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Roads Designed for Pleasure: Part II / Becoming a Nonprofit  
America's Byways and North American Indians / Byways via Bicycle

# Journal

FOR AMERICA'S BYWAYS 



A Publication from America's Byways Resource Center





# CONTENTS

## **AMERICA'S BYWAYS AND NORTH AMERICAN INDIANS:**

Recommended Sources, Consultation Best Practices,  
and Interpretation Considerations

BY BEVERLY ORTIZ WITH GREGG CASTRO



## **BECOMING A NONPROFIT:**

Is It a Good Fit for Your Byway?

BY WAYNE GANNAWAY



## **ROADS DESIGNED FOR PLEASURE:**

A Brief History of the Origins of Scenic Driving and  
Automobile Touring in the United States (Part II)

BY PAUL DANIEL MARRIOTT



## **BYWAYS VIA BICYCLE:**

Seeing the United States on Two Wheels

BY HEIDI BEIERLE



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Monument Valley, Navajo Tribal Park, Utah.  
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# America's Byways and North American Indians: Recommended Sources, Consultation Best Practices, and Interpretation Considerations

By Beverly Ortiz with Gregg Castro

To provide insights about North American Indian cultures, a byway need not run through four reservations, as does the Native American Scenic Byway in North Dakota. All byways exist in places that connect in some way to American Indians past to present, whether the Las Vegas Strip in Nevada, the Brandywine Valley in Delaware, or the Big Sur Coast Highway in California. For those in the byway community who wish to make connections with American Indian history, cultures, and place, this article offers you guidance about the following:

1. Sources to identify American Indian tribes who were or are historically located in a given byway area;
2. Tips about best practices for consulting with American Indians; and,
3. Content suggestions for interpreting American Indian history, cultures, and place.

MONUMENT VALLEY, NAVAJO TRIBAL PARK, UTAH. WHILE THESE ICONIC BUTTES HAVE SERVED AS A BACKDROP FOR NON-INDIAN REPRESENTATIONS OF AMERICAN INDIANS IN STILL PHOTOGRAPHS AND MOVIES, OTHER LANDSCAPE FEATURES MAY HAVE DEEPER SIGNIFICANCE CULTURALLY AND HISTORICALLY FOR NAVAJO PEOPLE. BEFORE HIGHLIGHTING PARTICULAR LANDSCAPE FEATURES, OR USING LANDSCAPE PHOTOGRAPHS, IN WAYSIDE EXHIBITS, SIGNAGE AND BROCHURES, IT'S IMPORTANT TO CONSULT WITH LOCAL TRIBES ABOUT WHICH LANDSCAPE FEATURES THEY WOULD LIKE TO HAVE REPRESENTED, AND WHY. PUBLIC DOMAIN.

## A NOTE ABOUT TERMINOLOGY

*Preferred terminology is one of many subjects that should arise when consulting with American Indians. It's not about semantics and "political correctness," as often assumed. Their own terms reflect how Native people and communities view themselves. The more commonly used names are often "outsider" terms based on outsider categories, often not relevant to the people being described. Using the more "accurate" terms reflects how Native people view themselves, often for thousands of years, in a way at times quite differently than other people see them.*

### "Native American" Versus "American Indian"

*Throughout this article, when speaking in generalities about the first peoples of this land, the term North American Indians or American Indians is used, rather than Native Americans. This does not negate the importance of the term Native American, which was popularized during the Civil Rights era of the 1960s and '70s to emphasize the fact that North American Indians were and are the first peoples of this land. While "Native American" continues to be preferred and used by many first peoples, "American Indians" is also preferred and used in many regions and contexts. Writing in the August 16, 2002, Opinion section of The Olympian, Kyle Taylor Lucas (Tulalip), a tribal liaison in Washington State government, had this to say about the continuing importance of the term "Indian" to many tribal peoples throughout the United States:*

*"Some tribes have elected to drop "Indian" from their names. But I like the word "Indian" and I want to protect its legitimacy. The word has strong roots in the United States Constitution and in critically important case law. Those roots provide some of the most important protections for my people."*

*The need for a shared term, such as American Indian or Native American, will always exist, because of the shared history of colonization that all first peoples have experienced, but the preferred term will vary in each byway region. Whatever term is used when referring collectively to the first peoples of this land, knowing and using the specific tribal name or names of the specific tribal group or groups in each area is always preferable.*

## Bands, Tribes, and Chiefdoms

*In this article, the terms "tribe" or "tribal group" will be used when referring to all North American Indian sociopolitical groups. Early-day North American Indian societies had three overall systems of sociopolitical organization: bands, tribes, and chiefdoms—with bands being the most egalitarian of the three, in terms of access to resources, and chiefdoms being the least.<sup>1</sup>*

*Bands are generally comprised of a small group of closely related individuals numbering no more than 100 people. The members of the group trace their heritage through both their mother's and father's lineages. Leadership is relatively informal and temporary in bands, e.g., the Washo Rabbit Boss, who oversaw, and continues to oversee, rabbit hunt activities. In bands, the older, more knowledgeable members are looked to for guidance and advice. In the past, members of bands traveled for much of the year across vast distances in small, nuclear family groups to hunt or trap.*

*Tribes are larger than bands, with several permanent villages, each with several households. The members of tribes trace their heritage through either the father or mother's lineage, not both. Tribes are made up of several families, clans, or other kin groups who share a common ancestry and culture. Tribes have more social institutions than bands. Leadership is generally inherited through family lines. Tribes generally have headmen, and, in some cases, headwomen, who have overseen the activities of individual villages and the tribe as a whole.*

*Chiefdoms have a more centralized form of government, and are led by an individual known as a chief. Generally, chiefdoms have a primary or central community surrounded by, or near, a number of smaller subsidiary communities. All of these communities recognize the authority of a single kin group, or individual with hereditary, centralized power, who lives in the primary community.*

*For historical, political, legal or philosophical reasons, contemporary North American Indians may prefer to use band, tribe, or chiefdom, or other terms, such as nations, when referring to their social and political structures.*

*Again, discuss preferred terminology when consulting with North American Indians.*

### SOURCES TO IDENTIFY AMERICAN INDIAN TRIBAL GROUPS WHO WERE OR ARE LOCATED IN A BYWAY AREA

#### *Handbook of North American Indians*

For those unfamiliar with the specific tribal group or groups of a given byway region, the place for you to start to access that information is the *Handbook of North American Indians*, a series of volumes published between 1978 and 2008 by the Smithsonian Institution under the general editorship of William Sturtevant. Fifteen of twenty planned volumes have been published to date. Many libraries carry the entire series, and individual volumes



ONE PLACE TO START WHEN LOOKING FOR NON-GENERIC IMAGES OF AMERICAN INDIANS THAT REFLECT THEIR INDIVIDUALITY AND HUMANITY IS THE WORK OF ARTISTS WHO HAVE ENJOYED LONG-TERM RELATIONSHIPS WITH THE PEOPLE THEY ARE PORTRAYING. THIS IS AN EXAMPLE OF SUCH A PORTRAIT, THAT OF "CAPTAIN" JOHN SCOTT (c. 1830-1910) (POMO) FROM THE PINOLEVILLE RANCHERIA, CALIFORNIA. SCOTT WAS A COMMUNITY AND SPIRITUAL LEADER, AS WELL AS A HEALER, WHO WAS RECOGNIZED FOR HIS ABILITY TO INSPIRE AND BRING PEOPLE TOGETHER. IMAGE COURTESY OF GRACE HUDSON MUSEUM & SUN HOUSE, UKIAH, CALIFORNIA.

can be purchased from the Government Printing Office, including volume two, *Indians in Contemporary Society*, and volume four, *History of Indian-White Relations* (see <http://bookstore.gpo.gov/collections/handbook-na-indians.jsp>).

Of particular interest to the byway community will be volumes five through fifteen, each of which features one of the ten North American Indian culture areas, with two volumes devoted to the Southwest. If you're unfamiliar with the Culture Area concept, it was in the late 1800s and early 1900s when non-Indian anthropologists first began to understand the cultural diversity that was and is Native North America. These anthropologists noticed that North American Indian social and political groups in specific geographic regions tended to have more in common with each other than with sociopolitical groups in other geographic regions. Based on this observation, anthropologists identified ten "culture areas" in North America: California, Northwest Coast, Plateau, Subarctic, Arctic, Northeast, Southeast, Plains, Great Basin, and Southwest. You'll note that the California Culture Area is the only one named for a state, although its boundaries are not the same as the actual state. A small portion of the California Culture Area extends into northern Oregon to include all of Tolowa, Karuk, and Shasta territory and into northern Mexico to include all of Kumeyaay (Ipai/Tipai) territory. While the state itself contains most of the California Culture Area, it also includes North American Indian groups located in four other culture areas—Southwest, Great Basin, Plateau, and Northwest Coast.



THE CHEROKEE HILLS BYWAY TRAVELS THROUGH THE LANDS OF THE CHEROKEE NATION, A FEDERALLY RECOGNIZED TRIBE OF MORE THAN 285,000 CHEROKEE CITIZENS. WITH HELP FROM THE NATIONAL PARKS SERVICES, THE CHEROKEE HERITAGE CENTER FEATURES A SCULPTURAL EXHIBIT THAT EXPLORES THE FORCED REMOVAL OF THE CHEROKEE PEOPLE FROM THEIR INDIGENOUS TERRITORY TO THE "INDIAN TERRITORY," PRESENT-DAY OKLAHOMA. PUBLIC DOMAIN.

That said, each culture area volume contains chapters that focus on specific tribal groups within the culture area, including their culture, language, pre-history, and history.<sup>2</sup> Volume citations and references are extensive and detailed, enabling you to use these volumes as a means to access other scholarly works about specific North American Indian groups.

A close reading of the culture area volume or volumes that cover a given byway's region will reveal that after non-Indians intruded, the tribal group or groups that lived in particular geographic regions sometimes changed due to the upheavals, disruptions, and dislocations of history—especially in the Northeast, Southeast, and Plains. Consult as broadly as possible with designated representatives of all tribal groups in the byway region, whether or

not they still live locally, as well as with culturally knowledgeable individuals. More about consultancy will follow in the next section.

### *Federally Recognized Tribes*

Many states, but not all, have one or more federally recognized tribes located within their borders. Federally recognized tribes, whether established through treaty, congressional act, or other means, have a government-to-government relationship with the United States, limited only by federal law. Federally recognized tribal entities can be comprised of more than one tribe for which trust land (reservations or rancherias) was set aside. While some trust land exists within the ancestral homelands of given tribes, in many instances this is not the case. Trust land may also extend across the boundaries of two to three states.

# Anza Expedition of

## ***A Land of Many Tribes—We Are Still Here***

*Iyyanu ja sultáawukma mak innutka* (Chocheño, the local Ohlone name for the Anza Expedition)  
Literal English translation: *There come the white people on our t*

The Anza Expedition traveled well-worn trails made by people from local Ohlone tribes—the Alson, Tuibun, and Yrgin in the region. Ohlone sacred narratives tell how the world and life were created here at the dawn of time (some 12,900 to 15,000 years ago according to archaeologists). Ohlone peoples have a vast knowledge of the local landscape. They managed it so that ensured a greater abundance of plants and animals than would have occurred otherwise.

Today's Ohlones maintain cultural communities. They are involved in protecting ancient sacred village and burial sites. They find pride in preserving traditional knowledge, beliefs, values, arts, skills, languages, foods, and spiritual traditions—bringing these forward into the future in both new and old ways.

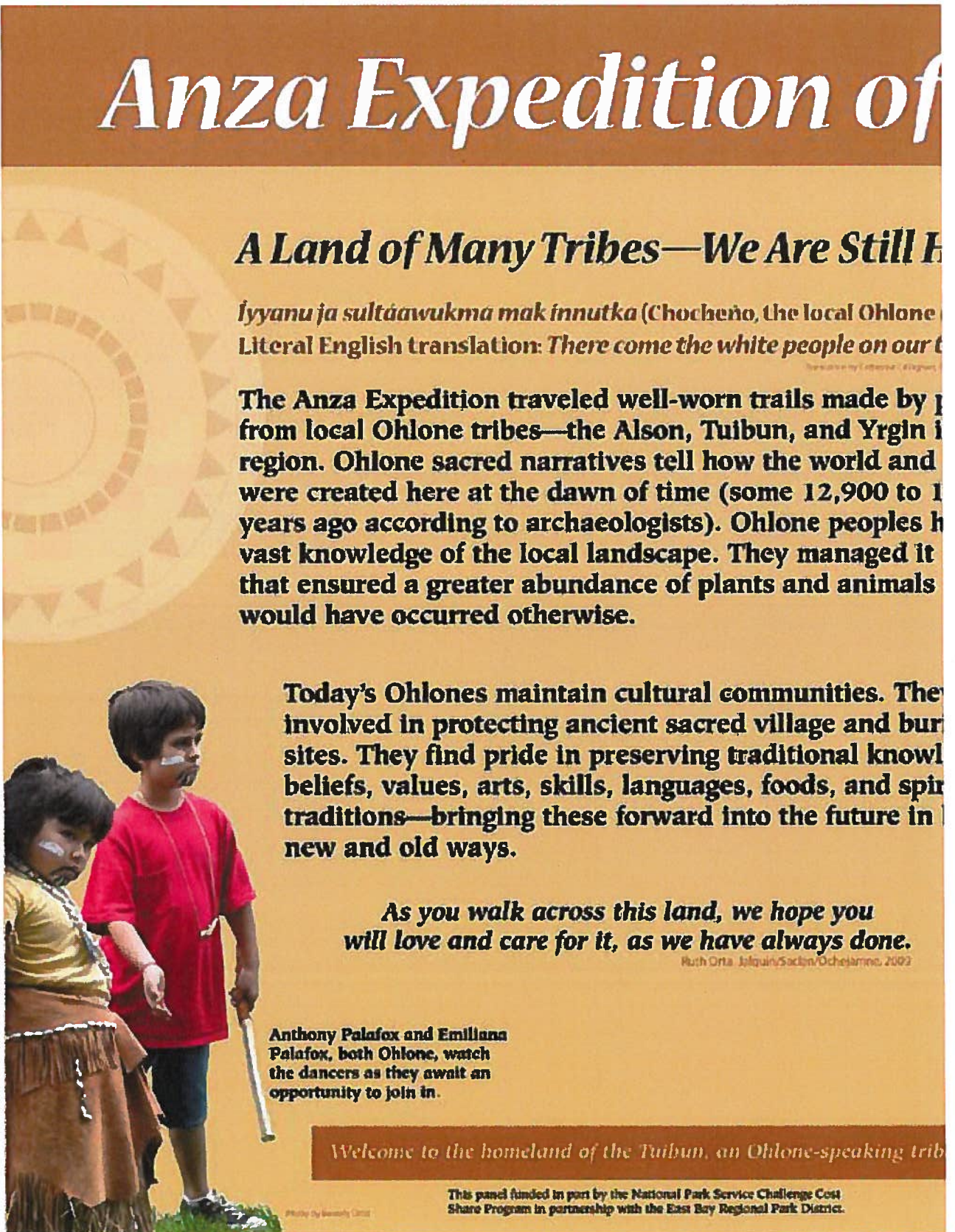
***As you walk across this land, we hope you will love and care for it, as we have always done.***

Ruth Orta, Jolquin/Sacbin/Ochelamno, 2002

**Anthony Palafox and Emilliana Palafox, both Ohlone, watch the dancers as they await an opportunity to join in.**

*Welcome to the homeland of the Tuibun, an Ohlone-speaking tribe.*

This panel funded in part by the National Park Service Challenge Cost Share Program in partnership with the East Bay Regional Park District.



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Linda Yamane (Rumsien), Lydia Bojorquez (Ka'kun'ta'ruk) and Carol Bachmann (Mutsun) sharing their love of Ohlone basketry.

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Four generations of an Ohlone/Bay Miwok family reminiscing about the fifth generation. Left to Right: Ruth Orta holding a photograph of her mother Trina Marine Ruano, Athina Rodriguez (Ruth's great-granddaughter), Rita Rodriguez (Ruth's granddaughter), and Ramona Garibay (Ruth's daughter; Rita's mother).



Exhibit Design 7/11

PRODUCED AS PART OF A SITE-SPECIFIC PANEL SERIES ALONG THE ROUTE OF A 1776 SPANISH EXPEDITION HEADED BY JUAN BAUTISTA DE ANZA IN ALTA CALIFORNIA, THE TEXT AND PHOTOGRAPHS IN THIS PANEL, CREATED IN CONSULTATION WITH LOCAL TRIBAL PEOPLES, ILLUSTRATE SOME OF THE BEST PRACTICE INTERPRETIVE RECOMMENDATIONS IN THIS ARTICLE, SUCH AS REPRESENTING NATIVE CULTURES PAST TO PRESENT, AND INCLUDING QUOTES AND IMAGES OF NAMED PEOPLE. COURTESY OF EBRPD EXHIBIT DESIGN.



The complete list of federally recognized tribal entities is published, with periodic updates, in the *Federal Register*, and available online through the Bureau of Indian Affairs (BIA) website. For the most recent *Federal Register* list of "Indian Entities Recognized and Eligible to Receive Services from the United States Bureau of Indian Affairs" (Vol. 75, No. 190 / Friday, October 1, 2010 / Notices, p. 60810), go to <http://www.bia.gov/idc/groups/xraca/documents/text/idc011463.pdf>. The National Conference of State Legislatures (NCSL) provides a list sorted by state on its website: <http://www.ncsl.org/?tabid=13278>.



"KING ISLAND VILLAGE," BY EDWARD S. CURTIS, COPYRIGHT 1929. CONSISTING OF TWENTY-NINE HOUSES ON STILTS, THIS INUIT SETTLEMENT IS BUILT ON SEVEN TERRACES. CONTROVERSIAL FOR STAGING MANY OF THE PHOTOGRAPHS HE TOOK, PHOTOGRAPHER EDWARD S. CURTIS, SOUGHT TO VISUALLY RECORD AMERICAN INDIAN CULTURES THROUGHOUT THE PLAINS, SUBARCTIC, SOUTHWEST, AND CALIFORNIA CULTURE AREAS. "HIS MATERIALS CAN BUILD AN UNDERSTANDING OF NATIVE AMERICAN HISTORY," ACCORDING TO AMERICA'S BYWAYS RESOURCE CENTER TRIBAL LIAISON CHERYL CLOUD, "IF USED JUDICIOUSLY, AND IN CONSULTATION WITH THE REPRESENTED TRIBES." THOSE WISHING TO ACCESS SOURCES OF ETHNOGRAPHIC IMAGES TAKEN WITHIN CULTURAL CONTEXT PAST TO PRESENT, ARE ENCOURAGED TO REFER TO IMAGES IN THE *HANDBOOK OF NORTH AMERICAN INDIANS* AND TO CONTACT TRIBAL AND OTHER MUSEUMS. COURTESY OF LIBRARY OF CONGRESS.

After determining the names and locales of the appropriate federally recognized tribes, you can find contact information for the tribal chair and/or tribal council by searching online for the official tribal website, or through the Bureau of Indian Affairs' list of tribal leaders by region or state, at <http://www.bia.gov/idc/groups/xois/documents/text/idc002652.pdf>. Some federally recognized tribes have Tribal Historic Preservation Officers or THPOs. Government-to-government consultancy should occur at the tribal chair and council level. You can see the full list of THPOs on the website of the National Association of THPOs (NATHPO), <http://www.nathpo.org/publications.html>.

#### *State-Recognized Tribes*

Some non-federally recognized tribes have been recognized by their respective states. The NCSL website offers a list at [http://www.ncai.org/State-Recognized-Indian-Tribes.285.0.html?&no\\_cache=1&print=1](http://www.ncai.org/State-Recognized-Indian-Tribes.285.0.html?&no_cache=1&print=1). Please note that while federally recognized tribes may be state recognized, the reverse is not the case.

States also have committees and commissions on Indian affairs. These keep lists of statewide tribal contacts, among other duties. Links to these committees and commissions are posted on the NCSL website at <http://www.ncsl.org/IssuesResearch/StateTribal/StateTribalRelationsStateCommitteesandCommi/tabid/13279/Default.aspx>. The offices of the State Historic Preservation Officers, or SHPOs, are another important resource. The National Park Service (NPS) website also has links: <http://www.cr.nps.gov/NR/shpolist.htm>.



VOLCANOES AT SITKA, ALASKA. ALL LANDSCAPES HAVE CULTURAL SIGNIFICANCE FOR SPECIFIC AMERICAN INDIAN GROUPS. DEPENDING ON THE AREA, LANDSCAPES MAY BE ASSOCIATED WITH HOME AND/OR EVENTS OF CREATION OR HISTORY; IMPORTANT PLANT GATHERING, HUNTING, OR FISHING LOCALES; AND/OR CEREMONIAL OR SPIRITUAL PRACTICES. CONSULT WITH LOCAL TRIBES BEFORE DECIDING WHETHER OR NOT, AND HOW, TO HIGHLIGHT PARTICULAR LANDSCAPE FEATURES IN INTERPRETIVE SIGNAGE AND BROCHURES. COURTESY OF AMERICAN INDIAN ALASKA NATIVE TOURISM ASSOCIATION.

### *Unacknowledged Tribes*

While federally recognized and state-recognized tribes are primary contacts for national and state byway communities respectively, innumerable tribes in byway regions have never received legal recognition. Many of these are in the process of seeking federal recognition through the BIA's Office of Acknowledgment and Recognition. For the BIA's list of recognition petitioners, go to <http://www.bia.gov/idc/groups/public/documents/text/idc-001215.pdf>. Each list includes the contact information for the leader of each petitioning entity. However,

you'll find that many of the listed contacts may be out-of-date, but they provide a good starting place.

### *Other Resources*

The NPS has a searchable National Native American Graves Protection and Repatriation Act (NAGPRA) Consultation Database at <http://cast.uark.edu/home/research/archaeology-and-historic-preservation/archaeological-informatics/native-american-consultation-database.html>. The NPS NAGPRA site also has links to maps of judicially established Indian land areas, <http://www.nps.gov/history/nagpra/DOCUMENTS/ClaimsMAP>.

HTM, and Indian reservations in the continental United States, <http://www.nps.gov/history/nagpra/DOCUMENTS/ResMAP.HTM>. For links to federal laws, Executive Orders and Regulations that apply to federally recognized tribes, including the National Historic Preservation Act (NHPA), NAGPRA, and the Indian Religious Freedom Act, go to <http://www.nps.gov/history/laws.htm>.

### TIPS ABOUT BEST PRACTICES FOR CONSULTING WITH AMERICAN INDIANS

National byways have a legal obligation under the NHPA and, in particular Section 106, to consult with federally recognized tribes on a government-to-government basis about Traditional Cultural Properties (TCPs), what many American Indians prefer to call “Cultural Landscapes.” If you’re unfamiliar with NHPA, Section 106 and TCPs, listen to the America’s Byways Resource Center’s December 3, 2010 webinar on TCPs. Its slides, commentary, and question-and-answer components summarize the pertinent provisions of NHPA, provide definitions and examples of TCPs, and give some tips on consultation.

#### *General Guidelines*

While best practice consultation is challenging to achieve because of the time, effort, and commitment involved, it’s an extremely meaningful experience that enriches all involved. As Donna Tinnin of the Cherokee Nation Commerce Group, Tourism Planning & Development, commented during the Resource Center webinar, “I know sometimes it is rather difficult to find the right person [or

persons] in tribes, even a small tribe, but I can honestly tell you that once you get there, you will have found your gold nugget, and they will really appreciate your going to them to let them help you tell their story...”

First and foremost, consultations should be as broad and inclusive as possible and involve all North American Indian groups and culturally knowledgeable individuals with ancestral and historical ties to a given byway region. Consultations should occur on the front end and throughout the process of creating and revising byway corridor management plans or planning and implementing projects, especially those that involve physical alterations of the byway’s environment, no matter how large or small, rather than being after-the-fact attempts to validate existing plans and projects.

Native people form *socially oriented, relationship-based communities*. For the communities, it’s *all* personal, not business. Agreements with Native people are based on trust developed through the relationship-building process. Making a “deal” in the moment, based on a letter of request for consultation in the context of a constrained, process-challenged timeline is unlikely to be either acknowledged or of value to a Native community, as an agreement based on a relationship that has been nurtured and proven over time will be. In other words, Native people have to believe in the project individually and collectively. Success happens when the focus is on *communities*.

For agency representatives and other individuals in the byway community, plans and projects may be part of the job;

for Native peoples, it's about their *life*. The broader society may view byways as revolving around resources and assets, but Native people see their homeland. No matter how dedicated and enthused someone is about their avocation, that commitment can't be compared to the intimate bond that indigenous people have with their place of creation, their homeland. American Indian cultural resources and protection advocate and co-author, Gregg Castro often explains to people:

*Our homelands are all one community comprised of entities that contribute*

for you to discuss when, *if ever*, it's appropriate to reveal and/or interpret site-specific information related to ancestral sites or places.

Native people cannot easily or quickly give up one asset to save another. They are all equal.

#### *About the Process*

Many Native communities don't have the resources to employ or support culturally knowledgeable people in consulting with outside agencies, yet most Native communities are inundated with requests for consultation. To create a mutually enriching arrangement for consultation,

“Native communities have deep, intimate connections to their homeland and everything in it.”

*equally and have equal value (in the form of respect) to that community. People, other animals, plant life, and landscape are all equivalent parts of homeland. Native communities have deep, intimate connections to their homeland and everything in it. This connection transcends time. We are connected to all that was and will be.*

This is why the physical place and the meaning of that place are of such monumental importance to Native communities. Entities in one's homeland cannot be disrespected or diminished simply to promote other assets. As part of the consultation process, it's crucial

byway communities should create and nurture a relationship with Native people over time.

Start *now*, not in the heat of deadlines formulated in the context of a business-oriented process. Good consultation includes these points.

- After mailing initial letters of introduction, follow up with phone calls and one-on-one, in-person appointments and discussions.
- Host a gathering that brings the agency, organization, and indigenous community together in a social setting where everyone can get to know one

another and learn from and about each other.

- Volunteer to help the Native community with their issues, projects, and open-to-the-public community events, if you expect them to work on yours. Reciprocity and balance in the relationship are essential.
- In seemingly mundane, everyday tasks, they will see you and what you are about—as you will see them, if you are open, aware, and listening.

In building the relationship, you must learn “community protocol,” the etiquette, customs, and traditional ways of interacting that support, protect, and promote the community. Once you get to the “business” part of the relationship, it’s important for there to be equality in that relationship. Collaboration, consultation, and deliberation equate with honor and respect.

Indigenous communities value consensus, although this isn’t the same as the “process” that many non-Indians misunderstood or misinterpreted when creating the modern societal process labeled consensus. In a Native context, you need to focus on what can be agreed on instead of being held hostage to what can’t be agreed upon. Again, it’s about reciprocity and balance—the obligation of the community to the individual and the individual to the community.

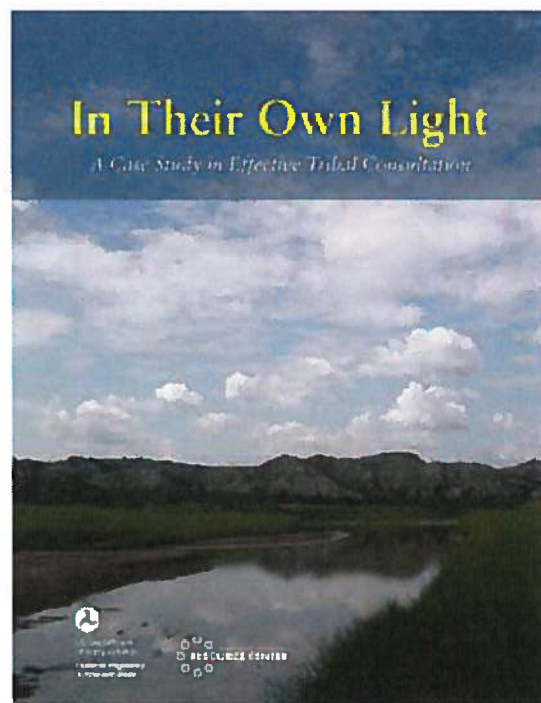
As part of reciprocity, consider involving the Native community in the creation of a consultation agreement, as was done by the California Department of Social Services and Tribal Temporary Assistance for Needy Families (TANF) Administrators. See the guidelines at

[http://tribaltanf.cdss.ca.gov/res/pdf/final\\_consultation\\_guidelines.pdf](http://tribaltanf.cdss.ca.gov/res/pdf/final_consultation_guidelines.pdf).

### *Consultation Models and Resources*

There are many models for effective consultation. Start with the first three recommended sources.

- The consultation webpage of the Center for Environmental Excellence by American Association of State Highway and Transportation Officials, One Stop Source of Environmental Information for Transportation Professionals, [http://www.environment.transportation.org/environmental\\_issues/tribal\\_consult/](http://www.environment.transportation.org/environmental_issues/tribal_consult/)
- The U.S. Department of Transportation Federal Highway Administration’s consultation case study, *In Their Own Light: A Case Study on Effective Tribal Consultation*, [http://www.fhwa.dot.gov/resourcecenter/teams/environment/tribal\\_consult.pdf](http://www.fhwa.dot.gov/resourcecenter/teams/environment/tribal_consult.pdf)



- NATHPO's tribal consultation document, Best Practices in Historic Preservation, [http://www.nathpo.org/PDF/Tribal\\_Consultation.pdf](http://www.nathpo.org/PDF/Tribal_Consultation.pdf)

Other useful consultation models and resources (presented here alphabetically):

- The Advisory Council on Historic Preservation (ACHP) Consultation Process Pursuant to E.O. 13175: *Consultation and Coordination with Indian Tribal Governments*, 2010, [http://www.achp.gov/docs/tribal\\_consultation\\_plan.pdf](http://www.achp.gov/docs/tribal_consultation_plan.pdf)
- ACHP's *Consultation with Indian Tribes in the Section 106 Review Process: A Handbook*, 2008, <http://achp.gov/regs-tribes2008.pdf>
- ACHP's *Holding Regional Consultation Meetings with Tribal Leaders*, 2009, <http://achp.gov/docs/RegionalMeetingswithTribalLeaders.pdf>
- Arizona State Parks' *SHPO Guidance for State Agencies Tribal Consultations and the State Historic Preservation Act*, 2009, [http://azstateparks.com/SHPO/downloads/SHPO\\_9\\_State\\_Act\\_Tribals.pdf](http://azstateparks.com/SHPO/downloads/SHPO_9_State_Act_Tribals.pdf)
- The Bureau of Land Management's consultation guidelines, [http://www.blm.gov/pgdata/etc/medialib/blm/wol/Information\\_Resources\\_Management/policy/blm\\_handbook.Par.86923.File.dat/h8120-1.pdf](http://www.blm.gov/pgdata/etc/medialib/blm/wol/Information_Resources_Management/policy/blm_handbook.Par.86923.File.dat/h8120-1.pdf)
- *The California Governor's Office of Planning and Research Tribal Consultation Guidelines, Supplement to General Plan Guidelines*, <http://www.opr.ca.gov/programs/>

[docs/09\\_14\\_05%20Updated%20Guidelines%20\(922\).pdf](http://www.blm.gov/pgdata/etc/medialib/blm/wol/docs/09_14_05%20Updated%20Guidelines%20(922).pdf)

- The Cherokee Hills Byway Corridor Management Plan, [http://www.okscenicbyways.org/qtr\\_plans/Cherokee\\_CMP\\_FINAL.pdf](http://www.okscenicbyways.org/qtr_plans/Cherokee_CMP_FINAL.pdf)
- The Consultation Committee of the Interagency Working Group on Indian Affairs' *Tribal Consultation Principles*, 2010, summarizing President Obama's Memorandum of November 5, 2009, and Executive Order 13175 signed by President Clinton November 6, 2000, <http://www.achp.gov/docs/Tribal%20Consultation%20Principles%20March%202010.pdf>
- The National Congress of American Indians (NCAI) archive at <http://www.ncai.org>; use keywords "consultation policy" to access several documents
- The U.S. Department of Transportation, Federal Highway Administration, Tribal Issues, Consultation and Coordination Guidelines, <http://www.environment.fhwa.dot.gov/histpres/tribal.asp>, including its Q & A on the Section 106 Tribal Consultation Process, <http://www.fhwa.dot.gov/tribal/tcqa.htm>

#### **CONTENT SUGGESTIONS FOR INTERPRETING AMERICAN INDIAN HISTORY, CULTURES, AND PLACE**

The biggest challenge in interpreting native cultures is finding reliable information that not only humanizes American Indians but is culturally specific and makes it clear that American Indians not only have a past, but a present and future, as well. The

most appropriate way you can accomplish these goals is to provide opportunities, as part of the consultation process, for Native communities to tell their own stories. Out of respect for that contribution, consider writing a grant that will enable you to pay for their expertise.

If you would like to do your own research, consider the following guidelines and resources. A first step might be to examine some of the most common misperceptions and stereotypes about American Indians, since what you interpret about American Indians, and how you interpret them, can humanize or dehumanize them and enhance or dispel stereotypes about them. A good starting place might be to read a localized but unique and important qualitative study about Indian and non-Indian perceptions of each other, Public Agenda's 2006 "Walking a Mile, A First Step Toward Mutual Understanding: A Qualitative Study Exploring How Indians and Non-Indians Think About Each Other" by John Doble and Andrew Yarrow with Amber Ott and Jonathan Rochkind at <http://www.publicagenda.org/reports/walking-mile-first-step-toward-mutual-understanding>.

The website <http://www.bluecorncomics.com/stbasics.htm>, "Blue Corn Comics, The Basic Indian Stereotypes," also has extensive information about some of the most common misperceptions and stereotypes.

### *Do You Really Know What You Think You Know?*

When assessing the accuracy, reliability, and context of print and website materials about and by American Indians, the first

step is to analyze the credits, sources, preface, introduction, and references. What are the author's or webmaster's qualifications and point of view? Is the content:

- Based on primary, secondary, popular, fictionalized, or scholarly sources? Does it include interviews or first-person experiences?
- Centered on fact, belief, assumption, theory, conjecture, stereotype, or wishful thinking?
- Specific or generalized?
- Supplemented with un-cited information about other groups?
- Presented within or without historical or cultural context?
- Synchronic or diachronic?
- Well documented and verifiable?

### *Bridging Common Humanity*

For those who lack first-hand knowledge of the community or culture being interpreted, a useful starting point for bridging common humanity is to first envision what you would say about your own culture in the same context and within the same constraints. What topics would you present and how would you contextualize and discuss those topics? What topics would you avoid?

### *Representing Change and On-going Presence*

The phrase "we are still here" encapsulates one of the most common themes that contemporary American Indian individuals and communities seek to convey to non-Indians. Yet all too often American Indian communities and cultures are interpreted



BASKET WOVEN OF ASH, SWEETGRASS, BIRCH BARK AND PORCUPINE QUILLS BY JEREMY FREY (PASSAMAQUODDY). JEREMY REPRESENTS THE NEW GENERATION OF BASKETMAKERS. HIS WORK IS A CREATIVE BLENDING OF OLD WAYS AND NEW. IN 2010, JEREMY, WHO BECAME THE YOUNGEST PERSON EVER TO RECEIVE A UNITED STATES ARTIST FELLOWSHIP AND WHO WON A BEST OF SHOW DISTINCTION FOR HIS WORK AT THE SANTA FE INDIAN MARKET IN AUGUST 2011, IS THE TYPE OF ROLE MODEL WHOSE CULTURAL WORK AND LIFE STORY CAN BRIDGE COMMON HUMANITY. COURTESY OF MAINE INDIAN BASKETMAKERS ALLIANCE.

as frozen in a past time, when, in fact, intra- and inter-cultural interactions and change have been occurring for thousands of years. The challenge when representing change is to do so accurately and within cultural and historic context.

### *Interpreting More Than Objects*

The sharing of cultural objects, old and new, especially those that are intricately and skillfully made, is one of the most straightforward ways to represent cultures and cultural change. To fully bridge

common humanity, however, go beyond objects by representing both tangible and intangible aspects of culture. You can accomplish the latter in many ways, including by:

- Sharing images and voice through photographs and quotes of specific, named individuals in specific communities, including through the use of recordings and new media.
- Referring to actual American Indians by name.



- Presenting and modeling culturally specific values from an insider's point of view.
- Focusing on how American Indian lives did, and still do, revolve around family and community, with ample time for visiting and celebrating, rather than just survival and work.
- Sharing culturally specific narratives using the voice of the community.
- Referring to issues of concern to contemporary American Indians, including cultural and sacred sites preservation; sovereignty; federal recognition; stereotypes; land, water, and environmental health; education; economic development; and child welfare, housing, and health.

Before interpreting American Indian cultures, think about the content and themes you would emphasize if you were interpreting your own culture to the same demographic group in the same context, with the same constraints. Some questions to consider before interpreting American Indians cultures:

- Are you using an emic (insider's) or etic (outsider's) point of view, or both? In other words, are you being culturally relativistic or ethnocentric?
- Are you bridging common humanity?
- Do you interpret how American Indians are bringing their cultures into the future while living as modern Americans?
- Do you interpret the (ongoing) interrelationships and connections between American Indians and place, creation, other people (family, community, and the broader world), other animal species, plants, and/or everything else in this world and creation?

### *Moving Beyond Generic Content*

When interpreting American Indian cultures, it's imperative to recognize the cultural diversity of American Indians by using culturally specific content, rather than generic. Other imperatives include the need to represent real, rather than theoretical, human beings. Some conventional notions to move beyond:

- "Perfect harmony" and "first environmentalists" toward representation of balance and respect.
- "Hunting and gathering" toward that of foraging, horticulture, intensive cultivation, and/or active management of the landscape.
- The idea of "living on the land" rather than "living with it."
- "Survival and work" toward one of having more free time than we do today, and participation in enjoyable activities in a beautiful, animated world, commonly in social contexts.
- "Simple" and "primitive" toward one of cultural complexity and nuance.
- "Cute" or "charming" stories for children toward sophisticated, sacred narratives that serve as the underpinning of complex understandings of the interrelationships between people, other animals, and everything else in the world.
- The creation of "crafts" toward one of skills.

- Emphasis on the “odd” or “unusual” taken out of context toward bridging common humanity.
- Objectifying language (e.g., “us and them,” “those people,” “our Native Americans”) toward the use of non-objectifying language and an ethos of humbleness and cultural relativity.

By focusing on accurate, broad-based interpretive representations of American Indian cultures and acknowledging the dynamic ways that American Indians are bringing their cultures forward into the future, you dispel stereotypes while more fully engaging today’s multi-ethnic audiences with place and history.

#### CONCLUSION

All byways exist in places that connect in some way to American Indians past to present. Conducting good faith consultation with tribal groups and culturally knowledgeable individuals from specific byway regions, whether federally recognized, state-recognized, or not, is a challenging but fulfilling process that enriches everyone involved, as well as the byway story. By moving toward representation of the stories of real human beings with deep and abiding connections to homeland, you can create human connections that inform, enhance, and deepen common humanity. ★

#### The Authors

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#### Notes

<sup>1</sup> States and industrial states are the least egalitarian form of sociopolitical organization ever known in human history.

<sup>2</sup> Separating prehistory from history is an etic, or outsider’s perspective. Most contemporary North American Indians do not make, nor endorse this distinction.