CREATING AN ARCHIVE OF INDIGENOUS ACTIVISM: DOCUMENTING THE LYNQ V NORTHWEST INDIAN CEMETERY PROTECTIVE ASSOCIATION SUPREME COURT CASE

DR. KAYLA BEGAY (HOOPA VALLEY TRIBE), CARLY MARINO, DR. CUTCHE RISLING BALDY (HUPA, KARUK, YUROK, ENROLLED HOOPA VALLEY TRIBE)
HUMBOLDT STATE UNIVERSITY

CASE BACKGROUND

The Lynq v. Northwest Indian Cemetery Protective Association (1988) case made headlines in national and international arenas as several California Indian tribes were protesting the building of a road between Gasquet and Orleans in Northern California. The sacred spaces of geological and ecological formations and the ongoing practice of traditional ceremonies in the High Country were of little concern to the Forest Service. The Forest Service had already built paved sections in the region and all that was needed to connect Gasquet to Orleans was to pave the six mile section which ran through the High Country.

While the case culminated in the 1987 Supreme Court arguments, it had been fought for many years before through grassroots organizing and lower court cases which had all sided with Native tribes and upheld an injunction that stopped the building of the road. The Supreme Court sided with the Forest Service, overturning the lower court’s decision to protect sacred lands. The case set major precedent regarding the First Amendment and Native American religious freedom.


HOW TO SUPPORT THE PROJECT

DONATE TO NATIVE AMERICAN STUDIES

S O W E C A N C O N T I N U E T H E W O R K

Donate to the Native American Studies Department at HSU. We can continue to hire students to work on the project and even do a limited run of stickers and t-shirts if we get enough donations.
http://www2.humboldt.edu/academic/line.html

DONATE THE SACRED SITE FUND

DONATE TO THE WIYOT TRIBE

HSU is on the unceded territory and homeland of the Wiyot People. As part of the survival of the Wiyot culture, the Wiyot Tribe established the Wiyot Sacred Sites Fund to purchase back sites of religious and/or cultural significance for future generations.
https://www.wiyot.org/um/campus/Project

SUPPORT INDIGENOUS LANGUAGES

SUPPORT INDIGENOUS LANGUAGE SURVIVAL

Julian Lang was instrumental in this project by sharing his work as an activist and his archive related to the G-O Road. Julian is member of Advisors for Indigenous Language Survival (AILCS) and teaches Karuk language classes. Learn more about his work and how you can help native communities create new speakers. https://ailcs.org/

NEWS FROM NATIVE CALIFORNIA

S U B S C R I B E T O T H I S M A G A Z I N E

News from Native California supported the project by including a cover story on Fall 2018 that discussed the history of the case and included information about submitting to the digital archive.
http://newsfromnativecalifornia.com/

PRIO R I TIZING N A T I O N A L V O I C E S

This project provided a means and resource for people to interact with Indigenous based digital scholarship. The process of producing and disseminating the digital material can unilaterally reproduce colonial systems of classification.

Our project aims to create space for Native peoples to inform the classification and description of materials, to do so by working collaboratively and as a part of their own collections of material that focus on their concerns.

Furthermore, access to these collections can provide grist to the mills of Indigenous remote community members. Frequently these archives require institutional licenses or only accept materials from donating institutions, not collaborative trans-border groups or even individuals.

Our project created an open-access digital archive that offers new possibilities for interaction and digital curation, we think that Indigenous communities can teach scholars and institutions how to do better—how to recognize the shared responsibility to assemble information in innovative ways.

IN RECENT TIMES, we have seen the rise of lethal violence against Native American women and communities, the “missing and murdered Indigenous people” pillar at the 2019 Sundance Film Festival, the expansion of the “missing Native American women” discussion to Border Patrol and line of duty deaths, the Indigenous presence at Standing Rock, and the focus on the opioid crisis and its impact on Native American communities. As a Native American and non-Indigenous scholar and teacher, I have thought about what it means to open an archive related to the Kennewick Man case, theMcKee trial, the Chiricahua trial, and the Lynq case. What would it look like for the Indigenous communities to participate in curating the archive? What would it mean to have a full Indigenous representation in the archive?