-off future event and brainstorming ideas for distant solutions. They reaffirmed that the CalNAGPRA policies should not just involve statements for atonement but also actual collaboration and action.

CSU Repatriation Policy Roadblocks and Confusion

- State and Federal Policy Conflicts
 - A tribal representative noted that NAGPRA has some policy roadblocks that prevent proper repatriation that CalNAGPRA does not carry. However, when Tribes were consulted in the past by higher education institutions on CalNAGPRA and NAGPRA policies, they noted that the universities were often confused as to whether to follow the federal or state policy.
 - Tribal representatives called on CSUEB to not be inhibited by NAGPRA policy and to still interact and fulfil full repatriation for Tribes that are not federally recognized.
- Timeline for Repatriation
 - A tribal representative declared that it had been 33 years since NAGPRA was passed, but many of their ancestors and cultural items have not been returned. They noted their frustration towards higher institutions that continued to use their remains as an educational tool when many new Native American cultural items and stories are currently being produced and told.
 - Tribal representatives asked for a clear timeline from CSUEB to return their ancestors and cultural items back to them.

CSUEB and Systemwide Acknowledgements and Commitments

- In response, President Cathy Sandeen personally committed to follow through and collaborate with local Tribes on full repatriation. Currently, Professor Enrique Salmon was the university's sole tribal liaison and tribal cultural professor, but CSUEB would soon have a full-time CalNAGPRA coordinator to work with the Tribes.
- Assistant Vice Chancellor Nathan Dietrich commented that the Chancellor's Office endeavored to include considerations towards both federal and state policies under CSU CalNAPGRA policy. Some non-federally recognized Tribes have secured repatriation through best practices in other parts of the state, but best practices are not enforced and can be flexible throughout California. He acknowledged that the CSU system must be cognizant while drafting the university policy to make sure it does not impede on any State policies to support non-federally recognized Tribes.

Listening Session Part 2: How should CSU move forward?

Tribal Reparation Recommendations

- Cultural Sensitivity for Campus Names
 - Tribal representatives noted that all CSU campuses stood on American Indian lands and many of their students do not realize or acknowledge this fact. The campuses could be renamed with indigenous names to recognize this fact or construct a memorial or statue in front of the campus in honor of local Tribes.

- Indigenous Culture Required Curriculum
 - A tribal representative stated that all freshmen that arrive at CSU campuses should be required to attend courses and participate in conversations to learn about and understand the indigenous land they are on.
 - Through teaching students in higher education institutions, tribal representatives felt that the students will be able to talk about the Tribes in the present tense and recognize that they are resilient. Through re-matriation, the tribal representatives hope that the students can also acknowledge their responsibility to the water and air in American Indian territories.
 - A tribal representative remarked that the Tribes were already in consultation with teachers across the Bay Area to improve their curriculum and achieve a more robust education for their students to teach them about Native American culture and history. They did not want such consultation and education to be capped at the end of elementary school.

Reducing Policy Roadblocks Recommendations

- Incentivizing Compliance
 - Tribal representatives emphasized that NAGPRA is a federal law and there are serious repercussions for non-compliance.
 - By complying with CalNAGPRA and setting a good example for other higher institutions through collaborating with Tribes, the tribal representatives believe that the CSU system can be the standard to which a thorough and uncompromising repatriation policy can be applied.
 - It has been decades since NAGRPA was enacted, and the tribal representatives stated that CSUEB can be one of the models that pushes other institutions towards establishing goodwill towards Tribes.
 - As one tribal representative put it, “Do your job and get a raise.”
- Reducing Policy Burdens for Non-Federal Tribes
 - A CSU Steering Committee member reminded attendees that Tribal groups have different sizes and resources. For Tribes that are not federally recognized, it can be taxing for tribal leadership to work with institutions to reclaim their cultural items due to a lack of funding.
 - Assistant Vice Chancellor Dietrich confirmed that CSU policy needs to be free of the burdens of information, paperwork, and other expensive logistical matters as much as possible.

Tribal Engagement Recommendations

- Establishing Goodwill with the Tribes
 - A CSU Steering Committee member mentioned that the Tribes in the Bay Area have not had the best treatment from higher education institutions. In instances where there has been the potential for competing claims or disagreements between Tribes, there has been a legacy of manufactured disagreements where local governments or institutions pit Tribes against each other.
 - While not implying the CSUEB did this, the participant remarked that there is still a legacy from higher institutions of repatriation coordinators that would go out and filter information to create conflict around claims so that the institutions would not return indigenous cultural items.

- The Steering Committee member noted that institutions would then support Tribes that were more agreeable with what the institutions wanted, even if that was not the intention of the institutions.
- The Steering Committee member urged CSUEB to be mindful to create a different relationship with the local Tribes. More goodwill action is required before some Tribes can feel comfortable enough to meet with CSU representatives. Some Tribes might also have waiting periods before the tribal representative will respond back, and most likely, speaking with CSU representatives is not on their priority list.
- Community Outreach Plan
 - To reach consensus amongst the local Tribes, a tribal representative said that an in-person meeting with all the Tribes' representatives could encourage discussion and agreements. This meeting would need to be outside of work hours for full participation. The facilitator would also need to be patient and understanding of the fractious history between Tribes and the CSU system to secure any collaboration.
 - The tribal representative stated that this could be the responsibility of a Community Outreach Officer, which should be a full-time staff member, to reach out to all the different Tribes and establish a plan for proper repatriation of their ancestors and cultural items.

CSU System Feedback and Recommendations

- President Sandeen and Assistant Vice Chancellor Dietrich suggested the following recommendations:
 - CSU campuses can consolidate their CalNAGPRA Committees. Each campus currently has its own committee but by consolidating, the committees could be regional and reduce the need for Tribes to work with multiple campuses.
 - CSU representatives should recognize CalNAGPRA policy areas where Tribes do not need or want CSU interference. However, clear communication and collaboration between the Tribes and the CSU campuses still need to be established.

Summary of Key Recommendations

- Facilitator, Amanda Ford, thanked the tribal representatives for their responses and summarized their key concerns and recommendations:
 - Returning their cultural items and ancestors gives Tribes back not just their history but also their dignity.
 - Universities should move towards a more holistic policy approach.
 - More consistency between the CSU campuses and their NAGPRA policies would allow CSU CalNAGPRA representatives to better inform campus leadership and indigenous authorities on how they can best support their local Tribes.
 - Emphasize that CalNAGPRA is a state policy with fines for non-compliance.
- The Facilitator also brought up a recommendation from a previous CSU CalNAGPRA Listening Session that could be useful for CSUEB; a handbook on the CSU's CalNAGPRA policy could be a valuable tool to increase informational accessibility and simplify policy information for the Tribes.

California State University Listening Session #7 – Rolling Hills Casino, Chico State University

The Cal State University held a listening session at Rolling Hills Casino on Tuesday, May 21, 2024 with local tribal representatives, tribal community members, campus staff, and the project team.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Brita Romans. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session. Photos of the flip chart notes can be found in Appendix I.

Listening Session Part 1: What has your experience been? What would you like to see?

Experiences with CSU System Repatriation Process

Positive Relations

- A tribal community member stated that there are instances where campus Tribal Relations Offices have built meaningful relationships with Tribes, fostering trust and collaboration. This positive example should be followed by other campuses to ensure Tribes are heard and respected.

Negative Experiences

- A tribal community member said some anthropology departments exhibit possessive attitudes towards collections, acting as if they own them. They stated that there is also resistance from academics towards returning items, with excuses about lack of provenance or concerns over tribal facilities. The community member stated that these attitudes hinder repatriation efforts, and decision-making should rest with Tribes.
- Another tribal community member stated there have been troubling experiences with some campuses mishandling ancestral remains and disrespecting tribal representatives. This includes “dirty and disorganized collection spaces,” staff behaving “rudely,” and poor communication. Such experiences are emotionally harmful and highlight the need for respect and professionalism.
- A different tribal community member shared that campuses often demonstrate a lack of experience and organization in managing and understanding their collections, processes, and territories. This leads to frustration and information overload for tribal representatives. A more organized approach and clearer processes are needed, including digitization and GIS layers for easier access, also adding that universities should provide training to Tribes on how to use these systems.

Listening Session Part 2: How should CSU move forward?

CSU System and Accountability

- A tribal community member said campuses are urged to conduct thorough audits and maintain transparency in their processes. This includes ensuring proper records for collection transfers, supporting repatriation financially, and diligently searching for unrecorded ancestors and items. It was noted by this community member that internal audits exist within other university systems and those can be replicated.

- It was stated by a tribal community member that faculty and staff are not set up to comply, and it was noted that this is a system issue. A recommendation to address this was to incorporate indigenous protocols.
- Another tribal community member made a call for financial support from the Governor's Office for consultation, returns, and reburials.

Record-Keeping & Issues of Chemical Contamination

- It was recommended by a tribal community member for consistency between CSU campuses in terms of processes and digitized data.
- Another tribal community member stated that poor record-keeping and distribution practices have led to difficulties in identifying and repatriating ancestors and items. Some items are missing or held by staff and faculty, complicating repatriation efforts.
- Another tribal community member stated that contamination of archaeological items with chemicals and other toxins poses a health risk to tribal members. There is a need for clear information about known contaminants and steps to address these issues in the repatriation process.
- A tribal community member made a call for all data to be repatriated, noting that Tribes should have access to all data, research, and takeaways that have been gleaned from their ancestors and collections.

Repatriation from Private Collections

- A tribal community member said there is a strong call for the unconditional return of all items and ancestors to Tribes, beyond just legal obligations. This is seen as both an ethical and legal responsibility, with a need to go beyond what the law mandates and prioritization of tribal rights.

Policy and Process Improvement

- A tribal community member said policies should be straightforward, avoiding the complexity and legalese seen in some UC policies. There should be flexibility to accommodate different tribal needs while maintaining a consistent approach.
- Another tribal community member stated that repatriation processes should be completed in a timely manner, adhering to legal requirements and respecting tribal preferences. Over-engineering by campus staff should be avoided to ensure efficiency.
- A tribal community member said institutions need to commit to long-term, systematic changes that address the legacy of wrongs against Indigenous communities. This includes creating a culture of respect, embracing humanity, and ensuring continuous dialogue with Tribes.
- Another tribal community member stated there should be a commitment to supporting tribal staff in positions related to repatriation, ensuring they are heard and valued. Continuity and accountability are essential, with direct lines of communication with higher authorities and regular updates on progress.

CSU System Engagement and Consultation with Tribes

- A tribal community member said ongoing, open consultations with Tribes are crucial. Policies should be revisited and adjusted based on tribal feedback, and there should be a commitment to engaging Tribes at every stage of the process.
- Another tribal community member stated that building trust requires more than one or two consultations. Establishing proper relationships and ensuring consistent communication are key to fostering trust between campuses and Tribes.
- A tribal community member said there is a need for consistent training across campuses to create uniformity in how tribal relations are handled. Educating staff and students about tribal needs and perspectives is important for improving interactions and outcomes.

- Another tribal community member stated that each Tribe has unique needs and autonomy, which should be respected. Policies and processes should be flexible enough to accommodate these differences, and support mechanisms like free tuition for Indigenous students should be considered, as well as a commitment to funding and staff positions for indigenous individuals.

California State University Listening Session #8 – Humboldt Bay Aquatic Center

The Cal State University held a listening session at Cal Poly Humboldt on Thursday, May 30, 2024 with local tribal representatives, tribal community members, campus staff, and the project team. Photos of the flip chart notes can be found in Appendix J.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Brita Romans. The listening session was split into two parts to allow for deeper discussion. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session. Photos of the written notes from the listening session can be found in Appendix J.

Listening Session Part 1: What has your experience been? What would you like to see?

CSU System Institutional and Policy Recommendations

Chemical Contamination

- A tribal representative shared their concern for chemically contaminated items and how that could negatively impact those who receive and store those items once returned.
- A tribal representative highlighted that baskets are frequently used to drink out of and could poison the person drinking. Additionally, they discussed the health issues tribal elders have already experienced as a result of handling contaminated items.
- It was highlighted by a tribal representative that items affected by chemicals need to be isolated and protected with appropriate and safe storage, with the policy including flexibility for Tribes’ varying definitions and ideals of what that means to them.
- It was shared by a tribal representative that all items should be tested for chemicals in a non-invasive and non-destructive manner prior to their return, and that it should be up to individual Tribes to determine what is non-invasive.
- A tribal representative requested flexibility for visitation of contaminated items, ancestors, and collections, so that even if an item is too contaminated for the Tribe to take back, that does not prevent them from being able to visit it.
- It was recommended by a tribal representative that contaminated items must be cleaned at the cost of the CSUs, and if they are not able to do so, the CSUs must consult with the Tribes as to how to best move forward with the cleaning, disposal, displaying safely, or preservation of an item. In addition, the representative stated that the CSUs should be responsible for restitution for permanently chemically damaged items.

Barriers Regarding Recognition Status

- A tribal representative shared that systems should be established to support Tribes with unrecognized status

- It was shared by a tribal representative that requirements such as tribal IDs and letters from tribal councils or on letterhead are inaccessible
- “duty of care” was addressed and it was recommended by a tribal representative that the language in the policy be “will include federally recognized and non-recognized Tribes” since that is a gap in federal NAGPRA policy, and that the intent should match the impact of the policy in a way that is non-limiting

Importance of Local Knowledge

- One tribal representative expressed their frustration at the fact that the policies and people in charge do not have knowledge of the Californian Indian Landscape. Those people then create more policies that make things more difficult for California Indians, like asking for documentation from people who do not belong to federally recognized Tribes but do belong to California-recognized Tribes.
- A tribal representative shared that there is a need for wording in the policy that addresses the duty of care, and how that would differentiate between NAGPRA and CalNAGPRA.
- A tribal representative shared that the lack of knowledge could be rectified by promoting the teaching and hiring of California native peoples in the teaching, museum, and preservation sectors. They suggested that the CSU help facilitate this.
- It was shared by a tribal representative that CSU should not only help native peoples establish themselves in the aforementioned sectors, but that they should also help the native peoples obtain the knowledge necessary to run museums, departments in universities, and trusts by providing training and facilities. This should include providing free tuition to all indigenous people, as is done with the UC system.

Fines and non-compliance

- A tribal representative stated that Cal Poly Humboldt currently has 21,900 items in their possession. They stated that they should be charged a fine of \$20,000 per item, per day. This would result in a daily fine of \$438,000,000 until the items are returned. They added that this should be the fine structure for each CSU and museum which is in noncompliance.
- A tribal representative shared that they believed the president of the school should be fired and face criminal charges for noncompliance.
- One tribal representative added that there should be a website or a place where people could report noncompliance. They added that the overseeing agency should be easy to contact and should have clearly stated guidelines and repercussions easily accessible.
- A tribal representative shared that Sacramento State is a model example which can be replicated by other CSUs.
- A tribal representative added that all complaints should go to NPS, NAHC, SHPO, and THPO, for visibility and understanding across the board.
- There was a call for consistency between campuses and action taken out of the Chancellor’s office, wanting the systemwide oversight committee to have a mechanism for accountability.

Removing the Burden on Tribes

- A tribal representative shared that the CSU should ask Tribes “what do you need for us to give this to you” and then provide those needs, removing the burden from Tribes.
- A tribal representative shared that Tribes need capacity building, financial support, and funding for repatriation, and that an endowment could be set up to fund Tribes’ needs as repatriation is a costly undertaking, just considering training and facilities alone.
-
- One tribal representative shared that native people have had to hold the burden of educating the people who make decisions which impact them. They shared that transitions of staff lead to gaps in institutional knowledge, and that the burden has been on native people to understand and break down that changing oversight. The representative made it clear that the native people should not hold this burden and should be compensated for this.
- A tribal representative expressed the importance of the CSUs finding the correct community to return each artifact to on their own, not asking the Tribes to do so or asking for assistance.
- One tribal representative added that if an item could belong to two Tribes, it was the university’s responsibility to research further and to provide mediation at no cost to the Tribes.
- A tribal representative stated that if a tribal member was consulted, they should be compensated appropriately. This should promote collaboration in research.
- One tribal member added that if they were consulted, the CSUs must provide time and space for necessary cleansing ceremonies, moments of solemnity, grief, and other spiritual needs.

Informed Repatriation

- It was shared by a tribal representative that the CSU’s role should end with repatriation, and it is then up to the Tribes to decide what to do with their collections
- One tribal representative shared that it was the CSU’s responsibility to inform Tribes if they had items which belong to that Tribe. The Tribes should not have to do research to find this information.
- A tribal representative added that the universities should also inform the Tribes if they do not have items which belong to them in their possession.
- A tribal representative expressed that imposing requirements to access information is not reflective of what the Tribes want or need. They shared that they would like the process to be as simple as possible.

Repatriation from Private Collections

- It was shared by a tribal representative that many items, which were claimed to be gifted to the universities, were coerced gifts. They added that it was important to establish the intent behind the gift. If the gift was a genuine gift, or if it was donated to further education, it could remain in the possession of the university but should be displayed for educational purposes.
- One tribal representative added that the items which were looted, even for archeological purposes, do not belong to the universities. These items should be returned to their rightful owners.

- A tribal representative shared that items previously held in private collections are now subject to NAGPRA because of private institutions accepting PPE loans during the COVID-19 pandemic, and how repatriation of these items and documentation must also be prioritized.
- A tribal representative shared their concern regarding private collections, stored outside of the CSUs. They stated that it was the responsibility of the CSUs to retrieve and return these items.

California State University Listening Session #9 – Virtual Session

The Cal State University held a virtual listening session on Zoom on June 5, 2024, with tribal representatives, tribal community members from across the state of California, some campus staff, and the project team. Live notes were taken on the Jamboard to capture feedback and discussion.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Jenna Tourjé-Maldonado. The listening session was split into two discussion sections to allow for deeper exchanges. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the virtual listening session. Screenshots of the Jamboard notes from the virtual listening session can be found in Appendix K.

Listening Session Part 1: What has your experience been? What would you like to see?

Experiences with CSU System and Repatriation

General experiences regarding timeline

- A tribal community member stated that they had had an inviting and positive experience within the CSU system. They stated that CSU staff had been profoundly apologetic for the history and previous experiences regarding repatriation.
- Another tribal representative shared that historically, the CSU repatriation process, has been long. They stated that San Diego State University has over 60 collections and they are worried about how long the repatriation process will take for those collections.
 - A tribal representative shared that they want to see the CSU campuses respect timelines and the Tribe’s desire to not have long processes.
 - A different tribal community member mentioned that the addition of a NAGPRA Coordinator has helped with the repatriation process. They stated that sometimes the reviewer or decision maker was a committee and sometimes it was just the NAGPRA coordinator which can impact timeline.
 - A tribal representative stated that Tribes are often inundated with repatriation work, therefore, cross tribal work can be challenging. They stated that when institutions such as the CSU system push timelines on Tribes it comes across as apathetic and unfavorable.
 - Another tribal representative recommended making timelines milestone based instead of “90 days for repatriation” or deadline based.
- A tribal representative shared that there is a focus and an enforcement of CSU timeline restrictions meanwhile, inadvertently disrespecting the Tribe’s processes.

Need for consistency

- A tribal community member shared that as claims are being reviewed there can be different processes within each institution. They asked the question, “who has the authority to move this claim forward?”
- Tribal representatives stated that they want to see consistency in the future, a consistent policy, and hopes CSU commits to that policy moving forward.

CSU should honor the different traditions and beliefs from different tribes

- A tribal community member shared that there is a need to have some sort of agreement or addendum that allows for flexibility for the different tribal practices.

- Another tribal community member added that this would take time and is not a transactional process. They said it may take time for the CSU system to listen and learn about the different traditions and beliefs.
- They also shared that if a tribe disagrees or wants to do something different, they should be able to do so and emphasized the need for flexibility.
- A different tribal community member explained the need to share their views, cultural perspectives and lifeways, and connect on a personal level in order to feel the intention and context in which the different CSU's function in.
 - They stated that many times tribal or cultural liaisons can be helpful in these processes. They can understand the view of CSU and the view of Tribes.
- Another tribal community member shared that they have experienced hurdles as a non-federally recognized Tribe while coordinating with federally recognized Tribes.
 - They shared that for non-federally recognized tribes this is a collective repatriation meaning 7-8 Tribes working together. They recommended the CSU help to create the space for meaningful conversation.

Listening Session Part 2: How should CSU move forward?

Accountability within the CSU System

- A tribal representative shared that collections can be in many different departments and places on campus.
- A tribal community member stated that the CSU system needs to do their due diligence to ensure that all departments are in compliance. They shared experiences with people taking collections home.
 - They asked the question “if a professor does take items home does the CSU have policies in place for staff and professors?”
 - CSU Staff responded stating that there are a host of mechanisms that can be used to force staff not to take collections home that are similar to taking campus items home (technology, etc).
- Another tribal representative shared that there have been retaliatory actions taken against individuals who raised awareness of collections that were in other departments.
 - They shared the story of an academic staff member who faced repercussions from bringing it up collections they had found. Tribal representatives asked “can there be an anonymous process for staff to come forward about collections?”
 - A tribal community member stated that campus departments are being defiant, so it is up to the Campus Presidents to enforce and hold departments accountability.

Lower Barriers to Repatriation

- A tribal community member shared that what is happening with repatriation processes with museums on the East Coast comes down to data. They shared that when people are tracking their repatriation process they are writing down very simple descriptions which can lead to collections ending up in the wrong hands.

Incentivize Repatriation

- A tribal representative shared that some CSU staff don't want to repatriate because this is their job. They put forth the potential idea that CSU staff help local Tribes start their own museums and assist with the repatriation process.
- Another tribal representative stated the need to offer the NAGPRA Coordinators some sort of job security. They shared that individuals should be hired to do repatriation and after repatriation is complete they still have their jobs.

Need a Culture Change to Facilitate Repatriation

- A tribal community member shared that there are still archeologists who view obtaining collections as treasure hunts. Therefore, for those who are archiving collections they need to ask questions like “where is XYZ collection?”
- Another tribal community member stated that they should have CSU staff learn from local tribes.
 - Another tribal community member stated they would be willing to invite CSU people to see and understand tribal culture and practices.

Miscellaneous

- A tribal representative shared that the listening sessions are very helpful for understanding the landscape for NAGPRA within the CSU system and recommended the CSU continue to have similar types of sessions or meetings for tribal representative’s understanding in the future.

California State University Listening Session #10 – Cal State University San Bernardino Palm Desert Campus

The Cal State University held a listening session at the San Bernardino, Palm Desert Campus, on Tuesday, June 18, 2024. The listening session was held with local tribal representatives, tribal community members, campus staff, and the project team. Photos of the written notes from the listening session can be found in Appendix L.

Key Themes

Attendees responded to a series of discussion questions prompted by the facilitator, Jenna Tourjé-Maldonado. The listening session was split into sections, an opening ceremony including Bird Songs from local tribal members, and two discussion sections to allow for deeper engagement. The first part of the listening session was focused on “what has your experience been?” and “what would you like to see?” Part two of the listening session’s discussion was centered around “how should CSU move forward?” Below are some of the key themes from both parts of the listening session.

Listening Session Part 1: What has your experience been? What would you like to see?

CSU System Institutional and Policy Recommendations

Previous Experiences

- A tribal representative shared that there has been a change from total disregard to working collaboratively to resolve repatriation. They shared that we have come a long way in the last generation.
 - Another tribal representative stated that mutli-generational experiences has improved, and we are trying to connect policy with experience.
- A tribal representative expressed that there has been inequality of etiquette regarding the disrespect of human remains and the repatriation process. They shared that they are still fighting with the city, county, private developers, and homeowners.
- A tribal community member shared that handling ancestors and seeing them in their current condition is heartbreaking and believes everyone should experience this to understand the impact.
 - A tribal representative shared an example of two babies who were found and were put on platforms but with metal rods sticking out their backs.

Working with Tribal Leaders

- A tribal community member said the CSU system should collaborate directly with tribal leaders rather than with Cahuilla experts, establishing a coalition of Cahuilla elders to work with the university.
- Another tribal community member shared that some individuals represent tribes without actual tribal affiliation and that only genuine representatives should be considered.
- A tribal representative stated that Tribal Historic Preservation Officers (THPOs) and Tribal Councils have numerous responsibilities, working with cities, state and federal governments, utility companies, libraries, museums, and other entities, therefore are very busy.

- Another tribal community member shared that Tribal nations are eager to reclaim remains and artifacts currently held in museums and universities.
 - A tribal representative stated that universities need to ensure tribal representatives are heard and involved in decision-making processes.
- Another tribal community member shared that universities should invite tribal community members to speak to students, ensuring their perspectives are included in educational experiences.
 - A tribal community member shared their experience of collaborating with the campus construction team, providing materials to educate their teams about applied archaeology, which they thought was a good example of Tribal consultation.
 - A different tribal community member shared that engaging with sister tribes is essential for collaboration and forming a consortium to address common goals.
- A tribal representative stated there is a responsibility to ensure future generations understand their heritage and where they come from.

Repatriation and Rematriation

- A tribal representative stated that they prefer the term rematriate instead of repatriate. Rematriate means bringing the collections home to Mother Earth and burying them.

Expertise and Decision Making

- A tribal community member shared that the concept of expertise is controversial because "educated" means different things: Who is educated enough? Who determines that? What does it mean when archaeologists say tribes cannot make decisions about remains?
 - A tribal representative stated that answering the question "who is the decision maker" is crucial.
- A tribal representative stated that the experts are the tribal leaders.

Use and Handling of Human Remains

- A tribal community member shared concerns about equality, asking how many other human remains the university has outside of indigenous remains.
 - A tribal community member shared that archaeologists often work outside of America, which is problematic as these souls come back to the campus. They stated that during the summer, archaeologists do their research in other countries, often with fewer regulations.
 - A tribal representative stated that bodies from India have also been received, and all bodies are equally sacred.
- A tribal representative recommended that policy should be general and cover all human remains.
- A tribal community member stated that using the term artifact rather than ancestors is problematic and inaccurate.

Listening and Learning

- A tribal representative stated that listening sessions are important for learning and improving work between Tribes and campuses.
- A tribal community member shared that the university should make an effort to return all remains, asking what repatriation looks like for them.
- A tribal community member suggested a campus-wide survey for each department to go through their items and identify anything for repatriation.
- A tribal community member shared that face-to-face meetings are far more impactful than Zoom.

Accountability

- A tribal community member shared concerns about what accountability would look like.
- A tribal community member shared that each campus is different, and one big issue has been the allotted space.
 - A tribal representative stated that the Cal State Long Beach NAGPRA lab is crowded.
 - A tribal community member shared that it is up to each campus to make the proper facilities for repatriation and reburial.

Meaningful Consultation

- A tribal community member shared that meaningful consultation means taking time to build relationships with local Tribes.
 - Another tribal representative emphasized the need to consult with all the Tribes in the area and look for opportunities for consultation.
 - A tribal community member shared that fewer tribal perspectives are included, specifically mentioning the Tongva.
- Another tribal community member shared that meaningful consultation means turning words into action.
- A tribal representative stated that while it is a consultation, it is still governed by punitive law.
- A tribal representative emphasized that trust is a factor and that tribal monitors should be trusted, which has always been a hurdle and challenge.
 - A different tribal community member shared that academia often tells tribal monitors "no" or that they do not know.

Tribal Education within Academia

- A tribal community member shared the desire to educate academia as well.
 - They noted that there are different groups within tribes, such as the past Cahuilla, desert Cahuilla, and mountain Cahuilla, and this is not widely known.
- A tribal community member shared that there is much to learn, and academia needs to address their lack of knowledge and learn from tribal monitors – known as “knowledge bearers.”
- A tribal representative emphasized the importance of Tribes educating academia.
- A tribal representative stated that tribes should be consulted when there are findings from tribal monitors, and that the Cal State University system needs to model that.

Listening Session Part 2: How should CSU move forward?

Consultation Process

- A tribal representative stated that consultation should be a consistent back and forth, not a time restricted ten-day process.
 - Another tribal representative emphasized that part of doing this well is not enforcing a timeline on the process that will hinder the relationship between tribes as they collaborate and work together.
- A tribal community member shared that tribes should establish collaboration and trust with the CSU campuses.
- A tribal community member recommended that at the conceptual stage, all Tribes should be invited to move forward with consultation.

Alternatives and Appeals

- A tribal community member shared that the CSU has the right to come and inspect tribal collections, and if they determine they are not sufficient, they can deny the return of the collections/remains.
- A tribal community member asked what alternatives Tribes have if the CSU refuses to give back the collections, questioning if that is the final say or if there is another process afterward.
 - Another tribal representative stated the need for an avenue or alternative appeals process if the CSU determines there is not enough information to repatriate.
- A tribal community member shared that once you have burial associated with a site, then everything associated is burial related.

Policy and Process Recommendations

- A tribal representative stated there should be a streamlined, easy policy to bring all remains back together in one location for remains that may be scattered.
 - A different tribal representative stated that there need to be no obstacles between campuses to release and accept parts of collections.
 - They shared that sometimes when collections do get returned, they get mishandled and misplaced with the wrong collections.
 - Community members shared that experiences at one campus can differ from another, therefore there needs to be a uniform policy across campuses.
- A tribal representative suggested that there should be a simple form and it should not require lawyers to get involved, as attorneys often hesitate to make decisions fearing repercussions.
- A different tribal community member shared that CSU systems need to do their own QA/QC to identify and figure out what collections they have, and which are together.
- A tribal community member suggested developing MOUs with the CSU system for better understanding.
- A tribal community member suggested developing MOUs with the CSU system for better understanding.

Repatriation Examples

- A tribal community member asked if anyone had seen repatriation done well and what it looked like.
 - A tribal representative shared that an entity that didn't initially go well was the Coachella Valley Water District (CVWD), but after going through a whole process, it works well now. They stated that barriers included funding, which drew out the process, but they got the CVWD to follow the Tribe's policies on mitigation. Now CVWD communicates with Tribes whenever they have an idea, thereby catching issues from the start.
- A tribal community member asked if anyone had seen repatriation done well and what it looked like.
 - A tribal representative shared that the Coachella Valley Water District initially didn't handle repatriation well but went through a process and it works well now. The tribal community member stated that barriers included funding, which drew out the process. They shared that they were able to get CVWD to follow the Tribe's policies on mitigation and now CVWD communicates with Tribes whenever they have an idea, catching issues from the start.

Compensation and Funding

- A tribal representative shared that funding is the most crucial aspect of making repatriation successful.
- Another tribal community member inquired about what types of compensation and considerations for compensation need to be included in the policy development, and what a good model of compensation looks like.
 - A tribal representative recommended that the CSU system needs to lobby the state for more funding for repatriation so that the state can allocate grants to the CSU system to pay Tribes for repatriation work.
- A tribal community member stated that compensation should also be provided to tribal members who visit the campus, including a per diem for cultural elders for meals and overnight stays. Another tribal representative shared the need to compensate people for their time in the repatriation process.

Reburial Issues

- A tribal community member asked what CSU has in terms of its ancestors and cultural items, noting that reading existing spreadsheets does not give justice, and seeing the collections in their condition is necessary.
- Another tribal representative shared concerns about reburial, asking where to rebury ancestors and noting that Pechanga will not proceed with repatriation unless there is a reburial location in place.
- A tribal community member noted that CSULB has used up most of its space and will need an expansion of the reburial area.
- A tribal representative stated that when working with campuses, the first question is whether there is an option for reburial on campus.
- A tribal community member shared that other tribes throughout the state may face the same issue with reburial, especially for non-federally recognized tribes.

Teaching and Research Without Consent

- A tribal community member noted that the issue of teaching and research without consent was not discussed.

- A tribal representative stated that it is prohibited, but asked if it still happens and whether the policy addresses accountability. CSU staff confirmed that it is prohibited and mentioned a memo from the Chancellor regarding this.
- Another tribal community member emphasized the need to protect unidentified human remains from further research or testing.
- A tribal community member asked about consent, noting that it is a campus-by-campus process, and getting involvement from local Tribal Nations is the best way to gain trust and consent.
- A tribal community member emphasized the importance of bringing in the tribal perspective, noting that not everything is in books but also through oral education and history, and conveying that emotion in person is essential.

Education and Training

- A tribal representative stated the importance of educating students about the gathering and eating of food and correcting misconceptions about Tribes living in teepees, which is not regionally authentic.
- A tribal representative shared that constant monitoring will need to be required.
- A tribal community member asked who should develop and lead training materials and recommended it be local Tribes.
 - A different tribal representative suggested trainings on NAGPRA for CSUs, including THPOs with Tribes leading it.
- A tribal community member noted that a particular tribe or generation from a Tribe would know certain things about a collection, emphasizing the importance of specific information.
- A tribal community member suggested bringing elders to schools to talk about the history of Tribes and adopting the transition from schools to colleges for training purposes.
- Another tribal representative emphasized the need for sensitivity on both sides in education.
- A tribal community member stated that educating students will make them more comfortable moving forward.
 - Another tribal representative suggested that teaching can also include social media and other tools.

Uncovering and Protecting Items

- A tribal representative shared that items are still going to be uncovered, and items buried with a person are part of that person's journey.
- A tribal community member noted that many burial sites are not disclosed to prevent theft.
- A tribal community member suggested banning field schools altogether.
- A tribal representative noted that collections sometimes mysteriously appear after not being found previously.

Appendices

Appendix A – Attendees List

A list of all participants who attended a listening session.

CSU Long Beach Listening Session #1	
Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Chris Reese	CSU Long Beach Assoc VP, University Relations
Cindi Alvitre	CSU Long Beach NAGPRA Coordinator/Lecturer
Citlali Arvizu	Diegueno \ Gabrielino-Tongva
Courtney Coyle	CSU Working Group
Daniel Quiroga	Rumsen Ama
Desiree Martinez	CSU Working Group
Doreena O'Neill	Tongva/Yupik
Greg Saks	CSU Vice Chancellor, External Relations and Communications
Heidi Lucero, Chair	Juaneno Band of Mission Indians Acjachemen Nation
Jamie Rocha	Gabrielino-Shoshone
Jane Conoley	CSU Long Beach President
Jeannine Pedersen-Guzman	San Manuel Band of Mission Indians
Joyce Stanfield Perry	Juaneno Band of Mission Indians Acjachemen Nation-Belardo
Lacy Padilla	Agua Caliente Band of Cahuilla Indians

Laura Miranda	Pechanga
Louie Robles	Juaneno Band of Mission Indians Acjachemen Nation
Mario Pallari	CSU Working Group
Mildred Garcia	CSU Chancellor
Rachel McBride-Praetorius	CSU Working Group/CSU Chico, Director of Tribal Relations
Sam Dunlap	Gabrielino-Tongva Tribe
Sandonne Goad, Chairwoman	Gabrielino-Tongva Nation
Sandy Kewanhaptewa-Dixon	Cal Poly Pomona, Professor/Tribal Liaison
Sophie Tyler	Kizh
Valkyrie Houston	Gabrielino-Tongva Nation
Virginia Carmelo	Gabrielino
Rachel McBride-Praetorius	CSU Working Group/CSU Chico, Director of Tribal Relations

Sonoma State University Listening Session #2

Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Doshia Dodd	NAGPRA Coordinator
Karen Moranski	Provost and Vice President of Academic Affairs
Lorelle Ross	Federated Indians of Graton Rancheria
Ming-Tung (Mike) Lee	Sonoma State President
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations

Patricia Rabano, TPHO	Round Valley Indian Tribes
Paul Steward	Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria near Clearlake
San Diego State University Listening Session #3	
Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Art Bunce, Tribal Attorney	Barona Band
Bernice Paipa, Cultural Resource Specialist	Sycuan Cultural Center
Bill Tong	SDSU Provost
Cheryl Madrigal, THPO	Rincon Band of Luiseno Indians
Courtney Coyle	CSU Working Group
Denise Turner Walsh	Rincon Band of Luiseno Indians
Jaime Lennox	SDSU NAGPRA Coordinator
Joseph Linton, Vice-Chairman	Rincon Band of Luiseno Indians
Lisa Cumper, THPO	Jamul Indian Village
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations
Natile Hernandez	Pauma Band of Mission Indians
Olivia Chilcote	San Luis Rey Band of Mission Indians
Oscar Munoz	SDSU AIS Department
Raini Tesam	Viejas Band of Kumeyaay Indians
Richard Carrico	Manzanita Red Aid

Sarah Brunzell, CRM Manager	Fernandeno Tataviam Band of Mission Indians
CSU Bakersfield Listening Session #4	
Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Candice Rodriguez	Tejon Indian Tribe
Claudia Catota	CSU Bakersfield
David Silva	CSU Bakersfield
Desiree Martinez	CSU Working Group/Tongva
Heather Airey, Cultural Resources Director	Picayune Rancheria/Chukchansi
John Saucedo	Picayune Rancheria/Chukchansi
Kellie Carrillo	CSU Fresno Repatriation Coordinator / Tule River Tribe-Yokuts
Kenneth Allen	Tubatulabal
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations
Nour Quteibi	
Rebecca Weldon, Tribal member	Kern Valley Indian Community (KVIC)
Robert Gomez	Chairman, Tubatulabal
Robert Robinson, Tribal Chairman	Kern Valley Indian Community (KVIC)
Sam Dunlap	Gabrielino-Tongva Tribe
Ted Atkins, Language/Cultural Director	Picayune Rancheria/Chukchansi
Tommy Gonzales	Tejon Indian Tribe

Valkyrie Houston	Gabrielino-Tongva Nation
Vernon Harper	President CSU Bakersfield
CSU Sacramento Listening Session #5	
Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Anna Cheng	United Auburn Indian Community of the Auburn Rancheria
Annette Reed	Tolowa Dee-ni Nation / Sac State Ethnic Studies
Anthony Burris	Enrolled Citizen at Lone Band of Miwok Indians, Assistant Professor, Department of Ethnic Studies, Senior Advisor to the President for Tribal Affairs, California State University, Sacramento
Anthony Wilson	Wilton Rancheria
Audrey Gower, Cultural Resource Coordinator	Tuolumne Band of Mewuk
Caitlin Thompson, NAGPRA Specialist	Shingle Springs Band of Miwok Indians
Cassie Dowdle, NAGPRA Manager	Wilton Rancheria
Chelsea Rey	United Auburn Indian Community of the Auburn Rancheria
Courtney Coyle	CSU Working Group
Daniel Herrera	United Auburn Indian Community of the Auburn Rancheria
Deseree Matinez	Tongva
Elizabeth Lydell, Cultural Resources Clerk	lone Band of Miwok
Fred Briones	Big Valley Pomo
Jacob Moman	United Auburn Indian Community of the Auburn Rancheria

Jereme Dutschue	Ione Band of Miwok Indians
Joel Marvin	Big Sandy Rancheria
Jordan Robbins, Tribal Liaison	CVFPB
Josef Fore, THPO	United Auburn Indian Community of the Auburn Rancheria
Kris Serrano	United Auburn Indian Community of the Auburn Rancheria
Kyle Cox, Cultural Manager	Tuolumne Me-Wuk
Luke Wood	President, Sac State
Marcus Jones	
Mark Wheeler	Chief of Staff, Sac State
Maryann Reyes	Director, External and Tribal Relations, Advocacy and State Relations
Melodi McAdams	United Auburn Indian Community of the Auburn Rancheria
Michelle Hansen	Administrative Coordinator, Office of the Chancellor
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations
Rachel McBride-Praetorius	CSU Working Group/CSU Chico, Director of Tribal Relations
Rose Soza War Soldier	Mountain Maidu/Cahuilla/Luiseño, enrolled member of Soboba Band of Luiseño Indians, Assistant Professor, Native American Studies and Ethnic Studies
Sam Dunlap	Gabrielino Coalition
Shalanda Allen	
Tim Morla	Ione Band of Miwok
Vanessa Esquivido	Nor Rel Muk Tribe

CSU East Bay Listening Session #6

Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Cathy Sandeen	President, Cal State EB
Corrina Gould	Confederated Villages of Lisjan
Enrique Salmon	Professor of Ethnic Studies, Cal State EB
Fred Briones	Big Valley Pomo
Maryann Reyes	Director, External and Tribal Relations, Advocacy and State Relations
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations

Rolling Hills Listening Session #7

Name	Affiliation
Alexis Wallick	Pala Band of Mission Indians
Bernice Paipa	Sycuan Cultural Resource Specialist, Kumeyaay Committee-lipay Nation of Santa Ysabel delegate
Connie Collins	Shasta Indian Nation
Eric Jordan	Director of Tribal Programs, Twenty-nine Palms Band of Mission Indians
Heather Wilson	Pit River Nation
Heather Wilson	Pit River Nation (Itsatawi Cultural Representative)
Jerome Dutschke	Cultural Resources Coordinator, Ione Band of Miwok Indians
Keduescha Colegrove	Hoopa Valley Tribe

Kyle Mchenry	Mechoopda
Laverne Bill	THPO - Paskenta Band of Nomlaki Indians
Leslie Cornick	Not affiliated with a Tribe. I am the Provost at Chico State
Lillie Lucero	Redding Rancheria THPO
Lisa Cumper	THPO Jamul Indian Village
Mandi Campbell	Timbisha Shoshone Tribe THPO
Mario Pallari	CSU Working Group
Maryann Reyes	Director, External and Tribal Relations, Advocacy and State Relations
Melodi McAdams	Tribal Heritage Manager, UAIC
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations
Nicolas Garza	Cultural Resources, Twenty-nine Palms Band of Mission Indians
Rachel McBride-Praetorius	CSU Working Group/CSU Chico, Director of Tribal Relations
Shasta Gaughen	Pala Band of Mission Indians
Steve Perez	CSU Chico, President
Veronica Santos	THPO Manzanita Band of the Kumeyaay Nation
Virginia Amoroso	Ajumawi/Atsugewi Nation (Pit River Tribe)
Humboldt Bay Aquatic Center Listening Session #8	
Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager

Brittany Britton	Hoopa Valley
Dita Kruger	Trinidad Rancheria
Edwin Smith	Bear River Band of the Rohnerville Rancheria
Fred Briones	Big Valley Pomo
Greg Saks	CSU Vice Chancellor, External Relations and Communications
Kayla Rae	Hoopa Valley
Lezlie Heckel	Pulitela Tribe of Yurok People
Moonchay Dowd	Pulitela Tribe of Yurok People
Priscilla Kinney	Paiute & Shoshone
Rob Jacob	Elk Valley Rancheria
Whitney Petrey	Habematolel Pomo of Upper Lake
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Brittany Britton	Hoopa Valley
Dita Kruger	Trinidad Rancheria
Edwin Smith	Bear River Band of the Rohnerville Rancheria
Fred Briones	Big Valley Pomo
Greg Saks	CSU Vice Chancellor, External Relations and Communications
Kayla Rae	Hoopa Valley
Lezlie Heckel	Pulitela Tribe of Yurok People

Moonchay Dowd	Pulitela Tribe of Yurok People
Priscilla Kinney	Paiute & Shoshone
Rob Jacob	Elk Valley Rancheria
Whitney Petrey	Habematolel Pomo of Upper Lake
Virtual Listening Session #9	
Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Anna Cheng	United Auburn Indain Community
Bernice Paipa	Sycuan Band of the Kumeyaay Nation
Buffy McQuillen	CSU Working Group
Christina Conley	Gabrielino Tongva Indians of California
Christina Swindall	Torres Martinez
Courtney Coyle	CSU Working Group
Eric Jordan	Twenty-Nine Palms Band of Mission Indians
Fred Briones	Big Valley Pomo
Heather Airey	Picayune Rancheria of the Chukchansi Indians
Jazzmyn Gegere	Southern Sierra Miwuk Nation
Jennifer Gisler	Elk Valley Rancheria
Louise Davis	Redding Rancheria

Maryann Reyes	Director, External and Tribal Relations, Advocacy and State Relations
Mike Villines	Table Mountain Rancheria
Nanette Durbin	Osage Nation and Cherokee Nation
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations
Nicolas Garza	Twenty-Nine Palms Band of Mission Indians
Rachel McBride-Praetorius	CSU Working Group/CSU Chico, Director of Tribal Relations
Tim Morla	Ione Band of Miwok Indians
San Bernardino, Palm Desert Campus Listening Session #10	
Name	Affiliation
Adriane Tafoya	CSU Working Group/CSU CalNAGPRA Project Manager
Andrew Duro	Torres Martinez Desert Cahuilla
Ann Brierty	Morongo Band of Mission Indians
Byron Had	
Christopher Nicosia	29 Palms Band of Mission Indians
Claritsa Duarte	Agua Caliente Band of Cahuilla Indians
Derek Duro	Torres Martinez Desert Cahuilla
Deseree Matinez	CSU Working Group
Diana Michele Crowe	Shasta Indian Nation
Eric Jordan	29 Palms Band of Mission Indians

Lacy Padilla	Caliente Band of Cahuilla Indians
Laura Chatterton	Morongo Band of Mission Indians
Marisa Yeager	Associate Vice President; Office of Government & Community Relations - CSUSB
Mary Ann Andreas	Morongo Band of Mission Indians
Maryann Reyes	Director, External and Tribal Relations, Advocacy and State Relations
Nathan Dietrich	CSU Assist Vice Chancellor, Advocacy and State Relations
Robert Levi	Torres Martinez Desert Cahuilla Indians
Robert Nava	President's Designee, CSUSB
Sam Dunlap	Gabrielino Tongva Tribe
Sarah OBrien	29 Palms Band of Mission Indians
Steve Domingez	Tongva Indian Tribe
Thomas Torte	Torres Martinez Desert Cahuilla
Valkyrie Houston	Gabrielino Tongva Nation
Vanessa Brierty	Pueblo of Laguna

Appendix B

CSU Listening Session Discussion Prompts

We invite you to consider the following discussion prompts to help guide the conversations during our time together at the listening session.

Foundational Policy Principles

The CSU strives to adopt and implement policies and procedures that are rooted in the federal NAGPRA and CalNAGPRA and the canons of Indian treaty and statutory construction.

- How might the CSU align policies that respect and honor Tribal sovereignty and rights?

- How can policies ensure that repatriation outcomes genuinely benefit Tribes and what mechanisms can be put in place to achieve this?
- What strategies can be implemented to prioritize meaningful consultation and deference to Tribal traditional knowledge in policy-making processes related to repatriation?
- How can the CSU design policies to ensure that its universities and the broader system are held accountable to their legal, ethical, and moral obligations regarding the handling of ancestral remains and cultural items?
- In what ways can policies be crafted to foster meaningful change within the CSU system, particularly concerning issues related to repatriation and Tribal sovereignty?

Meaningful and Timely Consultation

In CalNAGPRA consultation is defined as, “the meaningful and timely process of seeking, discussing, and considering carefully the views of others, in a manner that is cognizant of all parties’ cultural values and, where feasible, achieving agreement. Consultation between agencies or museums and California Indian Tribes shall be conducted in a manner that is respectful of Tribal sovereignty. Consultation also shall recognize the Tribes’ potential need for confidentiality with respect to Tribal traditional knowledge and all Tribal information shared during the consultation.”

Are there additional aspects to the definition of consultation that should be considered in the CSU policy?

- From the perspective of Tribes, how do concepts like consent and collaboration translate into tangible outcomes and meaningful consultation with the system and/or individual campuses?
- When inviting Tribes to listening sessions, discussions, or consultations, to whom should invitations be addressed? Are there different invitation lists for the different types of engagements? How should Tribal cultural leaders be invited to attend?

Appropriate Treatment and Handling of Ancestral Remains and Cultural Items

AB 389 requires the CSU to develop a policy that includes culturally appropriate treatment and handling of Ancestral remains.

- While “culturally appropriate” should always be informed through consultation, is there a best practice or guideline that can be included in the policy?
- How can policies ensure the appropriate treatment and handling of ancestral remains and cultural items, respecting the cultural sensitivities and beliefs of Tribes, from the very earliest parts of the process?
- How should potential differences of opinion between potentially affiliated Tribes for treatment and handling best be addressed?

Consistent Repatriation Processes

AB 389 requires the CSU to develop a consistent repatriation policy across all campuses.

- In your experience are there practices by certain campuses that should be highlighted either as good models or actions to expressly avoid?
- What does repatriation look like to the Tribes? Is repatriation without resources to manage and offset the costs and efforts amenable to Tribes? How can legal and physical repatriation be a burden to Tribes and how can CSU minimize this burden?
- What steps can be taken to establish consistent repatriation processes across CSU campuses, and how can CSU ensure fairness for all Tribes involved?
- What mechanisms should be included in policies to facilitate timely repatriations and ensure that Tribes are reimbursed for consultation and repatriation costs?
- How can CSU avoid creating new barriers to repatriation outcomes while simultaneously streamlining processes, potentially aiming for a 40-day timeline?
- What steps should be taken to establish consistent experiences across CSU campuses regarding repatriation processes and consultations with Tribes?

Teaching, Research and Testing Requests, and Training

AB 389 requires the CSU to develop a repatriation policy that includes a policy that prohibits the use of Native American human remains or cultural items for the purposes of teaching or research at the California State University while in the possession of a California State University campus or museum. The systemwide policies shall also include policies regarding Tribal research and testing requests, California State University campus and museum reporting requirements to the CSU Systemwide NAGPRA Committee established pursuant to subdivision (a) of Section 8028.71, and culturally appropriate best practices and training concerning repatriation.

- The systemwide policy will assert the prohibition on research or teaching while in the possession of a university and include policies regarding Tribal requests for testing and research. For Tribal research and testing request procedures, what types of documentation would you like to see to document requests?
- Do all the potentially culturally affiliated Tribes need to consent to the research and/or testing request? Is concurrent agreement a best practice? What does a non-response mean?
- How should policies address Tribal research and testing requests? How should policies address destructive testing vs non-destructive testing? [Tribal preferences and requests]
- How should training materials be developed and by whom? Who are the target audiences for training and with what frequency? Who should conduct this training?

Appropriate Handling of Disputes and Complaints

- What measures should be in place to handle disputes and complaints regarding repatriation processes in a manner that respects confidentiality and promotes transparency?
- What mechanisms should be in place to allow for timely responses to complaints?

Confidentiality and Transparency

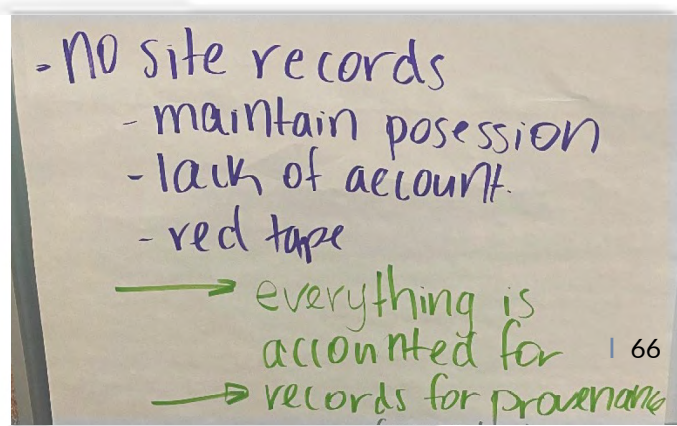
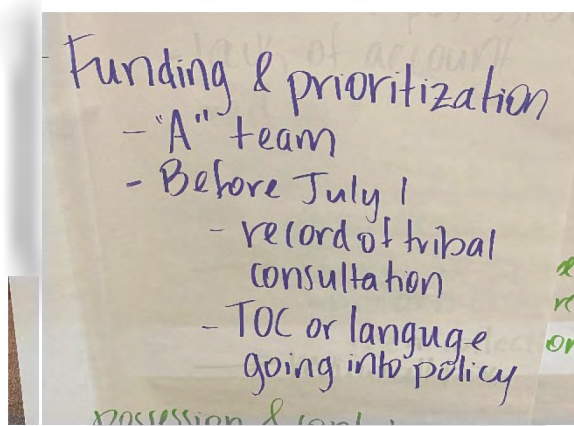
- What should a policy on confidentiality include?
- What is included in a transparent repatriation process?

Living Document

- What is the mechanism to ensure that CSU continually employs emerging best practices?
- How should the policy be evaluated for effectiveness and at what frequency?

Appendix C – Flip Chart Notes

CSU Long Beach Flip Chart Notes



Long delays & loopholes
 - rushed
 → consultation before anything is done

hook in other department
 - enforcement of policy to comply
 - dental offices, carbon dating location

Federal comes first
 Resistance > federal rec.
 Colonization

• Ignored
 → build more stable rel.

• Bureaucracy
 - ancestors are forgotten
 → progress w/o burial

• Not allowed to talk about process w/ tribe
 - no cooperation
 - refusal to release

- no site records
 - maintain possession
 - lack of account.
 - red tape

- Ancestors in professor's private collection
 "private property"
 → space & supplies
 - no documentation

- adequate search
 → memo w/ instructions
 - learn from UC

→ Consistency across collections & how they are handled

→ Funding to save for ancestors & repatriation
 • currently out of order, unprepared ⁶⁷

Funding needed

→ hopeful for the reburial process

→ More room is needed

Reburial locations at CSU

- Pechanga cannot accept w/o a ready location

Return as close as possible to where ancestors were buried

→ coordination to complete repatriation re: tribal CONS

- CSULB did not respond to a letter - MOU w/ community - Fed. recog.

- "unaffiliated objects" - loophole

* Campus should contact family members for prov. & prof

→ being inclusive - email not enough

- accountability - Dr. Keith Dickson

- no one takes ^{ancestors} ~~items~~ home

- Catalogue - access - confidentiality

- CSU database for repatriation - access & storage

- accountability if there's a breach

- Federally recognized tribes

Trainers

- who?

- requirements?

- cultural competency

- Native American led & trainers

- qualified - laws 68

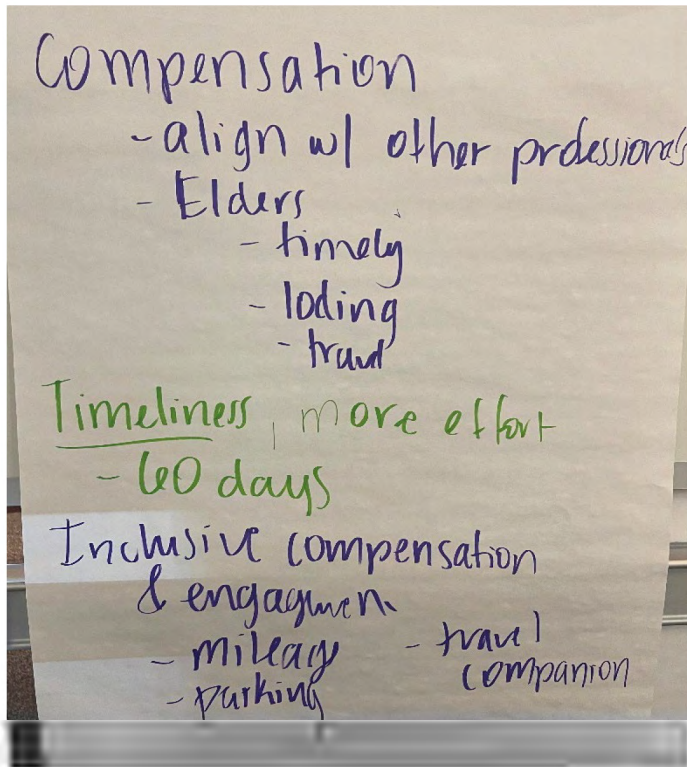
- training for to ball

- Outreach - NAHC & CSU list
- CSULB went above & beyond
 - prominence
 - bringing back to LB
 - turning over grains of sand
- CSULB has location for ^{reburial}
 - space for reburial
 - respect

- letter to all campus
- policy on research
- leave it up to the tribe
 - nations to come up with a policy
 - look to NAHC mitigation policies
- IRB
- Companionship reimbursement
- accessibility

- Continuity - inconsistent
 - open door
 - administration
- Consistency - sensitive to Native Am. law as president
- one policy does not ~~not~~ cover the distinctiveness of diff tribes
- Compensation for participation

- tablecloths
- draft policy or TOC printed
- copy of power point
- listening



Appendix D - Flip Chart Notes

Sonoma State Listening Session Flip Chart Notes

①
Every tribe is a
unique & sovereign
nation → different
→ Spiritual comfort
& resolve to receive
- communication
→ CSU burden, not tribes
→ build relationships
→ CSU to communicate
& find out

②
Starting with relationship
not policy
Compensation - how will
CSU assist? - travel cost is owed
- tuition
Address cultural justice
for ancestors
- pace of repatriation
- bureaucracy
long term position has
been helpful
- changing staff & resources
Open acknowledgement &
ownership - Pres. Lee

③
+ Ongoing communication
w/ tribes
→ setting the table
affirm policy → CSU
→ Capacity-building needed
- shared knowledge
& expertise
Advertisement & communication
- more needed - this meeting
Communication outside
NAGPRA → beyond
repatriation
present structure → living tribes

④
→ measurable actions
- clearing & return
on the terms of tribes
+ Ramos
→ educational community
should communicate
clearly + education
→ education & certification
→ graduates pay
tuition
→ transparency in process

5
 Audit provides markers for what should be set
 → reflect on these lessons

Actions before policy
 - law is set
 + work is happening
 → forward action, not just words

"patience"

6
 • Education around repatriation
 → process for gathering tribes w/o land & what repat. looks like
 → CSU leads / gathers

• Step 1 - Preservation & Protected
 - visit & see → everything

• Step 2 - Conversation
 - tribe - w, w, w

Step 3 - Return, but what status
 - tribe decides

★ What does preservation mean?
 - what do tribes think p. is?

7
 Tribes decide the ^{public} display
 - official leadership of tribes
 - museum quality protection
 - each tribe's culture & know
 - built-in flexibility
 → ensure a range for what is standard
 - built in flex from tribal input

→ guidance & policy on the interim

→ storage - short to long term

8
 → policy guidance on who is the most app. tribe / descendant

→ clarity → comm & record

→ look to existing guidance & policy
 → convers w/ tribes
 → advisory groups
 → tribal knowledge & expertise

→ hard stops - not an endless loop

- much discussion

- missing tribe

- exact location can help determine
 - (communal) conversations

Consultation - → go-to
 - Call, emails, in-person
 → go-to
 - link policy w/ standards of consultation - law
 - good faith
 - materials & issues beforehand
 - documentation & feedback loop - consent
 - burden not on tribes
 - virtual portal

Policy - what CSU can do when cultural items/ancestors are found w/o documentation
 - discovery
 → education - deliver to preservation, protection & removal
 → ongoing surveys
 Confidentiality & sensitivity
 constant clarity on what is confidential
 - trust
 - active - what & how
 - who is accessing & how

Confidentiality
 - continuity → staff, leadership
 - due diligence in reaching out to tribes
 - meeting part
 - conversations w/ tribes
 - default is confidential
 - unless tribe makes it public
 Gratitude towards ancestors
 With no documentation - what to do?
 - convene tribes
 - final resting place?

documentation
 - work w/ tribe to help decide
 - look towards precedent
 Spiritual/emotional aspect of these conversations
 - visits & comm to allow for a safe environment
 - space
 - customs & traditions
 - sensitivity
 byproducts of victimization

no committees / sub committees
 other tribal people have the answers

Appendix E - Flip Chart Notes

San Diego State University Listening Session Flip Chart Notes

CHRIS - inconsistent
 \$ → tribes

Archeological field schools?
 - consistent programs & policies
 - class- consultation, training
 - best current practices

reporting program included
 in policy - campus-based
 - transparency
 - increased visibility

Consistency - how information
 is shared
 → partnership
 - every tribe has
 their own needs

relationships
 - CSU leadership, tribal council
 - NAACP coordinator

Consultation
 - HCRC delegation
 - include in consultation

WG selection

- abide by legal responsibility
 - barriers - time, energy
 - HR - non-compliance w/ NAGPRA
 → remedies
 - fine for non-compliance

- Inventory
 - difficult to read
 - no source

- Compensation
 - time, consultation
 - consult w/ tribes on comp
 - burial place
 - times are

HCRC - attorney fees

Archive issues - documents
 - digital access
 - digital costs
 → drives
 - how information
 is shared
 → times - CHRIS
 - desktop research

Preservation
 → burden on tribes

Law is over 30 years old
 Responsibility on institutions

Testing - more diligent process & returns

Training - tribal involvement
 - high-level leadership

Research - closed practices on online databases
 - exploitation of sacred info. - HR
 - access
 - legacy protocols
 - system-wide
 - duty of care
 - thorough
 - affiliated institutions
 - legal duty
 - container, archive

Law is over 30 years old
 Responsibility on institutions
 30 years*

artifacts previously not included in repatriation

time & capacity - volunteer
 - compensation - not covered
 - additional staff & capacity
 - consultation not a CSU
 - internet capacity
 - ceremony costs
 - food, hall, deposit
 - dryers, boxes
 - container, archive

- other tribes holding
 - future disturbances - development
 - closure of burial sites
 - tribes have different resources
 - more CSU staff needed

Law is over 30 years old
 Responsibility on institutions

Inventory issues
 - must be done in consultation
 - procedures
 - tribal representatives
 - institution-wide

Tribes are sov. nations

Research
 - fellowship programs - NAGPRA & tribal protocols
 - staff education
 - disciplinary option

Policy effectiveness
 - surveys - paper request
 - working w/ groups
 - sharing out at conferences
 - internal audit
 - available for tribes to review
 - amendments to be made

Communication - hotline

Culturally appropriate
 - no handling
 - access only to NAGPRA
 - dit should be

protocols for custodial agreements
~~the~~
 future collections from other agencies
 - collection-management policies?
 → collection-manager
 - qualified staff
 - integrate between tribes - GIS, CHRS
 - maps available
 Conflict - nation-to-nation - between tribes
 - capacity & tribal weight
 - not one-sided
 different programs →
 federal v. non-federal tribes

Accountability
 - surprise inspections
 - short term amnesty
 - tip line
 Provost's role → Campus reparation plan
 - accountability
 Board of Trustees' role
 - minimum standards @ local
 - where is internal legal review
 - timeline
 Repatriation plan - who wrote & was consultation

Tribal involvement in accountab.
 - Native NAGPRA coordination
 - conflict of interest for SEC manager
 - more capacity
 - large presence of tribal involvement
 - preference for local tribal in hiring
 Space on campus
 - yet, room w/ supplies, privacy, storage area, smudging

Appendix F - Flip Chart Notes

Cal State University Bakersfield Listening Session Flip Chart Notes

①

- Different experience depending on CSU staff
 - massacre & mass grave
 - 1980's
 - Linda Baker - no notification & moved by CSU academics
- Artifacts stored incorrectly & w/o paperwork
 - used for props
- Overdue
- (consistency)

②

- consistency
- re-inturnment outside of public view
 - w/ where they belong
 - determined by tribes
- Lack of sensitivity - 1990's
 - artifacts stored improperly
 - no ^{good} inventory
- Now - would we be here w/o CalNAGPRA?

Q - is there a functional ⑥

③

- Transparency
- Inclusion - do not shrug off tribes
- Partnerships b/t fed/non-fed
- CSULB -
- Need funding
- Need reburial areas
- System-wide survey - enforcement
 - all departments
- Tribal consultation

④

Q? - Who is responsible for collections?

- inventory
- who pays

CalNAGPRA committees

- not enough tribal members

Fed & non-reg. → path to recognition & re-instatement is difficult

- treat non-fed. w/ recognition
- w/ resources
- Universities should support

⑥ Overwhelming - letters from across the country
 Emotional
 Need assistance - no capacity to bring ancestors home
 - travel
 - staff
 - reburial locations
 Teaching & training - education of academics on
 Bring everyone in

Q - is there a functional anthro dept.?
 - how to train?
 - tribes leading training & work
 Q - how to handle cultural items & ancestors in homes?
Pain
 - Sacramento - ~~to~~ unburying ancestors & items
 2246 ancestors - land needed

- John Hudson example ⑦
 - We must know the whole story
 - Tribal sensitivity - artifacts are not history but living history
 - training ^{history}
 - Hoopa tribe - ask tribes ^{first hand}
 China Lake funerary stones
 - Not violating trust
 - "academic artifact"
 - Proper inventory

Proper Inventory ⑧
 - not all items go back in the same box
 - mixed ancestors - "co-mingling"
 - ancestors need to be re-unified
 - thorough research
 - funding ⑨
 - (DNA)? survey tribal people to consider
 - situational

Experience - Cultural sensitivity analysis
 - not for public view

Confidentiality agreement ⑨
 - binding w/ enforcement
 - anonymity is protection

Consultation
 - policy to guide responses to consultation

Deny collections & refer to tribes
 - decision who new artifacts

Fieldwork, research, ⑩
 - return to tribe immed. or CSU to handle

- policy on accepting new collections

- field school - policy 7
 - NO new collections
 - create model field schools
 - field schools erase history
 - help tribal monitors

- CSU → small colleges
 ⑪ City college - consult first

- Studies & learning ⑪
 - disconnect

- Each tribe is different
 - CSU to meet w/ tribes to understand what works
 - what happens when artifacts are not wanted

"In a good way" - not a weakness
 Items are not items - reverence
 Decision Culture

Liaison from Tribal ~~background~~ ⑫
 - unique & different background

Let tribes decide cultural affiliation
 - never experienced without

University is responsible to identify & determine if university fails

All areas of California is culturally affiliated
 - overlap
 - come together

The Act includes direction on how to resolve cultural affiliation

- Do due diligence
- Cultural coordinators need to know the culture (A)
- Stories → show humanity
 → healing
 → academics need to hear those stories
- Storage - private, one body organization

Get involved early (B)
in project
- rebury / intern before they are removed

Appendix G - Flip Chart Notes

Sacramento State Listening Session Flip Chart Notes

X Notification timing
 X Baskets - no actual
 X what else is there? ^{missing items from the case}
 X itemize + share + ~~share~~
 X Adversarial relationship + Restore
 → How to change?
 + alignment + buy-in of staff
 X No understanding of what's on campus... + homes, garages
 X Systemic violence
 + How to be welcoming + safe
 + autonomy of "remains"
 + CANA Free tuition

X 26 yrs → present
 + Sincere Buy-in + Action
 X Items as personal Possessions
 X "academics" don't know more - or better - than us
 X Barrier of superiority + paperwork
 + elevate to Pres. Decree
 → Not anthro.
 + More resources = ↓
 transparent
 X have goals + templates
 X paperwork + Bureaucracy + Simplify!

X Technical Barriers + Financial
 X Complicated -
 + Strong leadership that prioritizes
 X Who is teaching
 + leadership = sense of urgency
 + Consciousness
 + Proud + ashamed @ same time
 + Wants to be a model
 " " " see something different
 + different disposition

+ tribes coming together
 → "sensitivity of understanding where we're coming from"
 X No seat @ the table
 + Baskets as medicine
 → created collections
 → can't let go
 + Study us storytell
 + penalties for unreturned
 + Policy change - doing your job
 + prevents from doing other things
 + do this for future

- X **Burden is on people**
 - ↳ do this during
- + Needs allies in spaces
 - need folks to buy in
- + Sac State as a model?
 - chanc. should educate presidents
- + LA's take time **reactive** → proactive
- + **additional staff person**
 - coordinator
 - enhances listening + capacity
- + audit campus - cabinet - Museum
 - ↳ surveys
- Honor system not working**
 - ↳ What has to + What should

- + PIND + from scary to Aspirational
- + check + get consent
 - return all of it
- + systemic change
- + mandatory surveys + enforcement
- * **joint collections** → policy to re-unify collections
- + what is next step for chanc. office?
- X **interlocking systems of oppression**
- ✓ ~~high~~ hiring ✓ reduce paperwork
- ✓ audit + survey ✓ burden to Tribes
- ✓ academic depts ✓ campus priority

- X **Tribes shouldn't pay**
- + Needs to do more: Mous, directives, → anthro leaves
- X **different systems @ diff campuses**
- + One database for all unis.
 - with deadlines
- X **tenure turnover**
- + Staff position NOT tenure track
 - hire from Native comms, networks + experience
- X **Mous** → MOA;
- + timely less paperwork
- + Fund Tribes not museums
- + funding All costs
- + all @ once

- + museums stop collecting
- + incentivize repatriation
- + timely = more funding
- X **who are experts on artworks**
 - CHAC wants to step
 - Don't wait for chanc.
- + recognize Native Americans as experts
 - formal recognition
- + time to heal + restore + more data
- + stop cycles of harm + present it
- + retributions \$ to Tribes

1 comment period through June
 → submit comments

2 consultation process

3 policy change/updated

+ enforcement → fines → prison
 + cont. to make policies in our favour
 → NABPRA stands, item not sufficient
 + invite anthro to exit Systemically
 + NABPRA in OFF. of Pros.

+ change turnover + gaps
 + direct re: Anthropology

X issue of safety
 → physical harm from heavy metals **URGENCY**
 ↳ waivers → due diligence

X receiving contaminated items
 ↳ purchasing vaults

X Burden of funds on tribes
 ↳ cost allocating ↳ loss of chairs

+ 41 day challenge **Seat @ TABLE**

+ enforcement = HR
 address + create accountability
 Multi-lateral accountability

Appendix H - Flip Chart Notes

Cal State University East Bay Listening Session Flip Chart Notes

- X Mixed experience + good exp. with individual profs. + students
- X Some profs (one) only recognized one tribe - not all or on one
- X higher ed. creates confusion Re: ~~the~~ original people
- o note that there were many Tribes in this area → GIVES DIGNITY
- X Ancestors as hostages

- X NO invitation to consult
- X rely on NAHC list
- + letter of invitation to consult
- + institution resp. to bring Tribes together to talk abt history, include in curriculums, + Take History of who we are

- o 1
- + How to include UR TRIBES?
- + How to know + understand process
- + CRACT Cal + state policies
- + Use Best Practices from other campuses
- Find a way to incl. all CA Tribes

- X NAGPRA is old
- o job to follow the law → do your job
- + Funding, personnel → follow law
- + CUSU-EB/online consult → follow-up w/ committees
- X Anthropology is a barrier
- + hiring FTE CANAGPRA Coordinator
- + consult w/ Tribes

+ wants to be site where youth can come to learn the Truth

+ everything will be returned

+ hear from her heart

X LAND BACK on campus?

+ change names - statues

+ robust curriculum

+ orientation for Freshman + incoming

+ how to be of service

+ re-Burial → ongoing Relationship

+ cent'd consultation

+ institutional responsibility

+ understand Burden of policy on ~~the~~ Tribes w/ various capacities

+ Keep ~~the~~ simple processes

+ regional, coordinated approach

+ re: conflict →
paid invite all tribes to consult + coordinate

+ Be aware of manufactured disagreement

+ go to where tribes are
→ your priority is not their priority

+ outreach coordinator

+ NOT just BRINGING
ANCOSTORS BACK
BUT BEING human
BEINGS again
X NOT 'just' 'mission'
indians
o consult mt scholar
o Hasn't worked directly
w/ CSU - EB (N, NAGAA)

Appendix I - Flip Chart Notes

Rolling Hill Casino, Carlino's Listening Session Flip Chart Notes

1 Overwhelming + little foundation, frustrating

- balancing of roles
- burden on tribal reps
- lack of process (viewing, repatriating)

process organization → info, workplan best practices, consistency b/w CSU

Chico has tribal relations under office of pres (ex anthro) (flexibility for Tribes, digitized data → GIS trust + relationships, community represented)

Other CSUs follow Chico ex. Office of pres, community represented

Science + indigenizing that lens, balancing native + Tribes' rights legality versus ethics *everything returned

2 complying w/ law → more than a box check

poor record keeping, museum + campus reps due diligence

less emphasis on whether + on finding + tracking

tribes' burden: finding beyond records, catalogs

campus not just museum: look + return

faculty + staff publishing on ancestors

* Faculty + staff not set-up to comply: systemic

could not find single source in US for ethical remains

internal audits: faculty staff

↳ similar to other systems (medical, ex.)

incorporate Indigenous protocols

Stop to research, dissertation

emotional tax on tribes for finding out via study

data repatriation

3 honor living tribes

- consent from Tribal leadership
- financial support from GO: consultation return burials
- transferred collections + gaps in data collection
- lack of experience w/ tribes
- list of items → no info abt. origin - stolen, purchased, recovered from earth → more info needed, does it exist?

↳ burden on tribes to fill gaps

objection: "more to learn", not a reason

"unknown descendant/tribe" figure it out

"what if Tribes don't have X" Tribal autonomy

grad archaeology proj: repatriation

native people are a living culture

everything has a spirit, living things

4 eyelashes, brain in a jar

repatriate all, everyone's responsibility

healing from shared history

every tribe is unique: Shared foundation flexibility for diff tribes' needs

free tuition at all levels of enrollment part-time

academic entitlement, faculty + staff

boxes on ground, stacked 4x deep

accountability for non-compliance

disturbing, lack of respect for faculty for ancestors for living tribes + reps

lack of understanding - nature of remains (human, non-h)

emotional burden - witnessing, working, impact on other tribes

unreciprocated burden

more dialogue w/ Tribes 5

path forward for research (encompassing varying Tribes' wants)

Staff changes = steps backward
 ↳ how to deal w/ that as institution

•burden of restarting consultations

accountability in policy
 support indigenous folk in positions

commitment to funding, staff positions (well-paid)

line to ~~president~~ ^{chancellor} → direct + responsive action

decisions for collections being made by tribes

↳ if held on-campus, as response by Tribe

educational process for staff (procedure, interactions)

commitment to checking in on progress

↳ changing course if needed?

↳ tribal consultation for policy changes

not replicate UC policy

↳ not designed in alignment w/ Tribes' needs
 ex: permission (look at) to borrow cultural items

no more unpaid labor 6

acknowledge indigenous efforts

increased oversight → staffing + changes

What are achievable goals?

What is reasonable timeline?

consistency in CSU's enacting

repatriation has been over-burdened + over-complicated

41 days national

defer to tribal preferences → policy has to include flexibility for tribal knowledge + tribal preferences

consistently flexible

contamination as an issue that isn't being addressed
 physical danger for repatriation

museum's due diligence on repatriating contaminated goods

ongoing legacy that repatriation has brought

how to cement commitment to change
 ↳ cycle of commitment + law of follow-through systematically

instill love + care into institution 7

decolonization of systems - symptom of larger system
 ↳ fix the mind

process is working how it was meant to

bring in new way of thinking

how can I help if I don't know the rules or how they're made?

build trust w/ Tribes

continual open dialogue will lead → lasting change

Appendix J – Flip Chart Notes

Humboldt Bay Aquatic Center Listening Session Flip Chart Notes

21,900 items
 ↳ fine per day
 ↳ 20,000 = \$430,000,000
 ↳ violation in x UCs x museums

ancestors' remains mixed in with animal remains

↳ things listed as summaries
 be aware in policy

pesticides sprayed on baskets, impact on cultural use (drinking)
 - leaching into ground - soil + water
 - elders' health issues from handling affected items

items w/ chemicals need isolation + protection
 ↳ appropriate + safe storage

*flexibility for tribes to decide what items means for them within the law

restitution for contaminated items
 mitigation measures replicable + exist for other systems
 take burden off tribe
 provide feasible means, reasonable attempt

ancestors + items given + gifted to individuals + organizations

process to identify + return

non-invasive + non-destructive testing ~~before~~
~~collections visit~~ language should reflect terminology tribes needs + intent

flexibility for items, collections, + ancestors visitation

give back land for basket material gathering, permits (messing, damaged artifacts)

grass/straw + capacity building for native people for doc. conservation, museums, etc.

barriers with lack of state + federal recognition
 ↳ timelines not inclusive of California Indian language systems to support tribes w/o recognition
 tribal IDs, letter from council = inaccessible

"duty of care" → Call Nagpra vs NACIPRA
 ↳ needs resolution "will include federally recog."
 *decide breadth, intent = appropriate in a way that is
 when basket maker dies, basket is buried non-timely
 CSU burning ceremony in presence of tribal cultural genocide

honor various burial, sinking, + other end-of-life ceremonies

do not decide for tribe, CSU's role ends w/ repatriation
 imposition of western ideals, gatekeeping of membership
 how do we undo what we did?
 no mandating of requirements tribe's capacity + capability
 what do you need for us to give this to you?
 costly undertaking, training, facilities
 ↳ need capacity-building + financial support + funding
 more detail needed in policy re: fines
 ↳ up to \$20,000 per day per item
 burden for tribes' legal path
 endowment to fund tribes' needs
 actual consequences (fines)
 ↳ model example SAC State (replicable)
 fire him! prison!
 changing admission tuition, objects stolen + held for ransom
 ↳ racketeering law being broken
 inconsistency regionally → model after gold acres

historical knowledge is there transition of in community Staff, gaps in mandate

changing oversight + changing impact
 ↳ burden has been on tribes to understand + break down

inter-agency lack of accountability, bureaucracy, fill gaps
 hold agency accountable

items + documentation held in personal homes, previously institutions subject to nagpra b/c + ppe private museum (ppl/land/repatriation)

turn violators in → set example, legal precedent
 in need for same

anthropology + archaeology > culture
 ↳ Eureka! ↳ looting

primary source material from tribes that negate professor's research, articles, publications, teaching
 end anthropology
 CSU educational policy about what is appropriate to teach
 ideological alignment b/w tribes + policy
 funding = collaboration for tribes on research
 culture of change needed b/c action taken on individual level
 CSU free tuition to California Indians

How are 'cultural items' defined + do we have a [cutoff date] for creation of items?

gifting (by who), intent, (what is needed) ^{age of items} _{power creation (to who)}

50+yr = good base guideline, items without date?

doesn't necessarily relate to gifting

defer to tribe for interpretation of item source (gifting) "acquisition through alternate pathways"

Lack of staffing from universities for repatriation, Megan needs assistant

need CA natives, free tuition to build capacity

placement of repatriation staff can change under changing admin

archaeology dept - anthro dept have conflict of interest issues

has to be accountability + responsibility within placement of staff

nagpra should have direct access + funding by elevating into the office of the president

positionality starts ^{spiritual} ~~conflict~~ but also raises scrutiny ^{could be} ~~burden~~

native american studies placement = emotional burden toll, damage

special space for folks' ~~to~~ ^{spiritual} cultural + religious needs upon viewing collections

care for visits, accommodation by CSU

timeline → shift budget + endowments
how much time does univ. have to rectify non-compliance

consistency between campuses ^{action taken at} chancellor's office → campus + systemwide oversight committee

committee lead to accountability mechanism

letter goes to NPS, NAHC, SHPO, THPO

pathway for tribal complaints, concerns, issues should be online

- info to be easily accessible
- mediation process for disagreement over items' repatriation
 - ↳ inter-tribal commis coordinated + paid for by CSUs
 - inviting all to table + informing → ^{collaborative discussion by} ~~tribal committees~~
 - "claims will be handled in a way that is mediated, respected"
- comms to tribes that say "we don't know of any items" in cases where CSU is not mandated to find comms

relationship-building w/ tribes (respect over other tribes' confidentiality)

CSUs database of collections (NAHC → already did publication)

varying data storage → hi consistency, hard to interpret

catalog verification report = should be mandatory for CSU to comply

Appendix K - Flip Chart Notes

Virtual Listening Session live Jamboard Notes

Question 1: What has your experience been? What would you like to see?

Experience with CSU campuses

- Need for consistency across the CSU
- Experiences have varied greatly -- positive experiences, but other experiences where expertise was challenged and made repatriation process much longer than it needed to be.
- CSU staff had been profoundly apologetic for the history and previous experiences
- My experience with the CSU campuses has been inviting and positive
- Consistency -- as claims are being reviewed there were different processes within each institution. Who has the authority to move this claim forward?
- Repatriation is a long process. Working with SDSU over 600 collections at the campus. Concern that this is going to take a long time.
- Another question: Where are we going to put all this stuff? The agency if SDSU has hands to go over the collections, but what about the repatriation?
- Responsibility on CSU and not on Tribes to take the issue. Was not Tribes' mess, but are now working on it.
- NACAPRA Coordinator has helped a lot. Having positive, have been doing this work for over 20 years and some collections to go back to Tribes.
- Want to see consistency in the future and consistent policy. Hope CSU commits to policy moving forward.

How should CSU be mindful of timelines and respecting Tribes? What should CSU be mindful of?

- Process issue: tribes are all inundated with repatriation work so cross tribal work can be challenging. Institutions pushing timelines on us comes across as apathetic and unfavorable.
- Not a transactional process. It may take time for CSU to listen and hear about those different traditions and beliefs.
- CSU should honor that many tribes have different traditions and beliefs.
- How can CSU listen well? Is there additional measures that CSU can identify in place that can benefit tribes as part of consultation?
- Need to have some sort of agreement/addendum that allows for flexibility in different for the tribal practices. Ex: 12 bands of the Kumeyaay Nation
- If a tribe disagrees or wants to do something different they should be able to do so. Having flexibility from CSU to work with the different tribes.
- Not sure if timelines can be milestones based instead of "90 days for repatriation" deadline.
- For non federally recognized tribes -- is a collective repatriation: 7-8 tribes working together to do that. Helping to create space for meaningful conversation is helpful.
- There are many artists that want to work on matters of repatriation. All the boards are working on matters that pertain to repatriation. Am excited/hired, but want to complete this.
- [Chat] In-person consultations are more fruitful than virtual consultations and meetings. From in-person consultations, Tribes are able to welcome CSUs into their home
- [Chat] share their views, cultural perspectives and journeys, and connecting on a personal level - we get to feel the intention and context in which CSUs are conversing
- Did not realize there was so many collections at SDSU - Over 600 collections
- Many times tribal/cultural liaisons can be helpful in these processes. Can understand view of CSU and the view of Tribes.

Question 2: How should CSU move forward?

collections can be many different departments/places on campus

- CSU needs to do their due diligence that ALL departments are in compliance. Ex. collections found in theatre department
- if a professor does take items home does CSU have policies in place for staff and professors?
- There are a host of mechanism that can be used to force staff not to take collections home -- similar to taking campus items home (technology, etc).
- Structure/reason are pretty clear what they are. It is the due diligence of the University system to help staff identify and come forward with collections.
- Ex. Academic staff have faced repercussions from bringing it up. Can there be an anonymous process for staff to come forward about collections
- Departments are being defiant so it is up to the Campus Presidents to enforce this/accountability.
- Want to move forward and build the bridges -- have the ancestors come home.
- This can lead to collections ending up in the wrong hands
- Barriers to repatriation are being lowered
- Offer the NACAPRA Coordinators some sort of job security. Hire you to repatriation and after repatriation is complete they still have their jobs.
- We are just a voice, but it is ultimately up to the Presidents and Chancellors.
- Why does CSU Humboldt have no repatriations when CPSLO is repatriating? What is the differences institutionally causing this?
- Some CSU staff don't want to repatriate because this is their job. Potential idea: CSU staff help local Tribes start their own museums and assist with the repatriation process.
- Need to come up with ways to incentivize repatriation
- Our ancestors personal affects in attics and garages
- There are still archeologists who still see obtaining collections as treasure hunts. So for those who are archiving collections they need to ask questions where is xyz?
- culture change within institutions to facilitate repatriation
- Do events in San Diego -- doing an ocean gathering for Summer Solstice. Be-introducing ourselves to the ocean and going to make a prayer for the contaminated ocean.
- Would be willing to invite CSU people to see and understand tribal culture and practices.
- Have CSU and staff learn from local tribes and really understand us
- Need: we understand people/institutions and the more they understand us. Repatriation work is heavy
- Having resources available for Kumeyaay community/local tribes such as archives, classrooms, etc.
- Meetings are very helpful for understanding the landscape for NACAPRA. Maybe in the future the CSU can continue to have meetings for our understanding.
- [Chat] Bernice's point is important - today's illegal collecting can turn into tomorrow's repatriation crisis.

Appendix L - Flip Chart Notes

CSU San Bernardino, Palm Desert Campus, Listening Session Flip Chart Notes

- Experience - disregard of human remains

- inequality
- continuing - developers, County, private
- misinformed
- connecting policy to experience
- multi-generation (↑)

1

- Working w/ tribal leaders

- not "Cahuilla" experts
- Coalition of leaders
- ^{JHPOs} JHPOs & Councils are busy
- miss - bringing forward the tribal perspectives
- tribes are yearning to bring items home
- need to be heard
- Engaged w/ applied archeology
- education → construction
- tribes bringing services experience

2

Engage w/ sister tribes

→

"Re-matriating"

"Expertise" - who is educated enough - decision-maker

Equality - how many human remains outside of indigeny?

↑ others

- cross-sectional inequality of applied archeology
- cover all human remains

3

policy for all human remains

- standard of aquirement → ^{tribe}

Artifact rather than ancestors or tools of ancestors - DNA

- living history
- demean current & past

listening too

CSU to take responsibility

Campus-wide surveys - enforcement

Respect for sacred spaces

- space for cleansing
- moment w/ ancestors w/ staff
- investment in space

4

Meaningful = time
 = being w/
 tribal perspective
 - Cahwila, gabrieno,
 etc

- ~~words~~ words into action
- 2-way - meaningful response
- Change in perspectives of academia - value of human life
 - not law
 - no one should own another
- put pressure outside

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Experts are tribal leaders, elders, councils - practicing the traditions - knowledge bases - consultation

In-person - gather together

Trust is a hurdle

- ~~tribes~~ tribes educating academia

CSU SB to take the lead in consultation

Barrier - "not enough" info in archive to repatriate

Consultation is a continued

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in consultation

Barrier - "not enough" info in archive to repatriate

Consultation is a continued back & forth

- not overnight - timing is in working relationship

Dispute resolution

- alternatives for tribes
- appeal process
- resolution

Minimum requirements shared clearly

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re-unification of collections across campuses CSU - scattered

- proper inventory
- no obstacles b/w campuses to re-unify

Different experiences at CSUs

Need simplicity of experiences across campuses

- expectations

CSU systems need to do QA/QC

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CVWD - works now, ⁹
 but historically non-compl.
 - invite when conceptual
 - neg. will make it better

Funding

- State & Fed tribes have different resources
- students - keep funding
- State should provide funding
- consider tribes resources

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Compensation

- mileage, per diem, lodging
- opportunities to visit ancestors & collections

NAHC tribal access codes

Non-fed - where to rebury ancestors - CSU - expansion

Consent - multiple tribes

Trust - involvement of local tribal nations

tribal perspectives - bringing in tribes in-person

What is the repercussions/penalty?

- consent w/ tribes
- change in how items are displayed - as attitudes change over time

Training led & implemented by tribes - who is the expert

Significance of the pipe

- every campus, every level

Elders in local schools - state mandated - at CSU?

- used for training

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Sens Sensitivity - handling, teaching, language

engage w/ tribal professors to get input

- understanding
- relationship
- tribal perspective
- isolating the "item" from the environment

New discoveries - what happens if CSU accepts future collections?

- elders laid to rest

MOU - future "collections"

NAGPRA Committees - fed & non-fed

- request for tribes to join