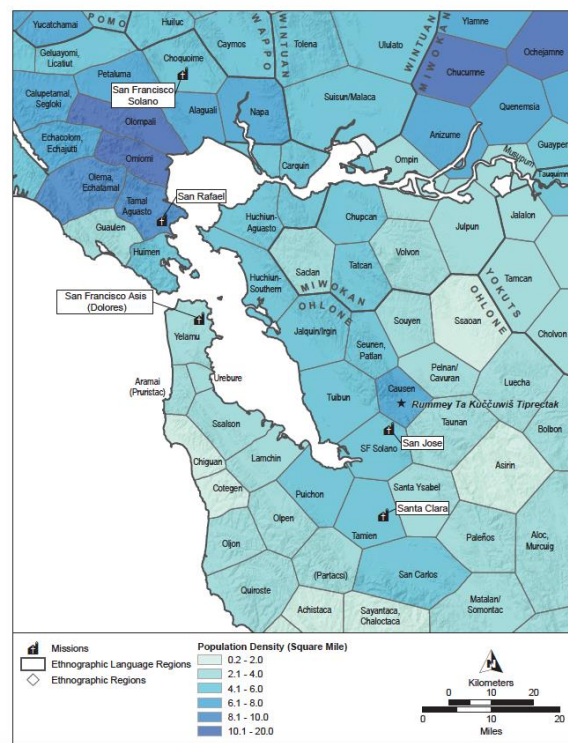
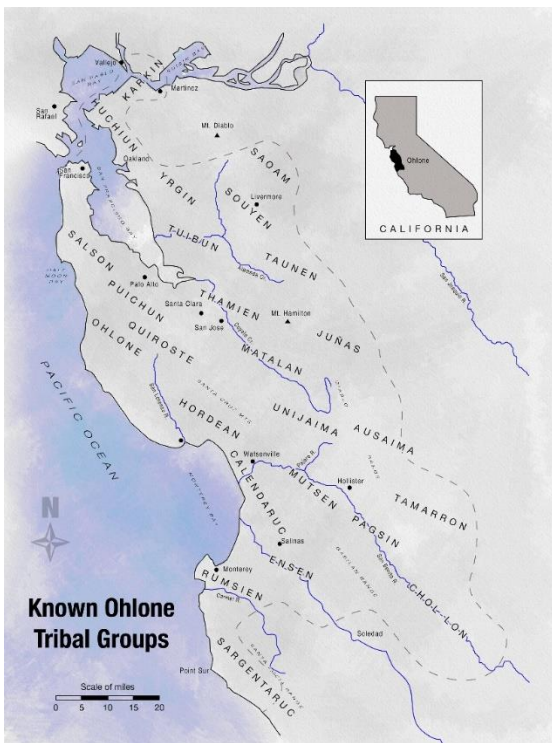




Ohlone History Working Group (OHWG) Report

July 2020



*We Are Muwekma Ohlone and Chocheño Ohlone,
Welcome To Our Land, Where We Are Born!*

*Mákkín Mak Muwékma Wolwóolum 'ayye Chocheño Wolwóolum,
'Akkoy Mak-Warep, Manne Mak Hiswi!*

Working Group Members

Lauren Baines, Assistant Director, de Saisset Museum

Andrew Galvan, President, The Ohlone Indian Tribe

Alan Leventhal, Ethno-Historian of the Muwekma Ohlone Tribe
of the San Francisco Bay Area

Catherine Moore, Civil Engineering Major SCU'20, NACC (Native American
Coalition for Change) President 2018-2020, SCU 2019 PowWow Chair

Charlene Nijmeh, Chairwoman, Muwekma Ohlone Tribe
of the San Francisco Bay Area

Lee Panich, Associate Professor, Department of Anthropology

Margaret M. Russell, Associate Provost for Diversity & Inclusion (Co-Chair)

Rebecca M. Schapp, Director, de Saisset Museum (Co-Chair)

Robert Senkewicz, Professor Emeritus, Department of History



Santa Clara University

Santa Clara University occupies the unceded ancestral homeland of the Ohlone and Muwekma Ohlone people. The original name of what we know today as Santa Clara County is Thámien.

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Cover images: (Left) Illustration by Samira Almendras created for the de Saisset Museum's iBooks *Moving Forward: Santa Clara's Story of Transformation*; (Right) Map from the Muwekma Ohlone report *Archaeological Data Recovery at Rummey Ta Kuččumiš Tiprectak (CA-ALA-704/H), Sunol, Alameda County, California* (2020).

Introduction

History Leading to the Creation of the Ohlone History Working Group (OHWG)

Santa Clara University (SCU) sits on the land of the Ohlone and Muwekma Ohlone people. “Ohlone” is actually a more general term used today to name the 40+ tribes whose traditional homelands span from what we know today as the San Francisco Bay south to Point Sur, from the coast eastward to the Diablo Range. Among the more than 40 tribes, and 60+ known village sites, eight to twelve languages with distinct dialects identifying the tribes and their geographic locations existed. While the term *Ohlone* is commonly applied to all of these groups today, the name most accurately refers to Native people who lived in the U-shaped region stretching from the Golden Gate, south to Santa Clara Valley, and back up the East Bay to the Carquinez Straits, and whose ancestors were colonized into Missions Santa Clara, San José, and San Francisco.¹ The Muwekma Ohlone of the San Francisco Bay Area and The Ohlone Indian Tribe have the closest ties to Mission Santa Clara and the lands that Mission Santa Clara / Santa Clara University have occupied.

The Alta California mission system, established in 1769 by Franciscan missionaries, was the primary vehicle of Spanish colonization in present-day California. The missions were intended to secure California for the Spanish Crown, to convert local Native people to Roman Catholic Christianity, and to create a labor force for the fledgling colony. Through a policy of *reducción*, Native people were encouraged (sometimes forcibly) to abandon their ancestral villages and to resettle permanently at the head mission establishments. Once baptized into Christianity and the mission community, it was difficult for them to leave. Unsanitary conditions, dietary issues, disease, hard labor, and violent treatment at the missions led to the devastation of Native life.² While the mission system deeply impacted the culture of Native tribes forced into its system, Native traditions persisted. Acts of resistance at the missions included not only revolts and fugitivism but also clandestine acts of maintaining Native traditions and culture in secrecy from the Spanish padres.

¹ Native Californians from the larger grouping of forty “Ohlone” tribes were colonized into eight missions in total, which are addressed later in this report in the Bay Area Missions Summary section.

² Prior to colonization, Indigenous people lived throughout what is present-day California in over 500 different tribes that spoke a combined 100 different languages. The Native population in California prior to the arrival of the Spanish was just over 300,000 and approximately 40,000 people lived in our area alone. Due to disease, dietary changes, abuse, violence, land decimation, and other factors that began during the Mission Period and persisted into early California statehood (with the addition of explicit extermination policies starting during the Gold Rush), the Native population in California was only 20,000 by the beginning of the 20th century.

While this report cannot tackle the full breadth of missionization and the effects of *reducción*, the process of relocating Ohlone and other California Native tribes and assimilating them into Spanish Colonial culture began a sequence of events that led Alfred Kroeber, Anthropologist at U.C. Berkeley to declare in his *Handbook of the Indians of California* (1925) that the “[Ohlone] group is extinct so far as all practical purposes are concerned.”

The politics of erasure, that both led to and stem from Kroeber’s erroneous and problematic statement, have perpetuated misguided understandings of California Native life, influenced the lack of acknowledgement and understanding in our society and educational systems, and prevented most California Mission Indian tribes from receiving Federal Recognition to this day.

The Ohlone, and other Native California tribes that experienced missionization, are alive. The Ohlone are active members of the Bay Area community. Contemporary cultural revitalization of language, art, culinary practices, dance, regalia and other aspects continues to this day. The work of American linguist and ethnologist J. P. Harrington and the continuous efforts of Ohlone community members, contemporary archaeologists/anthropologists/ethnohistorians, scholars, and others, strive to counter this erasure. The recommendations of this Working Group likewise aim to counter this erasure, address normative colonial processes that cause erasure (both premeditated and unintentional) and perpetuate systems of oppression, and bring greater truth, awareness, and understanding to the Ohlone people and Santa Clara University’s relationship to the Ohlone community and their ancestral homelands where we live, work, learn, and pray today.

Mission Santa Clara de Asís de Thámien is the 8th of the 21 Franciscan missions established in Alta California (present-day California).³ Founded originally in 1777 on the banks of the Guadalupe River (just north of present-day US Highway 101 near the Norman Y. Mineta San Jose International Airport runway), it is named after St. Clare of Assisi, early companion of St. Francis of Assisi. Thámien, part of the Mission’s original name, is the original name of the village whose land we now know as essentially Santa Clara County.

Flood, fire, and earthquake forced four relocations until Mission Santa Clara settled on its current site in 1822. (The Mission Church building we know today, however, is the sixth Mission Santa Clara building, opened in 1928, on the fifth site.) Father Junípero Serra, who will be discussed in more detail later in this report, was appointed by the Spanish Empire to found the Alta California missions, and other Franciscans

³ One will find different spellings of Thámien, including Tamien.

supported Serra in these efforts. Father Tomás de la Peña and Father José Murguía, the Franciscan missionaries assigned to Mission Santa Clara, oversaw the construction and running of Mission Santa Clara at its first two sites without the presence of Father Serra. In November 1781, Fr. Serra visited Mission Santa Clara, blessed the cross, and laid the cornerstone for the third site.⁴ After construction culminated under Fr. Murguía's supervision, Fr. Serra returned to the site to dedicate the new church on May 16, 1784, just three months before his passing.⁵

It is important to note that while today we generally think of missions as the church buildings, missions were much larger complexes that included an enclosed quadrangle, multiple buildings for living quarters and work areas, cemeteries, and vast land holdings for agriculture and ranching.

After Mexico won independence from Spain in 1821, governmental support for the California missions declined. In 1833, during the Mexican Period, the Mexican Government began the process of secularizing (or making non-religious) the Alta California missions by converting the mission churches into parish churches and subdividing former mission lands into non-religious land parcels known as *ranchos*. California-born Mexican families acquired the vast majority of these ranchos and came to be known as *rancheros*, or *Californios*. While the original intention of the Franciscans was to return the mission lands back to the Native communities, in many cases, this would never come to pass.⁶ Instead, the missions, their herds, and their lands were divided among Mexican citizens. And despite the secularization decrees, hundreds of Native Californians remained associated with the missions until American annexation in the late 1840s.

Secularization at Mission Santa Clara started in 1836. In early 1851, newly appointed Bishop Alemany arranged to have Mission Santa Clara, then a struggling parish church, transferred from the Franciscans to the Jesuits for the purpose of founding a school of higher education in the newly founded American state of California.

The University (then called Santa Clara College) opened its doors in 1851, and has evolved and grown in many ways through its 169-year-old history. SCU is the only campus in California that is located on the site of one of the 21 Alta California

⁴ The cornerstone and the crucifix, medals, and coins that Serra placed in a small cavity at the cornerstone's center, are on display in the de Saisset Museum. The 3rd site of Mission Santa Clara is the first of the sites with boundaries located within the boundaries of Santa Clara University.

⁵ Father Serra passed in August 1784, with only 9 Alta California missions active. The 10th through 21st Alta California missions were founded after his death.

⁶ At only four land grants, Mission Santa Clara issued the most land grants to Native individuals of all Bay Area missions.

Spanish Colonial missions. The campus is built around the Mission Church building, which serves as an anchor and focal point today.

The University pursues its academic mission by creating a community that educates the whole person within the Jesuit, Catholic tradition, of *cura personalis*, making student learning the central focus. This is accomplished by continuously improving the curriculum and co-curriculum, strengthening scholarship and creative work, and serving communities throughout the South Bay and around the world.

SCU strives to educate students to become leaders of competence, conscience, and compassion, and to build a more just, humane, and sustainable world.

Tracing back to the Unity 1 movement in 1985, the University has placed a more concentrated focus on diversity, equity, and inclusion, and how these critical components connect to the SCU mission. In that regard, the University commissioned and received recommendations from the Blue Ribbon Commission on Diversity and Inclusion (2016), the Task Force on Diversity and Inclusion (2017), and the Campus Climate Survey Report (2018).

In December 2015, the Native American Coalition for Change (NACC), a SCU student-led group, was formed, with active participation and meetings beginning in winter quarter 2016. The Chairwoman of NACC has been an active member of the Ohlone History Working Group since April 2019.

The first campus wide Diversity Forum was held in 2015, with quarterly forums continuing to the present, including several forums and Difficult Dialogues in the past two years focused on Native representation on campus.

In academic year 2018-2019, the de Saisset Museum presented a yearlong celebration of Native California culture through two exhibitions, in addition to educational programs with a specific lens on contemporary Native experience. Some of the educational programs included the first-ever panel discussion acknowledging and celebrating Indigenous Peoples' Day developed with Ohlone consultants and colleagues from the Department of Anthropology and the Office for Diversity and Inclusion (ODI), in addition to inviting award winning author Tommy Orange to speak about his book *There, There* in collaboration with ODI and the University Library.

In 2018, Santa Clara University adopted a land acknowledgment statement, which many departments across campus began using at the beginning of ceremonial and other special events on campus. It states in full:

“We pause to acknowledge that Santa Clara University sits on the land of the Ohlone and Muwekma Ohlone people, who trace their ancestry through the Missions Dolores, Santa Clara, and San Jose. We remember their connection to this region and give thanks for the opportunity to live, work, learn, and pray on their traditional homeland. Let us take a moment of silence to pay respect to their Elders and to all Ohlone people of the past and present.”

In October 2019, the Inauguration of Kevin O’Brien, S.J., as the 29th President of SCU, marked the first time SCU invited Ohlone leaders to participate in this event, offering their own words, prayers, gifts, and acknowledgements during the inauguration ceremony.

In January 2020, the de Saisset Museum opened its redesigned permanent history exhibition, *California Stories from Thámien to Santa Clara*, which traces aspects of Ohlone heritage, Mission period history, Californio lifestyles, and early Santa Clara College events, to offer insight into the changes across Santa Clara Valley and the roots of Santa Clara University. The museum worked with members of the Ohlone community, (including the two Ohlone consultants on this Working Group, Charlene Nijmeh and Andrew Galvan), Californio descendants, SCU faculty and staff in related fields, and subject matter experts from across the Bay Area, to develop this new exhibit that would help to better tell the complex history of the site where Santa Clara University sits today and assist audiences and the SCU community in addressing the history of colonization and genocide in our state. The museum plans to continue expanding upon this redesign through the future incorporation of oral histories and other audio elements, additional displays, and further educational resources.

National Scene and CA State Executive Order N-15-19

More broadly, throughout the country and within California, we witnessed steps towards truth and reconciliation, with a focus on bringing diverse communities together to address the lasting impacts of colonization and white supremacy. These steps reflect an openness to change, while advancing a culture of belonging and encouraging a celebration of our differences.

In 2015, Catholic leaders made a commitment to a reconciliation process with Mission Indians, an 18-month project aimed at enriching the Mission experience and enhancing school curricula. A member of SCU’s Ohlone History Working Group, Andrew Galvan, curator of Mission Dolores in San Francisco and President of The Ohlone Tribe, led the cultural study of the Missions. In 2018, Stanford University assembled an advisory committee on renaming Junípero Serra features on their campus, titled, *Principles and Procedures for Renaming Buildings and Other Features at Stanford University*. In 2019, Governor of California and SCU alumnus, Gavin Newsom,

created Executive Order N-15-19, which established the Truth and Healing Council to examine the violence, exploitation, and destruction of tribal communities within California, with the intent of setting the historical record straight, in the spirit of truth and healing, and seeking to honor California Native American tribes. In 2019, Peter Burnett Middle School in San Jose was renamed Muwekma Ohlone Middle School (Burnett will be discussed later in this report). In January 2020, the California legislature passed AB-1968 Tribal Land Acknowledgement Act of 2020, an act which “encourages public educational, cultural and recreational institutions to adopt land acknowledgement processes through such means as printed statements, plaques, websites and social media.”

In a related vein, a number of universities at this time began studying and acknowledging their origins in and ties to African / African-American slavery. Most prominently, Georgetown University released a 2016 report entitled *Slavery, Memory, and Reconciliation*, that summarizes the work of a University commission that included then Vice President for Mission & Ministry Kevin F. O’Brien, S.J. (Father O’Brien is now the President of Santa Clara University). In 2016, Harvard University assembled a task force on inclusion and belonging, titled, *Pursuing Excellence on a Foundation of Inclusion*.

And as we finalize this report, we see a wave of change sweeping the nation from the removal of Confederate statues to the rebranding of products and athletic teams to address racist names and logos.

Ohlone History Working Group Charge

Due to the collective momentum being witnessed within our country and California, with a focus on diversity, equity, and inclusion, it seemed timely for Santa Clara University to assemble a Working Group focused on the historical markers and monuments on our campus related to Mission history and Ohlone heritage. In April 2019, former SCU President, Father Michael Engh, S.J., appointed a nine-person Working Group, with members representing The Ohlone Indian Tribe and the Muwekma Ohlone Tribe of the San Francisco Bay Area. The Working Group conducted eight meetings from April 2019 through January 2020 and drafted the report recommendations from February 2020 through July 2020. The specific charge of the Working Group as developed by Fr. Engh reads as follows:

Ohlone History Working Group Charge

Reason for the Working Group

- When matters of importance arise, the University forms committees or working groups to gather information, listen to input, analyze issues, and make recommendations.
- Different individuals or entities organize these bodies and decide how best to share findings and recommendations.
- The University has had various interactions with the Ohlone tribal bands and individuals: Land acknowledgement, de Saisset Museum, Facilities involved on construction, archaeology, and burials/reburials on and off campus.
- At present, the University needs assistance in deciding on better ways to honor the Ohlone people, both pre-Mission ancestors buried here, and those who resided and built the Mission, and their descendants.
- I have invited you to join this working group because of your interest and expertise.

Objectives of the Working Group

- Review the current markers and monuments that honor the history of the Ohlone people on this site and particularly in the history of Mission Santa Clara de Asís de Thámien.
- Consult with Ohlone representatives about their views on the most appropriate way to honor their ancestors.
- Consult/review commemorations of Native Peoples of other California Missions
- Submit a written report with recommendations, that you base your investigations and consultations on, including proposed budget for recommended actions, and submit to SCU President, Father Kevin O'Brien.

OHWG Approach to Charge

The charge of this Working Group was large in scope. First, the Working Group identified all of the existing markers and monuments on the Santa Clara University campus to be considered and divided them into geographic groupings. For each of the geographic areas, the Working Group discussed at length possibilities for interpretation and how to unify a vision for each “area.” In this process, Working Group members also shared articles and resources, discussed interpretations at other Missions, and solicited feedback from other constituents (see Appendices). Then, in

developing our recommendations, the Working Group assigned a priority order to each of the areas. The recommendations herein at times offer broad ideas and recommendations as the details of specific language and design elements require further deep dives into each geographic area. The Working Group hopes that this report will be useful to future working groups for in-depth research, design, and implementation of these recommendations.

While the original charge is where we placed our focus for this report, the Working Group identified early in our meetings the need to place our work into a broader context and framework, with an emphasis on past, present, and future. In the true spirit of addressing the wrongs of the past, Santa Clara University needs to look at the historical record, and also be committed to walking together towards building a better *present* and *future* with a renewed commitment towards truth, reconciliation, and a culture of belonging. In this vein, our Working Group discussed additional recommendations that we wish to make to Santa Clara University. These further areas for consideration are outlined in the Additional Recommendations section of this report.

OHWG Process Reflections

It is important to note that as the drafting of this report was taking place, two worldly pandemics were in our midst. The COVID-19 virus, which was reported in late January and took a tight grip on our country in mid-March, continues to this day with a staggering number of deaths. This unprecedented virus required most people to work remotely and shelter in place; educational institutions all across the country, including SCU, had to pivot to remote learning. Serious financial ramifications ravaged all industries across the nation, creating large unemployment numbers. The COVID-19 pandemic is widening the gap of health inequity by hitting low-income, underserved populations, and affecting in greater numbers populations of color all across our country.

In May, the country witnessed a movement for racial justice that emerged after the killings of George Floyd, Ahmaud Arbery, Breonna Taylor, and too many others. Tens of thousands of people took to the streets in the U.S. and around the world to demand racial equality and accountability for police brutality. As the Black Lives Matter movement continues across the U.S. and internationally, debates over what to do with monuments depicting racist and white supremacist views have garnered greater public attention and conversation. Public tributes to figures including Theodore Roosevelt, Christopher Columbus, and John Sutter have been removed,

defaced, and protested, offering the need to grapple with histories of racially oppressed people of color.

The Ohlone History Working Group reconvened via email communications to revisit and finalize some of the recommendations found within this report amidst this background. We were witnessing and hearing the outcries from our nation and therefore reflected once again on our recommendations both in the current moment and long term. The Working Group did adjust some of our recommendations and the speed at which they should be addressed accordingly, as we look to embrace history in its fullness and complexity.

It is our hope that the financial difficulties of the pandemic aside, the University will not lose sight of the importance of this continued work towards truth and reconciliation with our Indigenous communities, and will allow these recommendations to take their next steps in a timely manner.

2020 is already a year for racial justice action and marks 139 years since Helen Hunt Jackson's publication of her critique of American Indian policies.

In 1881, the great Indian policy "reformer" and later Special Indian Commissioner to California, Helen Hunt Jackson, published her scathing report on U.S. Indian Policy entitled, *A Century of Dishonor*. In that landmark critique Jackson wrote:

"There are hundreds of pages of unimpeachable testimony on the side of the Indian; but it goes for nothing, is set down as sentimentalism or partisanship, **tossed aside and forgotten**.

President after president has appointed commission after commission to inquire into and report upon Indian affairs, and to make suggestions as to the best methods of managing them. ... These reports are bound up with the Government's Annual Reports, and that is the end of them."(Jackson 338, emphasis added)

Members of our Working Group served on the Congressionally created HR 2144 Advisory on California Indian Policy (ACCIP) from 1988 to 1992 and likewise saw their reports essentially "tossed aside and forgotten" by both Congress and the Bureau of Indian Affairs.

It is our hope that after all of this Working Group's good work and efforts to address these sensitive and important contemporary issues, that these recommendations will be seriously considered and acted upon.

Ohlone History Working Group Analysis & Recommendations Based on Initial Charge

San Francisco Bay Area Missions Summary

This comparative analysis of Mission sites and their commemoration of California Native people focuses on the seven missions in the extended Bay Area (other than Mission Santa Clara) into which the Ohlone people were colonized.

California's 21 Franciscan missions have long been celebrated for their roles in the history of Christianity and European settlement on the Pacific coast of North America. Yet, for many California Indians, the missions are complicated sites of struggle, persistence, and remembrance. Across California, Native communities faced decades of religious conversion, strict social controls, forced labor, and poor health at the Missions. While California core curriculum standards for elementary education are shifting to better address the complexity of this history, offer less romanticized interpretations of the Mission period, and counter formerly patronizing portrayals of Native life and culture, the sites of many missions themselves are not addressing these histories head on.

Scholars studying the public interpretive programs at California mission sites have found that most missions tend to gloss over these more difficult aspects of mission history. The cumulative effect, these scholars argue, is the valorization of the Franciscan project at the expense of a more nuanced understanding of the human costs of missionization. In some cases, the California Indian inhabitants of mission sites are ignored altogether, leading to the false idea that Native people simply vanished in the face of European colonialism. At other sites, recent changes have highlighted the perseverance and continued presence of California Indians despite the challenges of the past 250 years.

The missions of the San Francisco Bay area capture this full range of variation. Two of the most popular missions provide contrasting examples. At Mission Carmel, for example, the experiences of California Indians are largely absent from the public interpretation, which instead focuses on the life and times of Junípero Serra. In comparison, Mission San Francisco de Asís (Mission Dolores) has long incorporated California Indian perspectives. This is particularly visible in its fourth-grade curriculum which has featured Ohlone scholars Andrew Galvan and Vincent Medina, whose ancestors were baptized at the mission during the colonial period. Both sites are actively run by their respective dioceses. Other sites associated with the Catholic Church, such as Mission San José and San Juan Bautista, fall somewhere in the middle. There, the recreation of particular rooms or sets of materials related to

mission history take precedence, though most displays focus on the missionaries and other colonists rather than California Indians.

The California Department of Parks and Recreation administers portions of two Bay Area mission sites. At Sonoma State Historic Park, the mission building itself does not mention Native people at all, but outdoor interpretive panels present a balanced view of California Indians and their interactions with Mission San Francisco Solano (Sonoma Mission) and other colonial projects. The site also features a black stone memorial, based loosely on the Vietnam War Memorial on the National Mall, that contains the names of all the California Indian individuals buried at the mission. The names of children include an asterisk to underscore the tragedy that befell many mission residents. At the Santa Cruz Mission State Historic Park, interpretive panels likewise do not shy away from discussing the more difficult aspects of mission history. The site itself consists of the remnants of a mission-era dormitory that was once home to Native families. Various rooms are designed to evoke different time periods in the building's history, offering lifelike glimpses into daily life at different moments in time.



Photographs of the Sonoma Mission Indian Memorial

In sum, there is a high degree of variation in how California mission sites acknowledge California Indian history and continued presence. The public facing interpretive panels and monuments at the two mission sites administered by California State Parks (Missions Santa Cruz and San Francisco Solano) offer the best models for physical monuments and markers at SCU. There, visitors are presented with information about the daily lives of Native people living within the mission system as well as their continued presence in California today. Both sites also acknowledge the more difficult aspects of mission history, and the monument dedicated to those

buried at Mission San Francisco Solano stands out among all California mission sites. While a new physical museum at Mission San Francisco de Asís is currently in the planning stages, the active leadership by Ohlone scholars there is also a model worth emulating. Community representation and active participation should be a hallmark of the SCU process going forward.

Identifying the Existing Markers and Monuments on the Santa Clara University Campus

Group 1. Sixth Mission Church, Mission Gardens & Quadrangle, & Fifth Mission Cemetery



Figure 1. Father Junípero Serra
Statue (back right of Mission
church, outside)

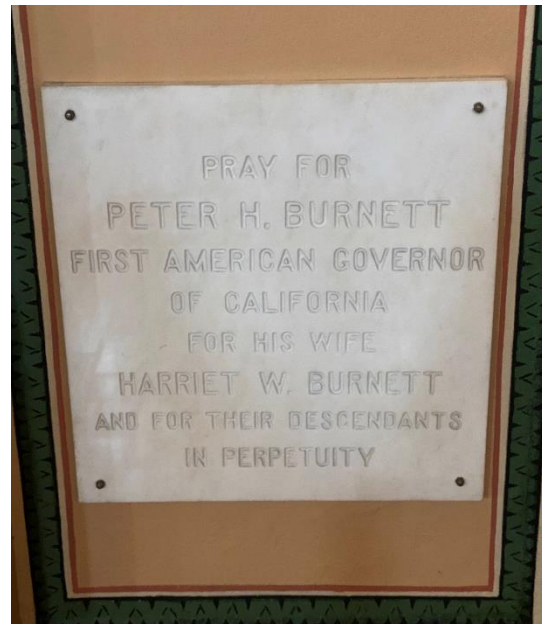


Figure 2. Peter Burnett Plaque (inside
Mission Church, left side of chapel)



Figure 3. Fifth Mission Cemetery
(front right, outside – Rose
Garden next to Mission Church)



Figure 4. Mission Wall & Fifth Mission Quadrangle (outside, part of Mission Gardens)



Figure 5. Mission Church Lobby (inside, right lobby of Mission Church)



Figure 6. Mission Gardens Information Board (outside, left of Mission Church)



Figure 7. Department of Parks and Recreation Landmark (outside, in front of Mission Church on right)



Figure 8. El Camino Real Bell (outside, in front of Mission Church on left)

Group 2a. Third Mission Quadrangle & Cemetery, Juan Bautista de Anza National Historic Trail Signage Boards



Figure 9. Third Mission Quadrangle, with pavers outlining mission footprint



Figure 10. Third Mission Cemetery (Franklin Street Cul-de-Sac)



Figure 11. Signage Board from De Anza Trail near Third Mission Pavers



Figure 12. Signage Board from PG&E Project at Third Mission Site (Franklin Street)



Figure 13. Third Mission SCU and City of Santa Clara Plaques near Main Entrance

Group 2b. Remaining Juan Bautista de Anza National Historic Trail Signage Boards

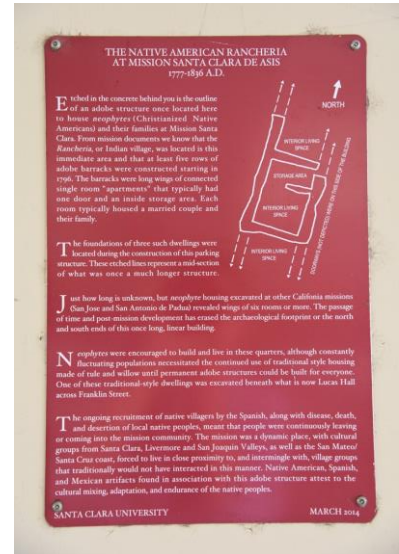


Figure 14. Signage Boards by Charney Hall (2)



Figure 15. Signage Boards by de Saisset Museum and Mission Church (2)

Group 3. Additional Markers & Monuments in Other Campus Locations



Figures 16-17. North Campus Garage parking structure. Left: Native Dormitory Outline in Concrete. Right: Associated Signage Panel



Figure 18. Admissions and Enrollment Services Building Lobby



Figures 19-20. Benson Memorial Center, California Mission Room – the room and the paintings on display.



Figure 21. Adobe Lodge Interior

Reference Maps

This series of campus maps highlights the locations of the various monuments and markers as discussed in this report.

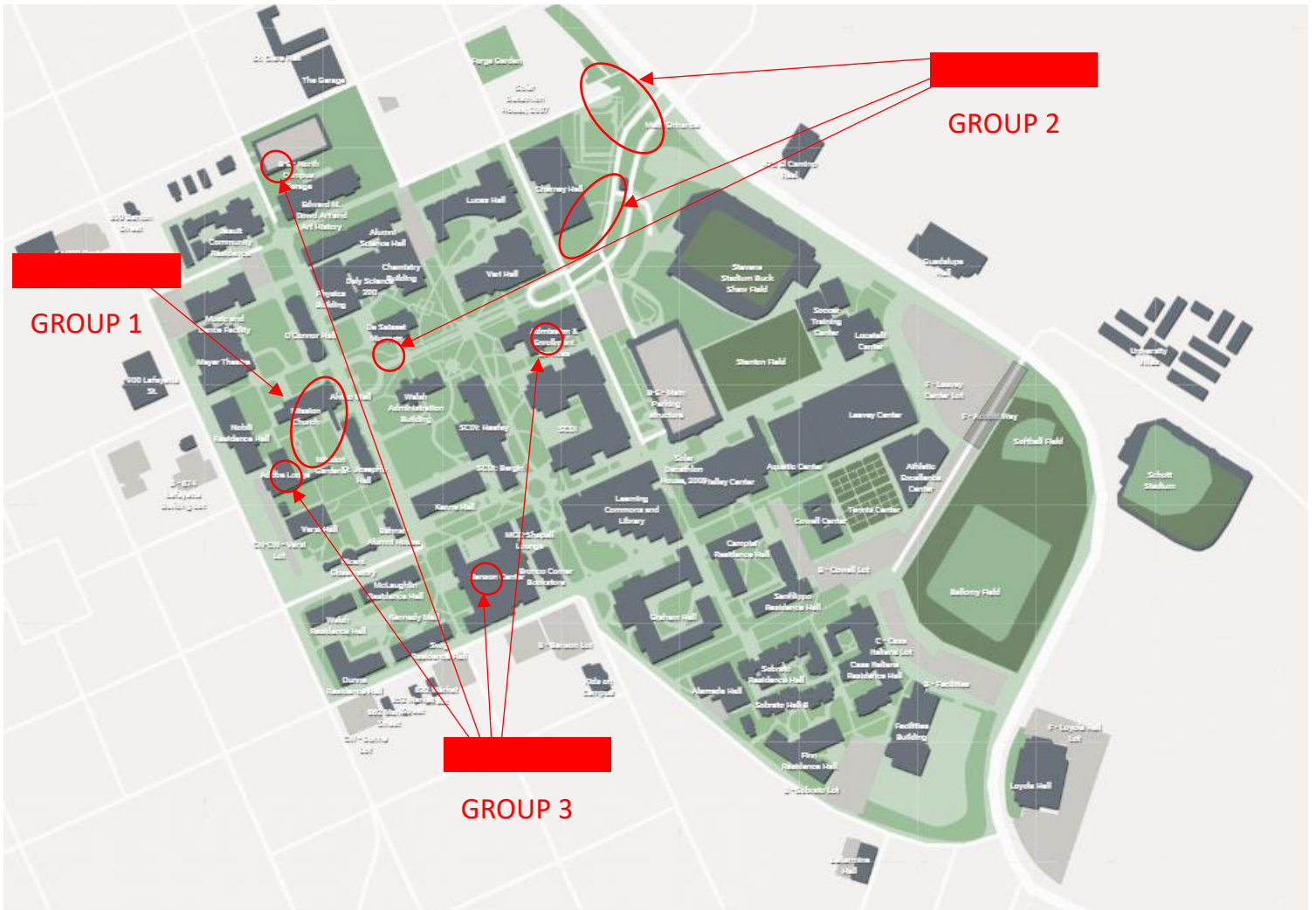
Groupings

This first map indicates the general physical areas of campus addressed in each grouping of the Working Group's recommendations in the following section.

Group 1: Sixth Mission Church, Mission Gardens & Quadrangle, & Fifth Mission Cemetery

Group 2: Third Mission Quadrangle & Cemetery, Juan Bautista de Anza National Historic Trail Interpretive Panels

Group 3: North Campus Garage; Admissions and Enrollment Services Building; Benson Memorial Center, California Mission Room; Adobe Lodge



Group 1

The Figure numbers on this map correspond to the Figure numbers referencing the monuments and markers within the report.



Figure 1



Figure 3



Figure 7



Figure 5



Figure 2



Figure 4



Figure 6



Figure 8

Group 2

The Figure numbers on this map correspond to the Figure numbers referencing the monuments and markers within the report.



Figure 10



Figure 9



Figure 12



Figure 15



Figure 13



Figure 14



Figure 11

Group 3

The Figure numbers on this map correspond to the Figure numbers referencing the monuments and markers within the report.



Figure 16

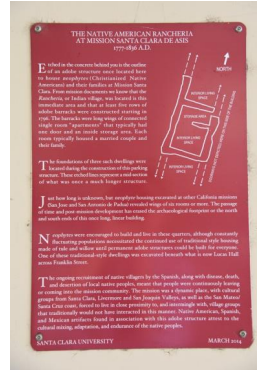


Figure 17



Figure 21



Figure 18



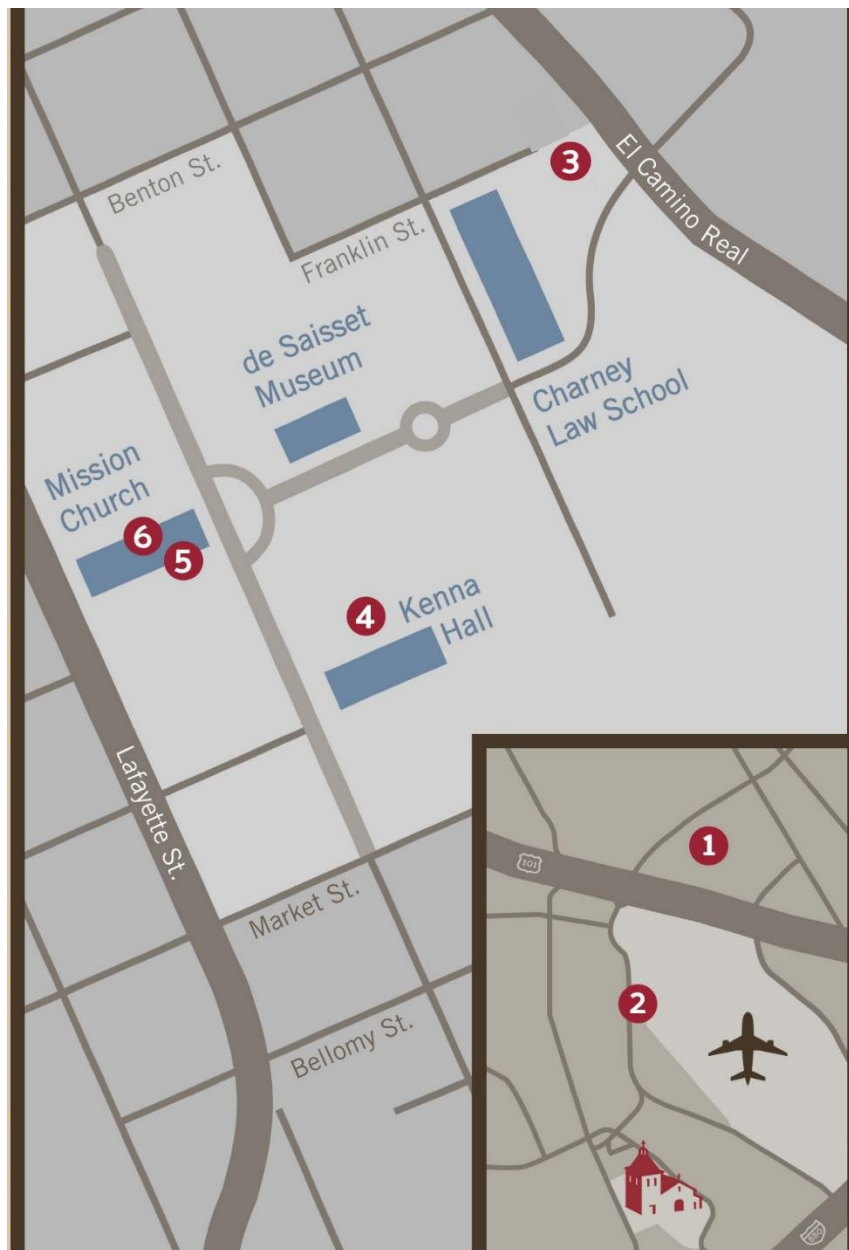
Figure 20



Figure 19

Sites & Buildings of Mission Santa Clara

The map below indicates the rough locations of the six church buildings of Mission Santa Clara from 1777 to present. The Mission Church that we know today (the sixth mission church building) was erected on the same site as the fifth Mission church. Thus, over its history, Mission Santa Clara occupied five sites and six church buildings. The fifth building transformed from an active mission site to a parish church in the 1830s to Santa Clara College in 1851 (discussed in more detail later in this report). The sixth (and current) building was constructed after a fire destroyed the fifth building; it was never an active mission building.



Ohlone History Working Group

Markers and Monuments Recommendations

Group 1.

Sixth Mission Church, Mission Gardens & Quadrangle, & Fifth Mission Cemetery

Working Group Overall Recommendation for Grouping 1:

The Working Group identifies Group 1, *Sixth Mission Church, Mission Gardens & Quadrangle, & Fifth Mission Cemetery*, as the highest priority area on the Santa Clara University campus to address honoring Ohlone history and culture in physical form. This area is located at the center of campus, with the Mission Church serving as a focal point for the campus community and visitors.

The Working Group considers the Mission Church perimeter area (internal and external) and the Mission Gardens to be a key area of opportunity to educate the public about Ohlone history both before and after the establishment of the Mission.

We recommend a campus-wide working group be convened (to finalize the details of the language and physical form of our following recommendations), consisting of an SCU Planning and Projects Project Manager, campus subject specialists,⁷ external subject specialist consultants (if necessary) and Ohlone consultants (Muwekma Ohlone and The Ohlone Indian Tribe). In coordination with the SCU Project Manager, the working group would develop the full concept design for Group 1 markers and monuments, and develop preliminary implementation and/or design ideas for these areas to be developed and finalized with the support of the Project Manager in consultation with exhibit / design firms and/or artists. Research is an important early component of the Group 1 project. SCU subject specialists and/or external consultants, SCU students with a targeted research assignment from faculty subject specialists, and Ohlone consultants would be assigned to develop the messaging content, with great attention to detail and utmost historic accuracy. The SCU Project Manager will continue to guide the working group through all stages of the project from preliminary design, to design development and final design, to final site(s) installation and implementation. The working group, or select members of the group, should be invited to participate in SCU's selection process to assist with identifying the best exhibit and/or design firm and/or artist to successfully execute the final recommendations for Group 1. Any Ohlone consultants and external subject specialists should be compensated for their service with the working group.

⁷ Including faculty, staff, and students.

Marker / Monument: Father Junípero Serra Statue (Figure 1)

Location: Mission Church, outside back right area



Figure 1

Father Junípero Serra Statue

Brief History:

Father Junípero Serra was an 18th century Franciscan friar and an important figure in the European settlement of California. The Spanish Empire appointed Serra to establish a series of missions in Baja and Alta California. Although often cited for founding the 21 Alta California missions, Serra was only alive for the establishment of the first nine.

He is known for proselytizing, baptizing, and converting Indigenous people throughout Alta and Baja California to Catholicism. Many people also associate Serra with the population decline of Native Californians caused by the dietary conditions, punishments, hard labor, and European diseases at the missions. Some blame him for the start of the genocide of Native Californians (which grew more extreme and overt during the later American Period). Others see him as a more benevolent figure based on his journal entries, and believe the harsh conditions and any violent treatment at the missions were perpetuated by other individuals involved in the colonization process and not condoned by Serra. Even within the contemporary Ohlone community, differing perspectives on Serra exist.

On September 23, 2015, Pope Francis presided over the canonization ceremony of Father Junípero Serra in Washington, D.C., in which Serra was honored by the Catholic Church and became the United States' first Hispanic saint. For the reasons discussed above, controversy surrounds Serra's canonization into sainthood.

The statue, installed at SCU in 1997, is one of approximately one hundred life-size (five foot) bronze statues commissioned by William H. Hannon (1913-1999), an admirer of Father Junípero Serra and devotee of early California history. In 1983, Hannon founded the William H. Hannon Foundation to donate these statues to the California Missions and to Catholic schools and universities throughout the state.

Two Hannon quotations often cited by the William H. Hannon Foundation are:

“Father Serra was the first developer of California. If you buy real estate, buy within a twenty-mile radius of a Mission. California’s twenty-one Missions are all near fertile soil and water.”

(At statue dedication ceremonies, Hannon would urge the children in attendance to rub the statue’s toe for good luck):

“After all, he walked all across California, so those toes are lucky; maybe rubbing his toe will help you on your next big test.”

(Source, “Father Junípero Serra,” <https://hannonfoundation.org>)

Working Group Recommendations:

The Working Group’s discussion benefited from a wealth of knowledge and expertise, from members within our group, about Father Junípero Serra’s life and legacy. The Working Group considered arguments made in favor of and against the removal of the statue. After several conversations around the politics of erasure and the opportunity to transform rather than ignore or erase misdeeds of the past, the Working Group came to consensus that it is ultimately more illuminating to provide historical context and augmentation to this controversial and contested statue, than erase it from institutional and community memory. Serra’s actions and the system he symbolizes directly impacted Mission Santa Clara and thus the statue, though perhaps relocated and balanced by Ohlone representation, can provide opportunities for SCU to address the histories of the site on which the University now stands.

This said, the Working Group recommends the Serra statue be immediately removed and placed in temporary storage with University Operations until the final interpretation is ready for implementation. This recommendation is in recognition that recent defacements of other Serra statues raise the possibility that the Serra statue in its current location may be a target. Again, the Working Group seeks to contextualize rather than erase the history of Serra, and if the statue were to be vandalized or destroyed before interpretation could happen it would in effect be erased.

Our recommendation calls for a new working group to be convened to work on Group 1, *Sixth Mission Church, Mission Gardens & Quadrangle, & Fifth Mission Cemetery,*

as the highest priority area on the Santa Clara University campus. It will take time for this new working group to develop the visual and written elements to place this statue into historical context, and thus in the interim the Serra statue should be placed in storage.

We also strongly recommend the new working group engage in consultation and dialogue with the campus community before any final interpretation and/or placement is made. The Working Group thought the following inside locations could be considered for final placement: Mission Church, University Library, and de Saisset Museum.

- The Working Group recommends an interpretive exhibit about Ohlone culture with regard to Father Serra and the Mission system should be developed. This interpretive display should include an artwork or statue of equal or greater presence, representing the Ohlone people and culture (ideas included a multi-generational and multi-gender family unit, a dancer in regalia, or an Ohlone figure known for active resistance). This display should acknowledge differing opinions about Serra's legacy, as well as the devastation of Native life and culture brought about by the Mission system. The interpretive exhibit should contain accurate historical information documenting wrongdoings and reflect a present and forward-looking commitment to truth and reconciliation.

Marker / Monument: Peter H. Burnett Plaque (Figure 2)

Location: Inside Mission Church, left front of chapel



Figure 2
Peter Burnett Plaque

Brief History:

On the southern interior wall of the Mission Church, there is a marble plaque commemorating Peter H. Burnett and his family. Peter Hardeman Burnett (1807-1895) was California’s first elected American governor (1849-1851), with a legacy marred by racist beliefs and actions, including being a slave owner himself. He was also an Associate Justice of the California Supreme Court (1857), and a key figure in early California History. He was a proponent of Native American extermination, African / African–American slavery and exclusion, and Chinese exclusion. His gubernatorial State of the State address on January 6, 1851 focused in part on themes of white supremacy, including: “That a war of extermination will continue to be waged between the races until the Indian race becomes extinct must be expected.”

Source: <https://governor.library.ca.gov/01-Burnett.html>

Peter H. Burnett also had strong ties to Santa Clara College. Burnett was on the first Santa Clara College Board of Trustees and is buried in the Santa Clara Mission Cemetery.⁸ His son, John H. Burnett, was one of the first graduates of Santa Clara College and was President of the Alumni Association in 1891. At least two of Peter

⁸ The Santa Clara Mission Cemetery referenced here was established after 1851 and is not located on the present day SCU campus. Located southwest of the University, the physical address of the cemetery is on Lincoln St. in Santa Clara, and its footprint covers essentially from Bellomy St. to Newhall St. (north to south) and Winchester Blvd. to Monroe St. (west to east).

Burnett's grandsons attended Santa Clara, and both a grandson and a great grandson were faculty members of the School of Law (founded in 1911). The plaque in the Mission Church was dedicated in 1930.⁹

The University also has a Peter Burnett Award for public service, established in 1970 and given only a few times. The recipients include Earl Warren, Walter Mondale, and Leon Panetta.

Working Group Recommendations:

The Working Group had lengthy discussions about the Peter Burnett plaque and went back and forth between two sets of recommendations. The Working Group members initially could not reach consensus and were prepared to offer two suggestions for how this plaque might be addressed. In light of the ever-widening movement for racial justice that has emerged in recent months, the Working Group re-visited their recommendations regarding the Peter Burnett plaque, reflected on our past conversations and discussed the moment we find ourselves within, and had these observations to share:

As a society, we are confronting systemic racism, sustained injustices never resolved, and the pain and anger of previous moments of turmoil. A wave of protests, which have swept more than 200 cities across the United States after the senseless killings of George Floyd and others, is bringing increased momentum for Black Lives Matter, racial justice, accountability, and the end of police brutality. Currently, the removal of Confederate symbols across the country is happening, the enduring violence and oppression faced by Black, Indigenous, and People of Color in the U.S. is receiving attention like it never has before, and people are committing in new form to anti-racism work. The U.S. as a colonial nation was built by killing Native peoples and taking their lands while also relying on enslaved Africans as forced labor. These two aspects of repression and colonialism tie the Native American and Black experiences together.

The actual inscription on the Burnett plaque did not present a problem to the members of our group. However, the commemorative nature of the plaque, given Peter H. Burnett's high-profile historic legacy and linkage to Santa Clara College, warrants an explication and repudiation of his repugnant views and actions as a public figure. The presence of the plaque in the Mission Church is offensive to many people in the Ohlone community and the breadth of Burnett's racism is troubling to many beyond the Ohlone community.

⁹ The plaque was donated Burnett's granddaughter, Sarah Burnett.

The group talked at length about the idea of complete removal of the plaque and reached consensus that the plaque should be removed immediately (and indefinitely) from the Mission Church and given to the de Saisset Museum for inclusion into its recently re-designed exhibition, *California Stories from Thámien to Santa Clara*.¹⁰ By inclusion in this exhibit, one is working towards contextualizing and remediating, rather than erasing this ignominious chapter of California history, which remains a value of this Working Group (to transform and contextualize, rather than erase). As an institution in the business of educating others, it is important to contextualize history over time, by providing accurate information about Burnett, including his mistreatment of California Indians under American rule, and to highlight the importance of Ohlone history and culture.

And, within the exhibition, Burnett's role and sentiments will be placed into greater context regarding the anti-Indigenous attitudes that permeated the early American period and early California statehood, spurred on by the doctrine of Manifest Destiny.

Our recommendation calls for a new working group to be convened to work on Group 1, *Sixth Mission Church, Mission Gardens & Quadrangle, & Fifth Mission Cemetery*, as the highest priority area on the Santa Clara University campus. It will take time for this new working group to develop their design and implementation ideas, and in the interim the plaque should be placed in museum storage until historical context can be developed and included into the museum's exhibit. We also recommend consultation and dialogue with the campus community, before any final interpretation is made.

The Working Group again recommends the plaque be immediately removed and placed in temporary storage within the de Saisset Museum while these next steps take place.

Additionally, while perhaps beyond the initial charge of addressing monuments and markers, the Working Group strongly recommends that along with the removal of the plaque from the Mission Church, the University rename the service award that bears Burnett's name. Although the Peter Burnett Award for public service has been given only a few times, the Working Group recommends the renaming of this award after an important Ohlone person or family.

¹⁰ The original donation paperwork needs to be reviewed for any restrictions or conditions associated with the plaque that may need to be addressed before its removal.

Marker / Monument: Fifth Mission Cemetery (Mission Rose Garden)
(Figure 3)

Location: Next to Mission Church, right side



Figure 3
Fifth Mission Cemetery

Brief History:

This cemetery is located directly north of the Mission Church and was in use from the early 1820s until 1851. It is located to the right of the Mission Church, with an adobe wall surrounding a rose garden, including a black wrought-iron gate at its entrance, which is locked, unmarked, and not open to the public. This area does not fully map onto the extent of the original cemetery. The full extent of the cemetery is not known with certainty. Historical documents suggest that the cemetery originally extended further east toward Alviso Street, while archeological investigations in the 1990s demonstrated that the cemetery also extends north toward the grassy area behind O'Connor Hall. Rumors exist that the hills between O'Connor Hall and Mayer Theatre are burial mounds, yet they have nothing to do with the fifth mission cemetery and are an attempt at aesthetic topography. Historical photographs of the campus reveal that the area in question used to be flat, serving as athletic fields, among other uses.

The fifth mission cemetery holds the remains of some 2,475 individuals of Native, European, and Euro-American backgrounds. The Mission Santa Clara sacramental registers list 8,374 deaths for the period 1777-1849. The vast majority of these individuals were interred in the cemeteries associated with the fifth mission church

(1825-1851) and the third mission church (1781-1818).¹¹ Based on the stated origins of these individuals, at least 7,679 of the recorded deaths represent people of Ohlone, Yokuts, or Miwok tribal communities. The remainder are nearly 700 individuals from colonial backgrounds, the majority of whom were buried at the fifth mission cemetery. Analysis of the death records reveals that roughly 510 Native individuals who were baptized at Mission Santa Clara went on to die and be buried at other missions or in their ancestral Native villages, meaning that the number of deaths and the number of burials do not precisely align. Factoring in those people who died away from Santa Clara, as well as the relatively small number of burials at the first two mission locations [near the Guadalupe River], the total number of burials associated with Mission Santa Clara that are on or adjacent to the SCU campus stands at approximately 7,750. Of those, more than 7,000 were Native Californians.

Working Group Recommendations:

The Working Group wishes to emphasize that it is of the highest importance to recognize the lives and honor the memories of the over seven thousand Native Californians buried beneath and adjacent to the Santa Clara University campus. At its core, the land acknowledgment adopted by the University recognizes that Santa Clara sits on the land of the Ohlone and the Muwekma Ohlone people, and includes “a moment of silence to pay respect to their Elders and to all Ohlone people past and present.”

The group recommends several ways to implement this commitment:

- Provide plaques and interpretive panels at all burial sites on the present-day campus of Santa Clara University (Mission Rose Garden – fifth mission site, third mission site [Franklin Street cul-de-sac], and several dozen pre-contact burials found in the center of campus and under Kenna Hall during its construction in the 1920’s). These plaques could identify major themes of Indigenous family life, and call out the difference between the Indigenous traditions and the somewhat rigid patriarchy inherent in Spanish, Mexican, and North American family life at the time. Discussed further on page 42, the Muwekma Ohlone Tribe has renamed the third mission cemetery *Clareño Muwékma Ya Túnnešte Nómmo* [Where the Clareño Indians are Buried], but the cemetery itself remains unmarked. The Working Group recommends considering naming both sites, the Mission Rose Garden (fifth mission site

¹¹ Construction of the third Mission Santa Clara started in 1781. The church was completed and blessed in 1784.

cemetery) and third mission site cemetery *Clareño Muwékma Ya Túnnešte Nómmo* [Where the Clareño Indians are Buried].

- Install a physical Ohlone-focused memorial in or near the Rose Garden, with connection to a “virtual wall” with access to the names, stories, and other information of record for the individuals buried in the land now occupied by the University.
- Ensure that there is a coordinated approach so that the “virtual wall” information is accessible to the University community, as well as visitors to the Mission Church and main campus.
- Fund Indigenous community as well as faculty, staff, and student research on the individuals who lived, died, and are buried at this location; this would ensure a complex and rich source of information for the “virtual wall.”
- Focus on bringing to life the diversity of Indigenous life stories by choosing a wide variety of Ohlone and other Native Californians (perhaps one for each decade of the Mission’s history). These could include stories of resistance to mission activities as well as mission-oriented leaders (e.g., alcaldes, singers, sacristans, godparents).
- Provide ready public access to relevant digital burial and baptismal records in order to encourage research, publications, and presentations.¹²
- Connect the information (names, family histories, etc.) available through the “virtual wall” to University websites, brochures, and other external publications.

¹² SCU’s Archives and Special Collections holds the sacramental records from Mission Santa Clara which provide insight into daily life and provide details around baptisms, marriages, and deaths that allow us to trace individuals and form a greater understanding of the population at the mission, among other insights. These records are digitized and accessible via the University Library’s website. They are also included within a larger repository of California mission records, the Early California Population Project (ECPP), developed and hosted by the Huntington Library that allows for greater understanding of California’s population demographics. The ECPP provides public access to all information contained in the California mission registers from 1769-1850.

Marker / Monument: Mission Wall & Fifth Mission Gardens Quadrangle (Figure 4)

Location: Mission Gardens Quadrangle



Figure 4

Mission Wall & Fifth Mission Gardens Quadrangle

Brief History:

The Mission Gardens features some of the oldest structures on campus. What today functions as the Adobe Lodge and the adjacent remaining adobe wall remnant were constructed in the early 1820's as part of the former fifth Mission Santa Clara quadrangle.

Working Group Recommendations:

The Working Group recommends adding several interpretive panels to the Mission Wall remnant and Mission Gardens associated with the fifth mission quadrangle. These panels could highlight the social and cultural activities that took place in this space, identify the history of the existing wall remnant, address with historical accuracy and commemoration the Native people whose labor was used to support the Mission system, and provide insight into the history of the Mission Gardens. Included in these interpretive panels could be the original perimeter and layout of the quadrangle area and its historical development. Attention to the de Saisset Museum exhibit could also be included in these interpretive panels, as the exhibit also mentions the establishment of the missions through the labor of Native people.

Marker / Monument: Interpretive Ohlone Banner in lobby (Figure 5)

Location: Mission Church, inside right Lobby



Figure 5
Mission Church Lobby

Brief History:

The Mission Church building that we know today opened in 1928. After the fifth Mission Church building was destroyed in a fire in 1926, the church was rebuilt on the same site.

Working Group Recommendations:

The Mission Church and Gardens are a centerpiece of the campus and a main attraction for the University community: faculty, staff, students, alumni, tourists, and other external community visitors.

The Working Group recommends updating the interpretive banner, which focuses on the Ohlone, and is located near the entrance to the Mission Church, right side lobby area. This interpretive banner should include more Ohlone history and perspectives, with an emphasis placed on spirituality and religion. There are five interpretive banners in this area, with the Ohlone emphasis banner being one of them.

The lobby area, where the five banners are hanging, also includes an installation of an iPad that displays a slideshow of image and information about Ohlone heritage and

Mission Santa Clara history, including content from the iBooks Textbook, *Moving Forward: Santa Clara's Story of Transformation*.¹³

¹³ In 2013, the de Saisset Museum published this iBooks Textbook focused on the history of Santa Clara from the Native Ohlone to the Mission era, through the Rancho period and the Gold Rush, and up to the early days of Santa Clara College. *Moving Forward* is the first Multi-Touch book that highlights the history of one of the California's historic missions. The iBooks Textbook is available as a free download on the iBooks Store.

Markers and Monuments:

A collective grouping of markers/monuments

- Mission Gardens Info Board (Figure 6)
- Department of Parks and Recreation Landmark (Figure 7)
- El Camino Real Bell (Figure 8)

Location:

Mission Church Exterior and Mission Gardens



Figure 6
Mission Gardens
Information Board



Figure 7
Department of Parks and
Recreation Landmark



Figure 8
El Camino Real Bell

Brief History:

Each of the above markers and/or monuments has a separate historical origin. Given their proximity to the Mission Church, they present important opportunities for additional Ohlone-focused historical content.

Working Group Recommendations:

- Modify the Mission Gardens Information Board so that it can better indicate the layers of history – for example, one layer or color representing present-day structures and another layer or color showing changes over time. This could be done digitally as a gif, changing image, or interactive panel, or in an analog form with physical layers on transparent substrate that can be layered or flipped.

- Supplement the Department of Parks and Recreation landmark, dedicated in January 1980, with a second adjacent landmark plaque that provides information about Ohlone history past and present, including the original name of the mission: *Mission Santa Clara de Asís de Thámien*.
- Provide historical context for the El Camino Real Bell. While the bells were first circulated in the early 20th century as a promotional feature for the old El Camino Real throughout California, they are more decoration than historical artifact.

Note:

The large wooden cross in the half-circle of lawn, facing the façade of the Mission Church, is not included in our markers and monuments assessment as it is seen as a religious feature more so than a historical marker. As such, the Working Group is not suggesting any change to this feature. However, we include mention here to note that contained within the base of the cross is a historical artifact that might be referenced in the future working groups' interpretation of the five Mission Santa Clara sites:

A small display case with a glass front panel is featured in the base of the cross. This compartment contains wood fragments from the original Mission Santa Clara cross.

Group 2.

Third Mission Quadrangle & Cemetery, Juan Bautista de Anza National Historic Trail Interpretive Panels

Markers and Monuments: Third Mission Quadrangle (Archaeological Park) (Figure 9) & Cemetery (Figure 10) & Interpretive Panels from the Juan Bautista de Anza Historic Trail and PG&E (Figures 11-12) & Third Mission Plaques (Figure 13)

Locations: Franklin Street Cul-de Sac and Front Entrance of SCU



Figure 9
Third Mission Quadrangle



Figure 10
Third Mission Cemetery



Figure 11
de Anza Trail Panel



Figure 12
Panel from PG&E Project



Figure 13
Third Mission SCU and City of Santa Clara Plaques

Brief History:

Third Mission Quadrangle (Archaeological Park):

The third site of Mission Santa Clara dates to the period between 1781, when construction began, to 1818, when the site was abandoned after a series of earthquakes. The church was officially blessed in 1784. As such, the third site functioned as the longest serving active Franciscan mission (of the five Mission Santa Clara sites in total) and therefore, arguably, had the greatest impact on the Ohlone and other Native people at Mission Santa Clara.¹⁴

The general location of the site was known for decades; however, it was not until the re-routing of the Alameda in the 1980s that its full extent was revealed during construction activities and related archaeological excavations. Given the historical significance of the site, the City of Santa Clara and SCU entered into an agreement to designate the area an “archaeological park” that would prevent future development directly on top of the former mission quadrangle. Despite this easement, construction of the Charney School of Law building did affect a portion of the third mission complex and associated archaeological deposits.

The park was dedicated on March 9, 1991, and three plaques provide basic information about the site and the creation of the park. One plaque, sponsored by SCU, explicitly omits any information about Native people and instead refers to “the many dwellers” who lived near the mission. A more recent interpretive panel was installed after several burials in the associated cemetery were disturbed by a PG&E gas line maintenance project. According to Alan Leventhal, a member of the Ohlone History Working Group who worked with the Muwekma Ohlone Tribe to excavate and rebury the remains, PG&E refused input from the Muwekma regarding the

¹⁴ Mission Santa Clara site dates: First site, 1777-1779; second site, 1779-1784; third site, 1784-1818; fourth site 1818-1825; fifth site, fifth building, 1825-1926; fifth site, sixth building, 1928-Present.

content of the interpretive panel.¹⁵ A major design element of the archaeological park is the outline of the mission quadrangle in textured pavers across the grassy area and into Franklin Street. No information was found regarding this aspect of the park.

Third Mission Cemetery:

This cemetery is directly north of the site of the third Mission Church, which is underneath the cul-de-sac at the eastern end of Franklin Street. It was in use from around 1781 until the early 1820s. The cemetery holds the remains of more than 5000 individuals, nearly all of whom were Native people. Human remains have been documented archaeologically underneath the street, the apartment buildings, and at least one of the houses on the north side of Franklin Street. The cemetery extends an unknown distance further north. The Muwekma Ohlone Tribe has renamed the cemetery *Clareño Muwékma Ya Túnnešte Nómmo* [Where the Clareño Indians are Buried], but the cemetery itself remains unmarked.

Juan Bautista de Anza National Historic Trail Panels:

There are a total of five (5) interpretive panels associated with the Juan Bautista de Anza National Historic Trail currently installed along the main entry to the campus (Palm Drive and Sobrato Mall). These panels measure 36 x 24 inches, and describe the layout of Mission Santa Clara, mission life, Ohlone life, the five mission sites, and the changing façade of the Mission Church. There was a sixth panel describing the Mission quadrangle, which was placed near the Adobe Lodge, but it was removed for unknown reasons.

The panels were part of a joint agreement between SCU and the National Park Service, originally dating to the year 2000. The total cost of all the original panels was \$36,600, of which \$14,600 came from a National Parks Service grant.

¹⁵ The Muwekma Ohlone wrote a report on this PG&E project: *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of the Mission Santa Clara Indian Neophyte Cemetery (1781-1818): Clareño Muwékma Ya Túnnešte Nómmo [Where the Clareño Indians are Buried] Site (CA-SCL-30/H)*. Full citation available in Appendix B.

Working Group Recommendations:

The Working Group sees Group 2, *Third Mission Quadrangle & Cemetery, Juan Bautista de Anza National Historic Trail Interpretive Panels*, as the second highest priority area related to honoring Ohlone history and culture in physical ways on the Santa Clara University campus. This area is located at the front of campus, where one enters the campus to find a parking garage, other campus building(s), or the Mission Church, located at the center of campus. Due to its position at the front of campus, but separate from the Mission Church at the center of campus, this area is the second highest priority to address.

We recommend a campus-wide working group be convened to finalize the details of the language and physical form of our following recommendations. This working group would consist of an SCU Planning and Projects Project Manager, campus subject specialists,¹⁶ external subject specialist consultants (if necessary) and Ohlone consultants (Muwekma Ohlone and The Ohlone Indian Tribe). In coordination with the SCU Project Manager, the working group would develop the full concept design for Group 1 markers and monuments, and develop preliminary implementation and/or design ideas for these areas to be developed and finalized with the support of the Project Manager in consultation with exhibit / design firms and/or artists. Research is an important early component of the Group 2 project and SCU subject specialists and/or external consultants, SCU students with a targeted research assignment from faculty subject specialists, and Ohlone consultants, would be assigned to develop the messaging content, with great attention to detail and utmost historic accuracy. The SCU Project Manager will continue to guide the working group through all stages of the project from preliminary design, to design development and final design, to final site(s) installation and implementation. The working group, or select members of the group, should be invited to participate in SCU's selection process to assist with identifying the best exhibit and/or design firm and/or artist to successfully execute the final recommendations for Group 2. Any Ohlone consultants and external subject specialists should be compensated for their service with the working group.

The importance of bringing more attention to the third Mission Quadrangle (Archaeological Park) and cemetery, including the Juan Bautista de Anza Historic Trail and PG&E interpretive panels are:

- The outline of the quadrangle could be more visible, through physical markings with color, or additional signage. The pavers could more artistically represent the quadrangle and Native population. Much like the etched words found in the pavers at the German Plaza at Franklin and Alviso, words in Chochenyo,

¹⁶ Including faculty, staff, and students.

English, and Spanish could help provide a better indication of the change of language and culture in the area over time. This would require an additional interpretive panel or could be added to the current two at the site. This would help call out and provide context to what people are looking at and reading within the pavers.

- The third mission cemetery needs to be identified and marked as *Clareño Muvékma Ya Túnneste Nómmo* [Where the Clareño Indians are Buried]. In the Group 1 recommendations section of this report, we also recommend naming the Rose Garden (the fifth mission cemetery) the same. In addition, a review of the signage plaques next to the cross would be needed; they currently do not mention the contributions of Native people. There should also be some acknowledgement of the cemetery associated with the third mission.
- The interpretive panels (2) are in need of review and updating: The Juan Bautista de Anza Historic Trail signage board is located near pavers outlining the third mission quadrangle; and the signage from the PG&E project located in the Franklin Street cul-de-sac at the third mission site.

Remaining Juan Bautista de Anza National Historic Trail Interpretive Panels

Markers and Monuments: Juan Bautista de Anza National Historic Trail Interpretive Panels - two (2) near Charney Hall (Figure 14); two (2) near Mission Church / de Saisset Museum (Figure 15)

Locations: Adjacent Charney Hall and Adjacent de Saisset Museum / Mission Church



Figure 14
de Anza Panels



Figure 15
de Anza Panels

Brief History:

The history of the de Anza Panels was outlined previously on page 42.

Working Group Recommendation:

As with the other two interpretive panels previously addressed (Figures 11-12), these four interpretive panels (Figures 14-15) need to be reviewed and updated, with content accurately honoring Ohlone culture and people. It would also be important to note the site of the 4th mission (near current-day Kenna Hall) in these panels or other interpretive texts so all five sites of Mission Santa Clara can be addressed.

Group 3.

Additional Markers and Monuments in Other Campus Locations

Markers and Monuments: Native Dormitory (Figures 16-17), Heritage Display (Figure 18), California Mission Room & Paintings (Figures 19-20), Adobe Lodge (Figure 21)

Locations: North Campus Garage; Admissions and Enrollment Services Building; Benson Memorial Center, California Mission Room; Adobe Lodge



Figure 16
Native Dormitory Outline in Concrete

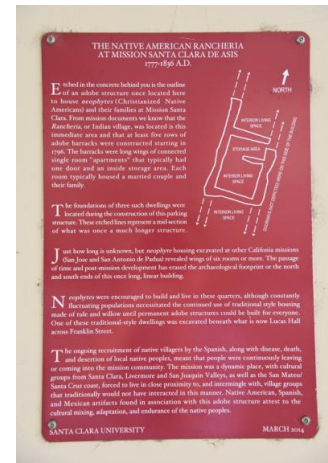


Figure 17
Associated Panel



Figure 18
Enrollment Services Lobby



Figure 19
California Mission Room



Figure 20
Painting Detail



Figure 21
Adobe Lodge Interior

Brief History:

In the North Campus Garage, there are two commemorative elements at the western end of the first floor. One is a textured outline of the foundations of a portion of a dormitory that was used to house Native families at Mission Santa Clara.¹⁷ As it fits into the garage, the outline is partially in the travel lane and partly within Jesuit-only parking spots. The outline has been present since the opening of the parking structure in 2014. The outline is the same gray cement as the entire flooring of the parking garage, making the outline seem like a patched construction element instead of a commemorative element.

There is a small interpretive panel on a pillar near the textured concrete outline. The panel measures 12 x 18 inches, and is the same size and color as nearby signs demarcating the Jesuit parking spots. The panel bears a date of 2014, but the actual date of its installation was some time later.

The new Patricia A. and Stephen C. Schott Admission and Enrollment Services Building was completed in June 2012 and formally dedicated in September 2012. The Undergraduate Admissions and Enrollment Services Center departments are located on the first floor. The Registrar's Office, Financial Aid and the Bursar's Office are located on the second floor. The lobby on the first floor features a unique, reflecting sphere sculpture and contains multimedia displays about SCU and its history, programs, and notable alumni. It also has a large presentation room for prospective students. Ohlone history and culture are not identified in this lobby display.

¹⁷ The foundations were destroyed during the construction of the parking structure.

The California Mission Room, is located in the basement of the Benson Memorial Center and serves as a meeting area for University functions. The room contains paintings of the 21 Alta California missions, but no mention is made of the Indigenous communities who were affected by this colonization and resulting genocide.

The Adobe Lodge, originally constructed in 1825, is the only remaining adobe brick building from the original quadrangle associated with the fifth Mission Church. This building made up the west wing of a quadrangle and was built to house a set of utility rooms, including stables, storerooms, and workrooms. It was later converted into living quarters with a study hall and a classroom. Many additions took place after that, but the current layout of the building is the result of a fire in 1926. Today, the Adobe Lodge provides dining and other facilities for faculty and staff.

Working Group Recommendations:

The Working Group sees Group 3, *Additional Markers and Monuments in Other Campus Locations*, as the third highest priority area related to honoring Ohlone history and culture on the Santa Clara University campus in a physical manner. These areas are spread out all over campus, and could use additional interpretation and representation of Ohlone history, culture, and people.

We recommend a campus-wide working group be convened to finalize the details of the language and physical form of our following recommendations. This working group would consist of an SCU Planning and Projects Project Manager, campus subject specialists,¹⁸ external subject specialist consultants (if necessary) and Ohlone consultants (Muwekma Ohlone and The Ohlone Indian Tribe). In coordination with the SCU Project Manager, the working group would develop the full concept design for Group 1 markers and monuments, and develop preliminary implementation and/or design ideas for these areas to be developed and finalized with the support of the Project Manager in consultation with exhibit / design firms and/or artists. Research is an important early component of the Group 3 project and SCU subject specialists and/or external consultants, SCU students with a targeted research assignment from faculty subject specialists, and Ohlone consultants, would be assigned to develop the messaging content, with great attention to detail and utmost historic accuracy. The SCU Project Manager will continue to guide the working group through all stages of the project from preliminary design, to design development and final design, to final site(s) installation and implementation. The working group, or select members of the group, should be invited to participate in SCU's selection

¹⁸ Including faculty, staff, and students.

process to assist with identifying the best exhibit and/or design firm and/or artist to successfully execute the final recommendations for Group 3. Any Ohlone consultants and external subject specialists should be compensated for their service with the working group.

The importance of bringing more attention to the Group 3 area is aligned with the following recommendations:

- North Parking Garage – The outlined concrete area indicating the Native residence should have a different visual treatment. Through color and material, this area should stand out from the concrete of the parking structure and the pavement. Here again, Chochenyo words could be inscribed/etched into the material so that it further draws attention and provides further information about the Native culture. The interpretive plaque needs to look different from the wayfinding and Jesuit-only signage that surrounds it. In color, it could be indicated to relate to the outline of the Native residence. Additionally, the current graphic layout and capitalization of the letters on the panel is confusing, as it makes it look like it is trying to spell an acronym.
- The Admissions and Enrollment Services Building – The lobby display which was designed as part of the new building and opened in 2012, includes history about SCU, but no mention of Ohlone culture and people. There should be acknowledgement of the deep Native history of the campus, as well as continued presence of Ohlone people, as this building is frequently visited by students, parents, prospective families, and other guests to campus. Additionally, the existing displays referencing historical information, specifically related to Mission Santa Clara and the early days of Santa Clara College, need to be thoroughly reviewed and revised accordingly.
- Benson Memorial Center, California Mission Room – The California Mission Room has 21 framed mission images, depicting each of the California Missions. The recommendation is to leave the framed images in place, but to add the names of the Native tribes associated with each of the missions. There could be a touch screen somewhere in the room with more information about the Native groups as well as histories of the different missions. This would require more time and research. Another idea is to commission artworks by contemporary Indigenous artists celebrating the continuous presence of Indigenous communities up and down California. An image of each mission from San Diego to Sonoma could be included and could hang next to the current framed images in the room, with interpretive text identifying the name of the mission, Indigenous tribe, and Native artist, among other information. A

final recommendation is to rename the room after an important Ohlone person or family. Some names to consider, provided by the Muwekma Ohlone Chairwoman and Working Group member, Charlene Nijmeh, are Maria de los Angeles Colos, Jose Guzman, and Avelina Cornates Marine. These ideas (touchscreen with further information; providing the name of the Indigenous tribes impacted by each mission; commissioning contemporary Native artists; and renaming the room) are not seen as mutually exclusive options. A combination of all would be feasible.

- Adobe Lodge (interior): Since the Adobe Lodge is the only remaining adobe brick building from the fifth mission quadrangle, it would be important to explain its history and connection to Mission Santa Clara. This could be done in a contemporary fashion by inviting Native artists to create works for the interior space, which is also a nice way to decolonize the space. A mural could be created to better show this land before the mission and/or depict the Native Ranchería at the mission, with Native presence within the adobe structures of the quadrangle. Another possibility would be to create interpretation panels with strong graphic design and images to share this history. Any text currently within the Adobe Lodge that addresses the building's history, Mission Santa Clara, or Ohlone culture needs to be reviewed and rewritten as appropriate.

Budget Estimates for Markers and Monuments Recommendations

The following costs and schedules were provided by Chris Shay, Assistant Vice President for University Operations, and Don Akerland, Director of Planning & Projects, University Operations, in July 2020.

General Notes:

The costs that follow are not based on actual bids or proposals, rather these are estimates. Some costs for materials and installation are based on similar recent installations across campus. For example, interpretive panel costs are based on recent costs for similar items. The cost may vary, depending on the extent of the artwork and placement. Artwork cost for these are included in the designer fees and are subject to the content coming from the consultants. Artwork can certainly vary from artist to artist and subject matter. Some in-ground site installations may require archeological observation and that cost is not included.

Electronic media will require weatherproof enclosures, power, and in some cases data connections. The cost of these items will vary on type and locations and the content will dictate the media used.

Durations of work for Groups 2 and 3 are subject to the outcomes from Group 1 as Group 1 may share stories, data, and/or research which would impact the time for these subsequent groups.

Location or Item	Priority	Cost Allowance	Schedule	Notes
Group 1				
Mission Church, Mission Gardens & Quadrangle, and Fifth Mission Cemetery	1	\$631,500	18 months	A new working group is suggested to work on this and it is noted that it will take some time to design and implement
		\$157,875		25% contingency
		\$789,375		Estimate to implement Group 1 recommendations with contingency
Consultants				
Ohlone Representatives		\$72,000		
Historian		\$24,000		
Designer		\$20,000		
Project Manager		\$30,000		
Students		\$10,000		
Faculty/Staff		\$10,000		Subject Specialist working with student
		\$166,000		
Fr. Junípero Serra Statue		\$15,000		Remove and place in storage, look at another interior location for placement
New display		\$100,000		Design and construction
Adjoining artwork		\$250,000		Ohlone culture representation
		\$365,000		
Mission Church				
Interpretive Banners		\$4,000		Update Ohlone interpretive banner (1)
Peter H. Burnett Plaque		\$2,500		Move to de Saisset Museum
		\$6,500		
Peter Burnett Award		\$0		University funded or donor funded? Conditions?
Fifth Mission Cemetery				
Interpretive Plaques		\$10,000		Also at 3rd Mission site, other campus locations (28?)
Renaming or naming		\$0		Also 3rd Mission cemetery
Virtual Wall		\$20,000		Names and stories of those buried at the University
Fund research		\$10,000		Those that lived, died, and buried at SCU
Data access		\$12,000		Burial and baptismal records
		\$52,000		

Mission Wall and Quadrangle	Interpretive Panels	\$12,000	
		\$12,000	
Signage Fabrication and Installation	State Historical Marker	\$10,000	Supplement existing plaque
	El Camino Real Bell	\$5,000	Historical context of bell
	Mission Garden Map Stand:		Create new map, showing historical changes over time
	Static	\$8,000	
	Dynamic (digital)	\$15,000	
		\$30,000	Used Dynamic cost for total, not static

COST ALLOWANCES

Consultants

Ohlone Representatives	\$72,000	18 months at \$4,000 per month
Historian	\$24,000	12 months at \$2,000 per month
Designer	\$20,000	Allowance
Project Manager	\$30,000	Allowance for 18 months
Students	\$10,000	
Faculty/Staff	\$10,000	Subject Specialist; stipend to work with student(s)
	\$166,000	

Fr. Junípero Serra Statue

Statue	\$15,000	Remove and set at a new location
New display	\$100,000	
Adjoining artwork	\$250,000	
	\$365,000	

Mission Church

Interpretive Banners	\$4,000	New banner, Check with Charlie White on cost
Peter H. Burnett Plaque	\$2,500	Remove, patch and paint, interpretive sign
	\$6,500	

Fifth Mission Cemetery		
Interpretive Plaques	\$10,000	Plaque to be mounted on existing walls
Renaming or naming	\$0	No cost for renaming, signage costs need to be added
Virtual Wall	\$20,000	Data collection, database, display & power, stand alone data
Fund research	\$10,000	Student research projects, scholarship/grant funding
Data access	\$12,000	
	\$52,000	
Mission Wall and Quadrangle		
Interpretive Panels	\$12,000	Allowance for 2 new panels and stands
	\$12,000	
Signage Fabrication and Installation		
State Historical Marker	\$10,000	Plaque and mounting stone (?)
El Camino Real Bell	\$5,000	Plaque with description
Mission Garden Map		
Stand:		
Static	\$8,000	New enhanced map, stand restoration
Dynamic (digital)	\$15,000	Digital display with power and stand alone data
	\$30,000	(total using Dynamic cost not static)

Location or Item	Priority	Cost Allowance	Schedule	Notes
Group 2				
Third Mission Quadrangle & Cemetery, Juan Bautista de Anza National Historic Trail Interpretive Panels	2	\$162,000	8 months	A new working group is suggested to work on this and it is noted that it will take some time to design and implement
		\$40,500		25% contingency
		\$202,500		Estimate to implement Group 2 recommendations with contingency
Consultants				
Ohlone Representatives		\$32,000		
Historian		\$8,000		
Designer		\$10,000		
Project Manager		\$18,000		
Students		\$10,000		
Faculty/Staff		\$10,000		Subject Specialist working with student
		\$88,000		
Third Mission Quadrangle				
Outline enhancement		\$20,000		Greater visibility, wording inscription, color
Interpretive panels		\$6,000		
		\$26,000		
Third Mission Cemetery				
Naming/renaming		\$0		Same with 5th mission cemetery
Plaque		\$24,000		Adjacent to existing
Existing Interpretive Panels (2)		\$6,000		Review and Update, Since they are partially funded by the National Park Service, are there restrictions or is it better to add panels?
		\$30,000		
Juan Bautista de Anza National Historic Trail Interpretive Panels				
Existing Interpretive Panels (4)		\$12,000		Review and Update, Since they are partially funded by the National Park Service, are there restrictions or is it better to add panels?
New panel		\$6,000		4th mission site recognition
		\$18,000		

COST ALLOWANCES

Consultants

Ohlone Representatives	\$32,000	8 months at \$4,000 per month
Historian	\$8,000	Research for 4 months at \$2,000 per month
Designer	\$10,000	Allowance
Project Manager	\$18,000	Allowance for 8 months
Students	\$10,000	Student research project
Faculty/Staff Subject Specialist	\$10,000	Research stipend to support work with students
	\$88,000	

Third Mission Quadrangle

Outline enhancement	\$20,000	Signage, etching (sandblasting)
Interpretive panels	\$6,000	New panel and stand (each)
	\$26,000	

Third Mission Cemetery

Mounting Structure	\$20,000	Fabricate mounting structure
Plaque	\$4,000	Plaque fabrication and installation
Existing Interpretive Panels (2)	\$6,000	New panels (2) and installation
	\$30,000	

Juan Bautista de Anza

National Historic Trail

Interpretive Panels

Existing Interpretive Panels (4)	\$12,000	New panels (4) and installation
4 th site panel (new)	\$6,000	New panel and stand (1)
	\$18,000	

Location or Item	Priority	Cost Allowance	Schedule	Notes
Group 3				
Additional Markers and Monuments in Other Campus Locations	3	\$194,400	6 months	New art work at California Mission Room excluded from schedule
		\$48,600		25% contingency
		\$243,000		Estimate to implement Group 3 recommendations with contingency
Consultants				
Ohlone Representatives		\$24,000		
Historian		\$8,000		
Designer				Included in Lobby Display
Project Manager		\$15,000		Outside PM allowance
Students		\$10,000		Student research project
Faculty/Staff		\$5,000		Subject Specialist, Research stipend support
		\$62,000		
North Parking Structure				
Level 1 Foundation Outline		\$5,000		Enhance color of outline
Etched Wording		\$10,000		
New Plaque		\$1,200		Change color and lettering
		\$16,200		
Admissions and Enrollment Services Building				
Lobby Display		\$28,000		Add Ohlone culture and people
		\$28,000		
Benson Memorial Center-California Mission Room				
Mission images		\$4,200		Add names to each of the images, that identify the Native tribes associated with each Alta California mission
Touch Screen		\$10,000		Information about each mission and Native groups
Additional Artwork		\$63,000		Indigenous artists
Rename Room		\$10,000		Ohlone person or family
		\$87,200		
Adobe Lodge				
Interpretation		\$1000		New panel and installation; adjust existing text

COST ALLOWANCES

Consultants

Ohlone Representatives	\$24,000	6 months at \$4,000 per month
Historian	\$8,000	4 months at \$2,000 per month
Designer		Included in Lobby Design
Project Manager	\$15,000	Allowance for 6 months
Students	\$10,000	Student Research Project
Faculty/Staff	\$5,000	Stipend, Support student research
	\$62,000	

North Parking Structure

Level 1 Foundation Outline	\$5,000	mask off, color enhancement
Etched Wording	\$10,000	Fabricate stencil, etching or sandblasting
Plaque	\$200	Remove existing
	\$1,000	Change color and font
	\$16,200	

Admissions and Enrollment

Services Building

Lobby Display	\$10,000	Design content integration
	\$10,000	Fabrication and installation
	\$8,000	Digital Information, incorporate into existing displays
	\$28,000	

Benson Memorial Center- California Mission Room

21 Information plaques	\$4,200	21 pieces at \$200 each
Touch Screen	\$3,000	
Data Connection and equipment	\$7,000	
Artwork	\$63,000	21 pieces at \$3,000 each
California Mission Room Renaming	\$2,000	Remove existing name, patch and paint
	\$8,000	Fabricate new lettering and installation
	\$87,200	

Adobe Lodge

Interpretation	\$1,000	Interpretive panel and installation, adjusting existing texts
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Ohlone History Working Group Additional Recommendations

As was noted in the Introduction, the Working Group expressed the need for placing our recommendations into a broader context by developing a framework of guiding principles, which would embrace a vision for the *past, present, and future*.

Most of this report has thus far focused on the initial charge provided by former SCU President Father Michael Engh, S.J. to address the markers and monuments on the Santa Clara University campus, which helps define the historical past. This section will highlight the additional recommendations the Working Group came up with, which represents the present and future.

From our Working Group's perspective, these recommendations underscore and call out the need for us to address racial and other systemic injustices, with the intent of making our world more humane, just, gentle, and sustainable.

- **Scholarships:**

Scholarships for California Indian Students should be one of the highest priorities and should be open in terms of eligibility. The Working Group acknowledges that while the Ohlone were most impacted by Mission Santa Clara, the mission included residents from many tribal backgrounds – and the mission system as a whole affected a large number of tribes throughout present-day California. As a Catholic institution, Santa Clara University could set a great example by offering scholarships to Native students from across California. Our recommendation is to create an annual scholarship fund for California Native students to attend SCU. We suggest that the first several years of scholarships are offered to Ohlone students only and then expand after the first year or two, so that the applicant pool / eligibility is open to all California Native students. Additionally, this scholarship program needs to connect with students when they are in middle school or younger. We cannot wait until students are actively applying to college to tell them about this scholarship.

- **Native American Plaza:**

Future design plans for the SCU campus call for a Native American Plaza as part of the eventual removal of Franklin Street east of the Edward M. Dowd Art & Art History/Alumni Science buildings. A document from University Operations regarding the Franklin Street linear park concept (*Franklin Linear Park Concept, June 17, 2015*) indicates that the intersection of Franklin Street and The Alameda (near the current location of The Hut restaurant) could be a

Native American Plaza similar to the German Plaza that is represented at the intersection of Franklin and Alviso Streets. Many in our Working Group were concerned about the extended timeline (estimated at 10-15 years) since the University does not yet own the entirety of Franklin Street. The Working Group recommends keeping the Native Plaza on the master planning document and holding this idea, seeing its realization as a future effort to work towards. The Working Group recommends creating a significant plaza, by identifying a strong public art piece, or public space, such as a *tupentak* (Ohlone roundhouse) which can serve as a learning, gathering, and community center.

- **Land Acknowledgement:**

The Working Group acknowledges the progress made by Santa Clara University establishing a land acknowledgement in 2018, but sees a need for some revision. With greater Ohlone and campus stakeholder consultation, the land acknowledgement should include greater specificity and language around the colonization and atrocities committed and change the reference to Mission Dolores to Mission San Francisco.

- **Research Scholarships:**

a. The Working Group acknowledges that any future interpretation based on our recommendations will require additional research for interpretive panels and any future display units. The Working Group recommends prioritizing the participation of students and members of the Ohlone community in this process. With funds for research and scholarship, students, faculty, staff and Ohlone community members can represent the internal research teams. Consultants and contractors can and should be hired for the design and technical aspects of interpretive displays.

b. The Working Group would like to see a commitment from the University to open up the study of campus heritage, more broadly speaking, to include students, faculty, staff, and descendant communities (e.g. the Ohlone community). The Working Group recommends opening this process up and inviting other campus stakeholders into this process, as well as creating internal grants, which would support collaborative research and campus educational programming.

- **Database for Campus Collections and Cultural Resources:**

The Working Group recommends bringing cultural resources together across campus (de Saisset Museum, Archives & Special Collections, Cultural Resource Management, Community Heritage Lab, etc.) to create an interconnected and

searchable system (database, repository, and/or website), which brings together and summarize what is available across collections and how they link together. The University should come to see collections and cultural resources across campus as digital assets instead of requiring each individual area to purchase more server space for digital content. This step would also encourage deeper research and scholarships internally. The process for creating this database should be guided by a decolonizing framework so that access, data entry, language, and overall stewardship of cultural resources do not perpetuate colonial systems around collections, cataloging, and ownership.

- **Ohlone Consultation:**

The Working Group recommends the creation of a compensation structure and streamlined process of payment for Ohlone people serving on committees, participating in educational events, creating replicas and/or other commissioned items, or providing other consultation. This will help create a baseline for compensation to Ohlone people, guaranteeing they are paid for their services, but also guaranteeing that departments across the University are making compensation consistent with the identified structure, and are not over-compensating, under-compensating, or not compensating at all.

The Working Group would like to explore if it would be possible to maintain a retainer or permanent contract (perhaps with an hourly rate standardized across campus) with key individuals who participate in multiple projects across campus on an ongoing basis. As it stands now, each individual has to be issued a separate contract for each project that they participate in, which requires quite a bit of redundant paperwork for both the University and the Ohlone consultant. The de Saisset Museum could assist General Counsel with developing this compensation structure and contract processing as the museum has worked with members of the Ohlone community in a variety of consulting roles over the past 10+ years.

- **Annual Educational & University Events:**

The Working Group recommends greater support for and coordination of key annual events related to Native American issues and culture: e.g. Indigenous Peoples' Day (October); an Atonement and Reconciliation Day (in Winter quarter); and the student-organized Pow-Wow (May). This model could provide an educational event every quarter on campus. To lessen the workload from one area, which is repeatedly expected to present these events, our recommendation is to adopt a model where the University assigns annually a different area to develop and present these educational events to the campus

community. Areas to be considered include: Office for Diversity and Inclusion, Office of Multi-Cultural Learning, de Saisset Museum, Anthropology Department, Student Life, Archives and Special Collections, Cultural Resources, and Mission Church among others. The University should consider additional funding for these events. Ohlone consultants should always be included and consulted in the above programs. Ohlone Leaders should also be invited to participate in major University events including but not limited to Commencement (and potentially other Graduation ceremonies) and Presidential ceremonies.

- **Marketing and Communications:**

The Working Group recommends building out a prominent section of the University website, linking all Ohlone history, culture, and truth and reconciliation resources together. Equally important is the continued build-out of the Ohlone image archive to be used for marketing and communication purposes. If images from other Native tribes' areas or community members are used, instead of Ohlone images, it can be disrespectful and hurtful to the Ohlone people. It is always a good idea to consult with a knowledgeable University department prior to publishing. The University should also do a review of all Ohlone and Mission Santa Clara related content currently on the University website to ensure information is accurate and language is consistent with the verbiage developed and agreed upon with Ohlone consultants. We also recommend creating a tag (or other system) within Livewhale so events across campus related to Native American history and culture are searchable and easily found on the University website.

- **Audio Guide or Tour App:**

The Working Group suggests an interpretive audio guide or interactive tour app be developed and made available to visitors to campus, that can highlight the important historical features of the campus. (See Appendix D for several tours and tour app projects already in progress.)

- **Muwekma/Ohlone Flag:**

The Working Group recommends the University consider flying the Muwekma Ohlone and/or Ohlone flag on the Santa Clara University campus near the entrance to the Main Parking garage, where our flagpoles are located.

- **Formal Commitment to “Do Not Disturb/Construct on Burials and/or Mission Cemetery Sites”**

The Working Group highly recommends the University commit to a formal public policy which prevents any further disturbances of burial sites (marked or unmarked) and of all main mission cemeteries. The University currently has a very informal policy, which is not consistently documented, and has not always been followed. The Working Group recommends changing this practice immediately.

Appendix A

Honoring Muwekma Ohlone Ancestors

Provided by: Charlene Nijmeh, Chairwoman, Muwekma Ohlone Tribe of San Francisco Bay Area

Maria de los Angeles Colos was born in 1839 on the Bernal Rancho in the Santa Teresa Hills in south San Jose. Her mother was Joaquina Pico whose surname was assigned her as a result of her affiliation as a servant in the house of Pueblos San Jose Alcalde Maria Antonio Pico who married into the powerful Bernal family. Maria grew up on the Alisal Ranchería and served as a linguistic and cultural consultant to various anthropologists such as John Peabody Harrington. Angela, as she was known by, died sometime in 1929. Her direct descendants are enrolled in the Muwekma Ohlone Tribe of the San Francisco Bay Area.

Jose Guzman was born around 1853 perhaps on the Amador Rancho near Dublin in the East Bay. During the religious revitalization of California and Nevada Indian religious beliefs and ceremonial systems during the 1869-1870 “Ghost Dance,” Jose as a young man traveled with his father to other surviving Indian communities as far south as Missions San Antonio and San Miguel, and they (and others from the Niles and Alisal Ohlone rancherías) brought back songs and dances which were then exported from Pleasanton to the neighboring Miwok, Maidu and Coast Miwok tribal communities during this period of time. Jose Guzman provided linguistic and cultural information to various anthropologists along with 27 songs, which were recorded by Harrington in 1930. Jose Guzman passed away in 1934 and his direct descendants are enrolled in the Muwekma Tribe.

Avelina Cornates Marine was born in 1863 on the Alisal Ranchería. She had a very large family from which many of her children’s descendants are enrolled with the Muwekma Tribe. Although Avelina died in 1904 of 41 years, some of her children appear on the 1910 Indian Census of “Indian Town,” and neighboring settlements in the Sunol/Pleasanton region of the Alisal Ranchería. All of her surviving eight children and their families enrolled with the Bureau of Indian Affairs during the 1928-32, 1948-55, and 1968-1971 enrollment periods as well as some of them attended Indian Boarding Schools at Sherman Institute in Riverside County and Chemawa, in Salem, Oregon, during the 1830s and 1940s. Today the Marine, Guzman and Colos descended families have served and continue to serve on the Muwekma Tribal Council.

Appendix B

Recommended Readings & Viewings

While not exhaustive, this list includes some materials shared among this Working Group as well as references that may assist future working groups.

Beebe, Rose Marie, and Robert M. Senkewicz. "Complex and Tragic Tensions: California Mission Historiography and San Diego's Past - San Diego History Center: San Diego, CA: Our City, Our Story." *San Diego History Center | San Diego History Center Quarterly, The Journal of San Diego History* Summer 2019, Volume 65, Number 2, www.sandiegohistory.org/journal/2019/july/complex-and-tragic-tensions-california-mission-historiography-and-san-diegos-past/.

Beebe, Rose Marie, and Robert M. Senkewicz. *Junípero Serra: California, Indians, and the Transformation of a Missionary*. University of Oklahoma Press, 2015.

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Field, Les, Alan Leventhal and Rosemary Cambra. Mapping Erasure: The Power of Nominative Cartography in the Past and Present of the Muwekma Ohlone of the San Francisco Bay Area. In *Recognition, Sovereignty Struggles, and Indigenous Rights in the United States: A Sourcebook*, Amy E. Den Ouden and Jean O'Brien (Editors). Chapel Hill, NC: University of North Carolina Press, 2013.

Leventhal, Alan, Les Field, Henry Alvarez and Rosemary Cambra. The Ohlone: Back from Extinction. In, *The Ohlone: Past and Present* edited by Lowell John Bean. Ballena Press Anthropological Papers No. 42. Menlo Park, California, 1994.

Leventhal, Alan, Diane DiGiuseppe, Melynda Atwood, David Grant, Susan Morley, Rosemary Cambra, Dr. Les Field, Charlene Nijmeh, Monica V. Arellano,

Susanne Rodriguez, Sheila Guzman-Schmidt, Gloria E. Gomez, and Norma Sanchez). *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of the Mission Santa Clara Indian Neophyte Cemetery (1781-1818): Clareño Muwékma Ya Túnnešte Nómmo [Where the Clareño Indians are Buried] Site (CA-SCL-30/H)*. Report Prepared for Pacific Gas and Electric Company, 2011. (Report on file with SCU Cultural Resources Management and de Saisset Museum).

Gush, Matthew, and Robert M. Senkewicz. "Seeing California's Missions Today." *Boom California*, 29 Aug. 2018, www.boomcalifornia.com/2018/07/31/seeing-californias-missions-today/.

History, American Franciscan. "Introducing Junípero Serra: The Newest Saint." *Vimeo*, Academy of American Franciscan History, 9 July 2020, www.vimeo.com/139092716.

Hylkema, Mark. *Archaeological Investigations at the Third Location of Mission Santa Clara de Asís: The Murguía Mission, 1781-1818 (CA-SCL-30/H)*. Report prepared for CALTRANS District 4, Oakland, California, 1995.

Kouvaris, Lindsey W. *Moving Forward: Santa Clara's Story of Transformation*. de Saisset Museum iBook, Apple Books, 2013.

Kryder-Reid, Elizabeth. *California Mission Landscapes: Race, Memory, and the Politics of Heritage*. 3rd Edition. University of Minnesota Press, 2016.

LaPena, Frank R., et al. *When I Remember I See Red: American Indian Art and Activism in California*. University of California Press, 2019.

Lonetree, Amy. *Decolonizing Museums: Representing Native America in National and Tribal Museums*. University of North Carolina Press, 2012.

Lorimer, Michelle Marie. *Resurrecting the Past: the California Mission Myth*. Great Oak Press, 2016.

Morris, Kate. *Shifting Grounds: Landscape in Contemporary Native American Art*. University of Washington Press, 2019.

McKevitt, Gerald, S.J. *The University of Santa Clara: A History, 1851-1977*. Stanford University Press, 1979.

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Appendix C

Campus Stakeholder Feedback (Faculty, Staff, Students)

The Working Group sought input from stakeholders across campus with Native culture knowledge who could offer insight, consultation, and reflection on (1) specific monuments and markers being discussed by the Working Group, (2) methods of Native recognition and reconciliation, and (3) and other considerations and resources that should be taken into account in future conversations.

Faculty & Staff Feedback

The following offers a summary of conversations held by Working Group member Lauren Baines with four University stakeholders in November 2019. The original request for consultation was extended to more than four individuals, however not all individuals who were asked to participate in these conversations were able to do so in the timeline of this component.

Summary:

In general, the suggestions that arose in Lauren Baines' conversations with other campus stakeholders aligned with the discussions the Working Group members were already having; areas of alignment are emphasized below. New ideas and specific resources / references were also provided during this conversations and are included herein.

The individuals that accepted the invitation to meet, and whose thoughts are included in this summary, are:

- *Kate Morris – Associate Dean (at time of interview; currently, Vice Provost for Academic Affairs); Professor, Department of Art and Art History*
- *Nadia Nasr - Head of Archives & Special Collections, University Library*
- *Amy Lueck - Assistant Professor, Department of English*
- *Kristin Kusanovich - Senior Lecturer, Department of Theatre & Dance; Child Studies Program; tUrn project team*

Consultation with Constituent Groups:

- Everyone agreed (and aligned with Working Group) that “Consultation first” needs to be the policy moving forward – both consultation with Ohlone community members and also the campus community (Faculty, Staff, and Students).
 - One example that arose in conversations: The Father Serra Statue was installed during the summer “when no one was around” and its acceptance or installation was not addressed (either before or after), it just “appeared.” Faculty and staff (and students) should have been consulted and informed before the statue was placed, addressing why it was being placed. Many feel they still do not know why the statue was placed on campus in the first place and are curious if money was given by the Foundation and if that is why the statue was accepted.

Acknowledgement of the Cemeteries:

- Aligning with the concern of the Working Group, most individuals interviewed were unsure of the actual boundaries of the cemeteries and burials on campus, speaking both for themselves and what they have heard from others, and believe there should be greater transparency. Individuals expressed that the truth should be known (around boundaries and burial numbers) so rumors are not spread / perpetuated.
 - Rumors exist that the hills in front of Mayer are burial mounds.
 - Some individuals know that burials exist beyond the Mission Church cemetery, but do not know the exact locations.
 - The number of burials is generally unknown.
- Suggestions of how to create greater acknowledgement and transparency included:
 - Information shared in a public / campus program (presentation, teach-in, conversation), but also make the information available via a map, website, or other format as an ongoing resource.
 - Aligned with conversations of the Working Group, several people suggested that names of those buried should be listed or made available in some way. There was also acknowledgement that the names that might be included (from the Franciscan Baptismal / Death records) were “given” names and that fact needs to be addressed if names are used.
 - Conversations focused on the importance of “naming.”

- Need to make clear that the current cemetery is an artificial boundary / a later layer imposed over existing burials. Even if the intention of the current cemetery is to exist as a memory garden for example, (i.e., a more symbolic space rather actual perimeter), then it really needs to be stated and treated as such.
- Two important questions that need to be answered that will help inform how the cemeteries and burials are addressed moving forward: Who is the “audience” for this monument/intervention? What is the intention? Asking and answering these questions can guide how best to transform the space.

Father Junípero Serra Statue:

- Those interviewed expressed an alignment with the Working Group’s suggestion that additional interpretation of the existing statue and a representation of Ohlone culture is important. Individuals thought an interpretive panel would be fine to add next to the Serra statue, but it is not “enough” by itself; rather, in addition to any interpretive text, the placement of a statue or public artwork of equal or greater presence, representing the Ohlone people and culture, would be ideal.

Considerations around Language, Rhetoric, and Aesthetics:

- Alignment with the Working Group’s finding that existing panels and other interpretive texts across campus need to be evaluated and rewritten in consultation with the Ohlone community. Concern existed around both the language used and the graphic design of the panels and plaques.
 - Several noted that there are resources available about how to change the language used around collections, histories, and culture resources so as not to use the language of the oppressor; these should be consulted as any texts are re-written.
- Alignment with the Working Group’s suggestion that Chochenyo (and other Ohlone languages as appropriate) should be incorporated throughout campus. As the Working Group discussed, several people mentioned that language could be included in pavers or incorporated into other areas / aspects of buildings, and so forth.
 - An example of this was provided in San Francisco near Pac Bell Park: <https://www.artandarchitecture-sf.com/ramaytush.html>

- Those interviewed reinforced how words will play double duty. Words point out epistemology and will also start to show how not only do different cultures name things differently, but also see things differently and move through spaces and relations differently.
- Agreement and amplification with the Working Group’s conclusion that the visual components of any future monuments and makers need to be more apparent and even interfere with flow of traffic (for example) so people *have* to acknowledge, question, and grapple with the information presented.
 - Discussion that the current commemorative gestures on campus (German Plaza on Franklin, North Campus Garage concrete indication and panel, etc.) look like they are meant to be ignored. Stakeholders concluded that the current markers do not invite or insist that people consciously grapple with the histories they attempt to bring attention to; those interviewed believe this is a problem.
 - Several people mentioned that the red sign in the North Campus Garage that details the structure found during construction (Figure 17) looks like a “rules and regulations” sign as it matches the other parking signage in color and general design. It looks like a sign that will tell you what not to do, rather than something addressing an important historical marker that the University wants to call attention to and generate dialogue around.
 - It was mentioned that there are resources that can be consulted around indigenous mapping projects that aim not only to rename spaces, but also to demonstrate how fundamentally space can be regarded differently by different cultures.
 - There are also resources that can be consulted about how to help viewers understand “what do I do” with this new information that might be presented via a display, installation, or interpretive text.
- Question was raised by stakeholders if the land acknowledgment needs to be revised, which the Working Group has also discussed.
 - Revision suggested in the context of:
 - Greater Ohlone consultation
 - Campus stakeholder consultation
 - Increased specificity / language around colonization and atrocities committed
 - Questioned the naming of the missions (Dolores versus San Francisco) and if including the missions only perpetuates the colonization as it continues the naming and tracing of Ohlone people through colonial structures and systems

Public Art Examples:

- Many suggestions echoed ideas that the Working Group had discussed, such as: Artwork that shows native housing structures, basketry techniques, and/or Native figures.
- New suggestions included a gate that people would have to walk through / under.
- Examples were also provided of Native artists and collectives who have created site-specific works that draw attention to Native culture and heritage. These might be used as references, or perhaps even future committees will want to engage these artists in consultation/conversation:
 - Edgar Heap of Birds – graphic panels that place colonial words backwards; including the *Native Host* series where the current name of a place is spelled backwards at the top of the panel and below the text reads “Today your host is _____” with the name of the local Indigenous tribe inserted
 - Alan Michelson – specifically his public work *Mantle*, but other pieces as well
 - PostCommodity – *Do You Remember When* (2009/2012), which incorporates audio into the installation
 - The Working Group also discussed the work of Linda Yamane (Rumsien Ohlone artist)¹⁹ and Jean LaMarr (Native California artist, not Ohlone)

Programming and Scholarships in Addition to Physical Markers:

- Without prompting, the stakeholders addressed the need for programming and scholarships, in addition to monuments and markers, to create greater equity and reconciliation. Several people also noted that resources and scholarship exist on how these “intangible” efforts are part and parcel with physical markers when one is attempting to effect change in narrative / public memory / truth and reconciliation.
 - Suggestion that student scholarships might be modeled after SCU’s East Side leaders program -- as example of how to start outreach to younger demographics, not just bringing up scholarships to students as they are applying to college.
 - Suggestion that scholarships should be created not only for Native students to support their attending SCU, but also grants for academic

¹⁹ Rumsien is also spelled Rumsen.

scholarship (research, study, development of teaching materials) across the campus for faculty, staff and students as well as grants for and to work with the Native community to participate in and contribute to this scholarship

Cultural Resources and Collections across Campus:

- As this Working Group has discussed, the stakeholders agreed it would be important to bring cultural resources together across campus (de Saisset Museum, Archives & Special Collections, Cultural Resource Management, and so forth) and in better connection so community understands what is here and can access resources, materials, data more readily. The “coming together” was not necessarily in a physical sense, but rather a database / repository / website that better summarizes what is available and then connects users with the various entities. This will allow for deeper research and scholarship internally and externally.
- Several commented that more work can be done to decolonize the collections that do exist at SCU – from naming systems, to work around updating descriptions, and so forth.
- Suggestion of developing collaborative digital collections that create participatory opportunities for the Ohlone community to document/share/archive materials they possess in a digital sphere.
 - Digital collections is one aspect, but also if there are documents the Ohlone community would like to make available to others, the University / Library might be able to leverage Scholar Commons and host that material for the Ohlone.
 - Faculty and Staff can offer guidance and support to the Ohlone community if this is something to be pursued (regarding how best to document, scan, and prepare materials for digital collections).

Franklin Native Plaza:

The Working Group had discussed whether or not the Native Plaza (anticipated for the intersection of Franklin and Old Alameda) along the Franklin Paseo was a strong location for a sculpture or installation, or if the North campus area felt too far away from the main campus “action” and would appear too far in the periphery. Baines asked the stakeholders their thoughts on this site for a future plaza.

- Most thought a Franklin Native Plaza would be great, but they were concerned about the timeline as there exists a tremendous delay possibility since the

University does not yet own the entirety of Franklin Street. As such, since the timeline is unknown many suggested that this idea be held but not be seen as the first priority as it is not possible to work towards this yet.

- As to the specifics of the location:
 - Some believed that if a strong public art piece or public space was installed on the future Plaza, then it could become a destination, not unlike the Chihuly sculpture installed in the rotunda of the Edward M. Dowd Art and Art History Building that draws people specifically to the building to see the artwork and students want to show their parents, etc. when they visit campus.
 - Regarded as good site because of its relation to third mission site, the ranchería, and areas found during the building of Lucas Hall and Charney.
 - Does not feel relegated to outskirts, especially if campus continues to expand.

Technology used in Interpretation:

The Working Group had discussed various implementations of technology into interpretive signage and desired feedback from stakeholders involved in digital humanities projects:

- Stakeholders agreed that QR codes as well as Augmented Reality (AR) and Virtual Reality (VR) technology could be utilized but saw this as a secondary component in needed interpretation. The general response was that it is fine to use technology but do not overlook the physical. (i.e., do not simply add a bunch of QR codes to existing monuments and markers and consider the work done.)
 - AR was noted as being perhaps a favorable direction (over VR) as this technology allows for disparate layering, which would likely be ideal for addressing the changes and shifts overtime the Working Group wants to illuminate and contextualize.
 - People also noted that any technology components could be structured as ongoing work with students as well so that it further engages students and continues to grow.

Other Ideas and Suggestions:

- Baines asked if others knew of examples of other Universities or institutions that provided a building / room to be run by the Native community as a Native community space or research lab. Example was given of roundhouse in

Yosemite Valley: Built as part of visitor/interpretive center, but also became a space utilized and activated by the Native community for ceremony and community programs.

- Some asked if Abby Sobrato Mall, the St. Ignatius Lawn, or Mission Gardens might be considered as sites for public art or other physical interventions/commemorations
- The point was raised that 2026 will be the 175th anniversary of the founding of SCU. Now is the time to start planning if there is a marker we want to reach by then.
 - A suggested project from stakeholders, among other projects that might mark the occasion, is a revision or addition to the existing SCU history book by Father McKeivitt to include Ohlone acknowledgement.
 - The Working Group also noted that 2027 will be the 250th anniversary of the founding of Mission Santa Clara. An occasion that could serve as a good marker for various recommendations in this report. The two calendar years or the 2026-2027 academic year might offer important deadlines for some of the larger recommendations, and the year(s) could feature a series of programs and events that address where SCU is in its process of truth and reconciliation, and further celebrate Ohlone culture and heritage.
- Stakeholders also offered other suggestions of how to engage with the Ohlone community, some of which echoed conversations by the Working Group:
 - Implementing an Ohlone Fellow program within different departments and units across campus (such as Archives and Special Collections, Museum, and academic units)
 - Suggestions were offered of other programs to invite Ohlone community in to the creation of new artworks and materials that might enable the transformation of personal / family / cultural history into formats that can be shared and preserved
 - Oral history recordings (audio / visual)
 - Creating artist books

Student Feedback

What follows is a summary of student feedback and commentary, and some anecdotal information, capturing general feelings and thoughts students shared with Working Group member Catherine Moore both before and during the Working Group process. Many students asked that they not be identified, so no names are included.

Prior to the Working Group:

Before the Ohlone History Working Group was formed, the topic of the Fr. Junipero Serra statue caused tension within the university and a student group formed with the intention to call for the removal of the statue. This group approached Catherine Moore, President of the Native American Coalition for Change (NACC) at SCU, and invited Moore and NACC to join their group and its efforts to protest and demand the statue be removed, stating it represented, and honored, the horrible history of the colonization of Alta California.

At the time, Moore responded to the group that outright removal does nothing to address what the statue stands for and was almost as ineffective as leaving the monument as it is. She expressed that protesting and raising tension would also not help, offering instead that sharing knowledge and information and focusing a discussion on culture and identity would be more effective. The group took to heart this suggestion and decided to approach the issue more diplomatically by speaking with those in administration that can make physical change rather than increase the tension through public protest.

This experience made clear to Moore that students care about the history of this campus and the way the University represents the Native people that literally built the missions under colonial rule.

Overall Responses to the Working Group:

When the Ohlone History Working Group was first announced, many students approached Moore to share their approval of the Working Group. It was an overall consensus that greater acknowledgement of the Ohlone people is long overdue. And students were pleased to hear that Ohlone representatives were part of the Working Group and able to have their voices heard.

Though, while students were supportive of the formation of this group, Moore detected a level of skepticism among many students and one student explicitly expressed a concern that the group would not lead to anything. Overall, many students stressed the need for quick action on these issues and thought action would demonstrate commitment and effort on the part of Faculty, Staff and Administration. *Due to undergraduate students' limited time on campus (usually four years) they cannot always see and experience long-term changes at SCU and thus are frustrated by what appears to be little or no change. They desire to see change during their time at SCU. As such, it seems important that several physical changes (suggested by this Working Group) are responded to and enacted quickly to prove the commitment to this work of reconciliation and greater Native acknowledgement.*

Students expressed that they hope to see the final report and the cumulative review of landmarks that the Ohlone History Working Group will ultimately provide to Father O'Brien.

Many students were surprised that another student had not yet been assigned to take Moore's place on the Working Group once Moore graduates (June 2020). Moore explained that while the current Ohlone History Working Group is charged with tracking all the current landmarks and proposing changes and additions, further work would fall into more focused groups in the future. Students then expressed hope that the future groups would be made as soon as possible in order to continue this work and not slow the process, and they are interested to see continual student representation on the Ohlone History Working Group and any future committees that stem from this initial report.

Feedback on the Monuments and Markers:

Aside from the concern around the Father Serra Statue, the students consulted with did not offer specific thoughts on existing monuments and markers; however, they agreed that improvements in interpretation and representation are needed.

They were also clear that additional elements of Native representation on campus must be improved along with the physical landmarks (addressed in the next two sections).

Native American Student Support:

Students expressed a concern that Santa Clara University is not doing enough to increase the Native population on campus (greater enrollment numbers of Native students), with many indicating Stanford as a local role model.

Students suggested that to support currently enrolled Native students, and to increase interest by potential future Native students, the school administration and staff must do more to facilitate Native speakers and events on campus. Students expressed a concern that this incredibly important work is reliant on the 2-3 Native students present and willing. (Some students suggested that the MCC in general feels this way on many levels -- that student work is often a result of faculty and staff proposing issues to the students to solve when it has to do with culture. Students explained that their presence through MCC, although supplying a safe place and resource for students, should not be the first line of defense for large scale issues of injustice.)

It has been the Working Group's finding from this feedback and conversations with students in other settings that students are not hearing about all the work happening across campus with a Native focus. For example, the de Saisset Museum has presented multiple exhibitions and public programs in the past two years that featured Native artists, speakers, and scholars. ODI, the Library, and the Museum partnered to bring Native author Tommy Orange to campus for a book reading. When asked about these specific events, some students commented they were too busy to attend and others said they had not heard about the events. In general, better marketing and communication to our student body is clearly needed so they know about the work being done and programs and events being offered. Some students were not even fully aware of the existence of the Ohlone History Working Group when representatives were invited to speak to their group on campus.

Scholarships:

Many students who spoke with Moore approved the idea of providing scholarships to Native students, many noting that scholarships and financial aid enabled them to attend SCU and this financial support was a strong reason they chose SCU over other schools. Students also agreed that scholarships are really important to increase the overall enrollment of Native students.

Appendix D

Current Campus Work in Support of OHWG Recommendations

There are already projects in motion across campus that support and align with the recommendations of this Working Group. As such, the implementation of these recommendations should be considered in tandem and in support of existing work when possible instead of duplicating efforts.

Current Faculty Sponsored Grants in Progress:

1. Teaching Ohlone History, Changing Public Memory

Awarded to **Matt Kroot, Lee Panich, and Amy Lueck** in partnership with Andrew Galvan (Ohlone Indian Tribe) and Monica V. Arellano (Muwekma Ohlone Tribe). **\$9,851** (11/01/2019 – 10/31/2020)

Community Initiated Partnership Grant, **Critical Mission Studies Program**,
University of California Multicampus Research Programs and Initiatives

For this project, Santa Clara University faculty and students are working with representatives from the San Francisco Bay Area Ohlone community to develop new curricular materials on Ohlone heritage as it relates to Mission Santa Clara and the long-term history of Santa Clara Valley. The primary focus of this phase is the development of a public facing pedagogical content that captures Ohlone perspectives on Mission Santa Clara and other related aspects of tribal history. The Critical Mission Studies grant provides funding for the participation of Ohlone community members from the Ohlone Indian Tribe and the Muwekma Ohlone Tribe. The grant also provides support for the creation of pedagogical materials, such as videos, still photos, and a guided walking tour that will allow SCU faculty to incorporate Ohlone perspectives into their coursework and to disseminate those materials to a wide audience at SCU and beyond.

2. NEH Digital Projects for the Public grant: (Re)Membering Mission History

Awarded to **Amy Lueck and Lee Panich, \$24,997** (3/1/2020 – 2/28/2021)

This project seeks to highlight Native American experiences of colonization, forced Catholicism, and cultural persistence by virtually emplacing indigenous narratives, languages, archival documents, and archeological materials on the modern landscape as a way of “(Re)Membering Mission History.” Centering the expertise and authority of our Ohlone partners, the Discovery phase will involve Ohlone stakeholders, experienced scholars, and educators in research, knowledge, cultural appreciation, and broad public engagement in relation to the history and future of our campus space. Embracing a decolonial methodology, Santa Clara University seeks to center and act in response to the interests of the Ohlone partners with whom we are working. Specifically, the goals of this project at this stage are to:

- Convene Ohlone stakeholders, scholars, educators, and technical experts to discuss the potentials of Virtual and Augmented Reality (VR/AR) in creating a project representing precolonial and mission-era history and culture from a more diverse perspective;
- Hold a series of focused workshops to determine the appropriate design and relevant items from our collections and elsewhere that might be incorporated into the design;
- Create a design and implementation plan for a VR/AR experience for the public; and
- Conduct focus groups to assess the proposed designs and engage in an iterative design process.

This project is intended to use digital media to augment the commemorative landscape on campus, which directly relates to the various goals of the Ohlone History Working Group. This is another way to provide interpretive context to the existing commemorative statues, signage, and structures on campus (though exactly how that works and what technologies it entails will be determined by the group, particularly the Ohlone representatives, through the course of this project.)

Current Exhibition Displays in Progress:

In January 2020, the de Saisset Museum opened its new history exhibition *California Stories from Thámien to Santa Clara*. While this redesign offers a significant change to the former *California History* exhibition, and its opening marks an important development in the interpretation of Ohlone and Mission Santa Clara history, the de Saisset Museum does not see the current presentation as a static exhibition or final “product.” Rather, what is currently installed is seen as Phase 1 of the redesign and the museum has plans for continued development which will introduce audio, oral histories, video, and further interpretation so that more stories and more detail is incorporated into the exhibition experience, providing greater understanding of past events and also representing contemporary Native experiences.

Cultural Resource Management, with input from Ohlone consultants and a design firm, is developing a display case for the Charney School of Law building that will address aspects of Ohlone culture and findings during the excavation of the land Charney occupies.

Campus Tours:

The de Saisset Museum’s California History Docent Program provides free tours to elementary (predominantly 4th grade classes) of the exhibition *California Stories*, the Mission Church, and Mission Gardens.

Admissions’ Student Ambassadors provide context to the Mission Church during campus tours and elements of Orientation.

A recent University Library Diversity Fellow developed a walking tour to provide students with a basic understanding of the history of Mission Santa Clara and the Ohlone’s connection to this area.

Faculty members Matt Kroot, Lee Panich, and Amy Lueck in partnership with Andrew Galvan (Ohlone Indian Tribe) and Monica V. Arellano (Muwekma Ohlone Tribe) are creating a tour app as part of their grant project described on page 79.

Existing Collections and Cultural Resources:

Archives and Special Collections, Cultural Resource Management, the Community Heritage Lab, and the de Saisset Museum all hold physical collections (artifacts, records, documents) as well as digital collections related to Ohlone heritage and Mission Santa Clara and Santa Clara University. They are also stewards of Ohlone and other Native Californian cultural resources.

Appendix E

Subject Matter Experts

To be considered for future working groups and consultation regarding the recommendations in this report.

Ohlone Consultants

Monica Arellano, Vice Chairwoman, Tribal Council, Muwekma Ohlone Tribe of the San Francisco Bay Area

Andrew Galvan, President, The Ohlone Indian Tribe, Inc.

Charlene Nijmeh, Chairwoman, Tribal Council, Muwekma Ohlone Tribe of the San Francisco Bay Area

These individuals may also suggest further Ohlone consultants who have expertise in areas including but not limited to Chochenyo and other Ohlone languages, Ohlone art forms, and Ohlone culinary traditions. The Muwekma Ohlone of the San Francisco Bay Area may also wish to engage Alan Leventhal, ethno-historian for the tribe.

SCU Faculty & Staff

Lauren Baines, Assistant Director, de Saisset Museum

Rose Marie Beebe, Professor of Spanish, Department of Modern Languages & Literatures

James Blaettler, S.J., Minister, Jesuit Community, Minister's Office

Michelle Burnham, Professor, Department of English; Co-Director Center for Arts & Humanities

Andrew Chai, Assistant Director, Mission Church

Elsa Chen, Professor, Political Science; Chair of the University's Task Force on Diversity and Inclusion

Jeanette Coran, Project Manager, Planning & Projects

David DeCosse, Director of Campus Ethics Programs, Markkula Center for Applied Ethics

Kimberly Dill, Assistant Professor, Department of Philosophy

Jesica Fernández, Assistant Professor, Department of Ethnic Studies

Leslie Griffy, Managing Editor, Santa Clara Magazine, University Marketing and Communications (UMC)

Linda Hylkema, Director, Cultural Resources Management

Matt Kroot, Assistant Professor, Department of Anthropology

Kristin Kusanovich, Senior Lecturer, Department of Theatre & Dance and Child Studies Program; tUrn project team

James Lai, Professor, Department of Ethnic Studies

Erin Louthen, University Archivist, University Library

Amy Lueck, Assistant Professor, Department of English

Matt Morgan, Director, Storytelling, UMC

Kate Morris, Vice Provost for Academic Affairs; Professor, Department of Art & Art History

Tim Myers, Senior Lecturer, Department of English

Nadia Nasr, Head of Archives & Special Collections

Karen Paculba, Director, Social Media and Emerging Strategy, UMC

Lee Panich, Associate Professor, Department of Anthropology

Andrea Pappas, Chair and Associate Professor, Department of Art & Art History

Marissa Pimentel, Project Manager, Planning & Projects

Ray Plaza, Director, Office for Diversity and Inclusion

Amy Randall, Chair and Professor, Department of History; Co-Director, Center for Arts & Humanities

Margaret Russell, Associate Provost for Diversity and Inclusion; Associate Professor, School of Law

Anna Sampaio, Chair and Professor, Department of Ethnic Studies

Celine Schmidek, Associate Vice President for Marketing and Communications, UMC

Robert Scholla, S.J., Director, Catholic Studies; Lecturer, Department of Religious Studies

Paul Soukup, S.J., Communications and Global Engagement Department

SunWolf, Professor, Department of Communication

Joanna Thompson, Director, Office for Multicultural Learning

Charles White, Director, Mission Church

Aaron Willis, Director of Bannan Forums, Ignatian Center for Jesuit Education

Colleagues from IT/Academic Technology should also be engaged as possible digital signage, touring apps, or other technologies are considered along with any of the recommendations.

SCU Students

Student representatives from the following groups should be engaged:

- NACC - Native American Coalition for Change
- The Inclusive Excellence Student Advisory Council (IESAC) – this group works with the Office for Diversity and Inclusion on the quarterly Diversity Forums
- MCC - Multicultural Center
- ASG – Associated Student Government

External Consultants

Robert Senkewicz, Professor Emeritus, Department of History

Rebecca M. Schapp, Director (retired), de Saisset Museum

Greg Smestad, former SCU Faculty, Californio descendant

Lorie Garcia, City of Santa Clara Historian (retired)