



# Tribal Community Listening Session

## Redding Riverfront Planning Process

Redding Riverfront Specific Plan – January 11, 2024

### Introduction

Tawaw and tribal community members hosted a public Tribal Community Listening Session to solicit tribal input and vision on the future of the Redding Riverfront. The event provided a forum to hear input on core Wintu values and guiding standards to help inform the Redding Riverfront Specific Plan. This in-person and interactive event provided the Wintu and larger tribal community members the opportunity to:

- Share traditional Wintu/tribal worldview and historical perspective of the Redding Riverfront
- Share traditional Wintu/tribal perspective of the cultural significance of the Redding Riverfront
- Give Wintu/tribal input on cultural resources and sensitivity of the Redding Riverfront
- Give Wintu/tribal input on development concerns, challenges, and opportunities
- Review the City’s planning process and identify ways to stay involved
- Meet with MIG, Tawaw, and City personnel in a more culturally appropriate and comfortable space
- Be heard

### Overview and Structure

The Redding Riverfront Specific Plan Planning Process Input and Listening Session was hosted in collaboration by members of the Redding Riverfront Specific Plan project team (MIG and Tawaw) and members of the tribal community. Local Wintu groups as well as tribal people from other tribal groups living within the area were publicly invited through social media. Event invites were also sent directly to tribal leaders and community members. Additionally, event flyers were distributed and placed in various locations in the area. The public event was specifically intended to solicit input from the local Wintu and tribal community. The event was held on January 11, 2024, from 6-8 pm at the Shasta County Arts Council at 1313 Market St. in Redding, CA. Select City of Redding and MIG personnel were invited to participate in the event as listeners.

## Event Summary

Approximately 50 members of the local Wintu/tribal community participated in the event. Participants included Wintu people from the historic Norelmuk, Nomtipom, Dawpom, Nomsus, and Winnemem northern Wintu bands representing the modern Wintu groups as well as others from several different tribal affiliations including Pit River, Chickasaw, Colusa (central Wintun), Purepecha, Hupa, Hawaiian, Shasta, Ohlone, Paiute, and Itsatawi (Pit River band).

Upon arrival, tribal community members were greeted and welcomed to the Input and Listening Session by other tribal community members and the event team. Participants were encouraged to sign in and provide tribal affiliation information. The names of those who signed in were entered into a drawing for door prizes that would be conducted at the event closing (approximately 15 door prizes were donated from local businesses and tribal community members). The event was intentionally set up, arranged, and engaged in employing culturally appropriate customary practices, norms, and manners with guidance from the tribal liaison. These practices included traditional tribal cultural norms of providing both traditional and modern foods (including acorn, salmon, deer, Wintu teas), a circular seating arrangement, providing of gifts, relational accountability, traditional conversation and interactions, and opening and closing in song/prayer.

The Listening Session was opened with a traditional Wintu prayer and song (not recorded). The tribal videographer informed participants that the event was being recorded and advised them of how they could make a disclaimer to be removed from the video (no persons sought to be removed from video). This was followed by brief introductions of City, MIG, and Tawaw personnel. Participants were informed that these personnel were solely there to listen to the discussion and hear input (personnel were asked in advance to forego notetaking as a means of building trust and being seen by the tribal community as active listeners). An overview of the Specific Planning process to date was then given by Jose Leal (Spanish, French, and Nahua), Principal of the MIG Native Nation Studio.

The tribal liaison, Kenwani Kravitz, then moved into facilitation of a conversation, reiterating that the purpose of the event was for the tribal community to have a voice and give input into the Specific Plan planning process. The liaison, also clarifying their role and engagement as tribal liaison in the Specific Plan planning process, was not in support of development, but rather in the roll as a relative in relational accountability to ensure that the voice of the Wintu and tribal community was included within the Redding Riverfront Specific Plan planning process.

The liaison facilitated a discussion guided by a set of core Wintu values and guiding principles. These core values and guiding principles were predeveloped by the tribal liaison and other members of the Wintu and tribal community. The core values and guiding principles are articulated through the use of Wintu language. The use of Wintu language reveals a deeper understanding of the traditional Wintu worldview in relation to how the Wintu see, understand, and interact with and are situated within the physical and spiritual world past, present, and future. The values and linguistic interpretation give context for the Wintu understanding of their inherent and uninterrupted, as well as reciprocal and spiritual, interconnected relationships. The Wintu are bound to their homelands, ancestors, relatives, the land, plants, and animals, as well as the future generations of their people.

The tribal liaison introduced the core Wintu values without solicitation of input, but rather with the intention to reveal community consensus of these core values that uphold the guiding

principles as Wintu standards for interaction with culturally sensitive and sacred sites, the land, plants, and animals, as well as engagement with Wintu people and any and all development within the Wintu homelands. The following Core Wintu Values were presented by the tribal liaison: (both vocal and visual gestures revealed that the majority of the participants agreed that these are core Wintu values.)

1. **P'e:len bo:s (Our place):** This is our place. Wintu have the inherent right to exercise our inherent authority and self-determination within our place.
2. **? I ka ko:m (To protect everything, the whole thing):** Based on the Wintu worldview that Wintu are part of the natural environment and have a reciprocal relationship and responsibility to protect the environment.
3. **Wayken pana (To come in):** Based in the foundational Wintu value of hospitality, the Wintu have an inherent responsibility to be hospitable hosts to all who come into Wintu territory, and as such all are welcome in Wintu territory.
4. **Ne:t P'e:len ne:ruheres (Our mother):** Wintu have a continuous and unchangeable spiritual connection with the environment within Wintu homelands.
5. **Xun-topupure (All joined together):** Based in the Wintu worldview that all things are interconnected. Therefore, we seek to collaborate and work in unity.
6. **Bohi lpure (To live together in reciprocity):** Reciprocity is a core Wintu value through which mutual reciprocal relationship establishes belonging.
7. **P'ele Wintu (We are Wintu/human):** Wintu knowledge and understanding are informed by and intrinsically interconnected to our Wintu people, culture, and homelands.

The tribal liaison then introduced the guiding principles one at a time. With the introduction of each guiding principle, the liaison asked for input regarding what the principle looked like to participants within the scope of the Specific Plan planning process and within the project area. All responses were recorded and written on a large notepad at the front of the room in view of all (responses were written by a Tawaw staff person and a tribal community member). The following are each guiding principle with the responses as recorded:

1. **P'e:len bo:s (Our place): This is our place, the place where our ancestors have resided since time immemorial. We Wintu have the inherent right and authority to exist in, steward, and speak for this place.**
  - Understanding and recognizing that our ancestors have been here hundreds of years; ancestors being fish, animals, river; our place, all ancestors
  - Go back further than seven generations
  - Future to come – preserve for our children and their children
  - We are at a point to where we have to prepare, understand, and educate
  - Wilkes expedition – name; this is where you are from, passing knowledge and name (Wilkes name) on; Wintu were recorded with Indian names before Wilkes Expedition and then all of a sudden, everyone was a Wilkes
  - Consider the river – one of the most important things; without water, we don't survive
  - Sewage from the rodeo grounds is dumped into the river
  - Survival of people are directly connected to the survival of the salmon
  - Impact of monitoring – direct insult to Wintu, Pit River
  - Salmon run – snagged out of the river

- Winnemem – we are Indigenous people never recognized, not federally recognized
- Do not want to deal with Winnemem who know ceremonies, know Salmon
- McCloud River – headwaters of Wintu that came down here after dam was built
- Brought to Black Canyon to be reburied
- Lakes and dam damaged water so bad
- Salmon are dying, working on bringing Salmon back
- Keystone species: Salmon, acorn; everyday life for us; speak for those who don't have a voice
- Society's view of progress is not necessarily our view of progress
- Laws & guidelines, CEQA
- Important to practice our inherent rights; land taken over; need places to go
- Important to have a sense of identity; know where we come from; sometimes, I still feel lost
- Get up and pray every morning
- I am an NA monitor who has been up and down river; stopped because of politics; village site up and around there, hit our remains, hit our people; documented area (found remains, arrowheads, old bones, artifacts) did it anyway, built highway, Sacramento walking trail
- Every time the City wants to do something, break ground, our remains are found and disturbed
- Archaeologists only do surface investigations
- I walked with city, walked the trail up the ridge that goes through the cemetery; walked down to the river, saw a nice-sized stone, turned it over and it was a mortar; sacred area, land, Wintu country
- Broken treaties
- Prayer circle, still using area for ceremony
- Selling off to private owners
- Land is not for sale, give land back
- Prioritize LAND BACK

**2. Wintun Qol (Wintu language): Our Wintu ancestors reside and have resided in this place since time immemorial. Wintu epistemological knowledge is informed by this used to continue on in this worldview, within our place as Wintu people.**

- Signage
- Environmentally do to/with land
- No buildings to be built
- Always Wintu land – summer, fall, everything you need to provide for winter
- Someone dies there, buried there
- Buildings make money for the city
- Why do we need buildings on the river?
- Lot of land that needs to come back
- Treaties need to be ratified
- Wintu started at headwaters – all the way to San Francisco
- No monies for very below income people
- Buildings won't do any good – land will
- Language is our wealth, a whole worldview, want to see language everywhere

- Our worldview out there to give us pride with who we are
- We want to ensure what we want – this, not this
- Only a few signs that say “Wintu Country”
- Implementing Wintu language; e.g., Turtle Bay – what is this in Wintu?
- “Welcome to Pit River” or “Welcome to Wintu Country”
- Having language would be an honor / blessing
- Wintu mural painted and “other” mural was painted close by
- My family is in this book and yet I have to pay for this book
- All people are looking for respect, including Wintu
- Massacres, burials are throughout Turtle Bay
- Need education about what has happened; done as if we don’t matter, bled on this land
- Land where Tribal Health is; as Wintu she could not own property, her husband could (Cole)
- Old burials, massacres
- Go dig up your own graves
- Have some respect
- We knew you were coming, we were warned, we welcomed you, and we were massacred
- No records, wasn’t official – regulators and bounty hunters
- Shouldn’t be a stone in someone’s \_\_\_\_\_
- GIVE IT BACK
- We’ll know what to do
- We want respect
- Let our dead rest; honor them as they are

**3. ? I . ka (To protect) & Wilna (to awaken or be restored): Our Wintu ancestors reside and have resided in this place since time immemorial. We have an inherent right and responsibility to take care of and steward the natural environment in our place. The whole world is interconnected past, present, and future.**

- Process is still exactly what is being done
- Responsibility to our people, each are responsible for Salmon, Acorn, Squirrel
- Any development on river – have opportunity to give back, save water
- Why is nothing there to state the importance of this land? You have to ask to enter sacred lands. There is nothing that states this is Native land. My heart is breaking, suffering like my family suffered. We give funds for children to learn about their land, language, where they came from.
- One cemetery you can’t touch, the other one you can; because it is beautiful – why? Of course, it is beautiful.
- What are our children going to do?
- Why is that honor not given?
- Thank you for showing me your ways
- Knowledge / signs that says this land is sacred
- Not respected, non-Indigenous owned
- Forefathers killed us to have the land
- Of course, they would like the land
- If land is not given to the Winnemem, how are our children going to learn?

- It comes down to money
- Non-federally recognized; not people of money; still struggling due to non-recognition
- Going back to Turtle Bay near willows to clean up
- Access without question, restoration, prune willows, education, youth, elder transferring knowledge
- Obligation for all of us; access to Riverfront, not feeling watched, crossing private land
- Access as caretakers
- Feeling comes before we as community all work together as one; acknowledge atrocities that have happened is only way to move forward; acknowledge and ask for forgiveness; mend and work as one community
- Make things right
- I grew up swimming in the waters with Salmon; spawn and died was a normal thing. In my lifetime, the Salmon have disappeared
- There is a dire need to protect Salmon, river, waters all the way up to Modoc County
- Those Salmon can't go home anymore
- Planning, bad infrastructure
- Wintu have inherent right to protect, take care of
- So what we are doing to restore habitat; will be wiped away again by this development?
- Don't have to develop land right there
- Can't be fixed, no tip-toeing
- Place is for Salmon, for us, for our children
- College in 70s, enrolled environment science class that looked at the flooding problems (dashed arc on map); protect area, it floods, develop it, floods, insurance money – leave it alone!
- Villages knew water was coming
- Restoration for Salmon, advocate with
- Help bring back environment
- Make it happen in some way
- Wintu country – get ideas from others – why, Wintu can do it
- Health of Salmon is indicator of our health

**4. ? . I ka (To protect) & Bohi. I (to maintain/ support): Our Wintu ancestors reside and have resided in this place since time immemorial. We have an inherent right and responsibility to take care of and steward the environmental health of our place. The whole world is interconnected past, present, and future.**

- Our job to see that greed does not win out
- Our responsibility because no one else is willing
- Urban forestry was mentioned in General Plan
- Traditional ecological knowledge leading crews
- Life-providing land
- Not allowed to take care – undeveloped
- Prioritize – finance Wintu to protect place

**5. Karal (shallow art incised or carved) & Bo:las (traditional story): Our Wintu ancestors reside and have resided in this place since time immemorial. Our traditional Wintu stories**

**and designs have been passed down intergenerationally since time immemorial. Our traditional designs and narratives are informed by and intrinsically interconnected to our Wintu people, culture, and homelands.**

- Go gather
- Traditional stories – come from land
- Stories passed on to children; elders, aunties share stories they learned
- Regalia-making
- Don't take too much
- Meaning to everything; passed down knowledge
- People with not much, no rich houses, no access to river
- Don't have resources to buy property back
- Good time for people to look at atrocities done to Wintu
- How can land come back to us so we have opportunity to care for the land
- We shouldn't have to buy our land back

**6. Mayuma (to teach / give directions): Our Wintu ancestors reside and have resided in this place since time immemorial. Our history has been passed down intergenerationally since time immemorial. Wintu history pre-exists the European occupation of Wintu homelands. Wintu have pre-existing traditional/historical narratives of many sites, locations, and landmarks within Wintu homelands.**

- Giving access / space / a place where we can get to; places, landmarks without crossing 'No Trespassing' signs
- Relates to prior question
- Process with helping, step-by-step process
  - Co-stewardship
  - Co-management
  - Giving land back
- City to make amends
- Include Wintu in visioning land projects / planning
- Working towards giving land back to Wintu people – long haul
- If Wintu are not part of anything
- Cultural resource protection – LAW
- Part of Ohlone Tribe – our land had an unwanted structure (Ohlone College) built on their land
  - “Well, we put your name on it?!”
- Is this the only meeting (tribal)? I believe there will be more
- There needs to be more discussion on behalf of the river
- This plan will guide (inform the process) what the city does with this land
- There is a meeting Tuesday, 1/16, 6pm, City Council Chambers
- Agenda is available, tune in live SCAC TV, channel 181

**7. Tune lila (To lead them ahead): Wintu are resilient and survive and have survived on this land since time immemorial. Our traditional ancestral and ecological knowledge is invaluable when informing development and design in Wintu ancestral homelands.**

- How implemented
- We should be included
- We should be respected – if we say “no”, respect that
- If “Development” does go forward, we hope Wintu people are considered, and our designs are used (tribal designs)
- We have to have a co- and equal voice if we are to “partner” in truth
- We are not interested in money. We’re looking after our spiritual responsibility.
- Good idea: Wintu Think Tank
  - Inform City on projects in Redding
  - NOT just tribal leaders, but community members
- TEK: we must manage our lands
- Restore cultural keystone species
- We don’t want to have to ask. It’s our place

Following the presentation and discussion of the guiding principles, the tribal liaison asked participants the following questions and asked for input through both the raise of hands and verbal input.

1. Do you have traditional knowledge of Wintu living at this site? Show with a raise of hands for yes or no.
  - Pre-contact: YES, all around (majority of the participants raised hands for yes)
  - Traditional burials here? YES (majority of the participants raised hands for yes)
2. Are there culturally significant activities and resources? (majority of the participants raised hands for yes)

Participants gave the following responses as to the types of culturally significant activities and resources

### **Ceremonial**

- Reclaiming Thanksgiving
- Treaty remembrance
- Gathering
- Run4Salmon pathway
- Repatriation
- Many traditional plants (must remove invasives)

### **Significant plants**

- Elderberry
- Willow
- Mugwort
- Mullein
- Red willow
- Toyon
- Gray Pine
- Soaproot
- Spearmint



## Significant Animals

- Eagles
- Rabbits
- Salmon – there’s going to be salmon placed back in the river and we don’t want their return impeded
  - River mitigation – sharp rocks should not be used as they destroy the fish
- So much life
- Bucks (deer)
- Beaver
- Skunks

## Activities

- Monday night – Natives Getting Active
- This space is an island of life in the middle of the City – Important
- Gathering basket materials
- To use as a place of peace
- It would be nice to have ceremonial grounds / use
- We go to river – “go to the water” to get rid of / release bad energy, hurt – go for healing / cleansing

## ADDITIONAL COMMENTS

- We should invite the City to participate with our people – in ceremony, to share values
- Understanding helps folks understand
- Indigenous People Relocation / Treaty breaking
- In spite of promises not to relocate Indigenous Communities
- There was supposed to be land, but the treaty was not ratified.
- We show up to negotiate – past, present, and now – but each time we are thought of as simple
- We’ve been mistreated every time
- If you cared for the land the way we have, we would not have the environmental problems we do
- Wintu Acknowledgment
- Interpretation by US
- With our language
- Reverse erasure – Bethel Congregation know nothing about who the Indigenous people are
- We are still here!
- We want reciprocal Respect
- We don’t have, nor do we want anything; we are not interested in money. We want to care for – we have to care for our place!
- Site 1089, The site is a burial ground. Folks died of malaria.
- Disturbing the site has consequences to those who dig it up. (Indigenous monitors shared their natural plant medicines with the workers at a work site.)
- You shouldn’t dig up our ancestors
- Village sites all along the Sacramento River

- Walmart development: There were bones, but they dug them up and reburied them

Following the closure of the discussion and input session, a closing prayer/song was offered, and a door prize drawing was conducted.

## Summary

In summary, the Tribal Community Listening Session to solicit tribal input and vision for the future of the Redding Riverfront provided a forum to hear input on core Wintu values and guiding standards to help inform the Redding Riverfront Specific Plan. The use of Wintu values and linguistic interpretation gave context for the Wintu understanding of their inherent and uninterrupted, as well as reciprocal and spiritual, interconnected relationships. The Wintu are bound to their homelands, ancestors, relatives, the land, plants, and animals, as well as the future generations of their people. In addition, revealed a deeper understanding of how these core Wintu values and worldview guide the Wintu views on development, design, the development process, and continued management of their ancestral home.

Tribal participants voiced an understanding that the Wintu people are the first people and inherent stewards of the land and that they continue to maintain an ancestral reciprocal relationship with the land despite the historic atrocities that have displaced and dispossessed them of the land. Input given by Wintu and other tribal participants revealed a consistent knowledge of the land, plants, and animals, as well as a consensus regarding the traditional, cultural, historic, and present-day understanding of the Redding Riverfront area as a culturally significant, sensitive and sacred site. Themes revealed by input reveal a collective desire for continued access to the land as well as an overall preference that no further development takes place in the Redding Riverfront area. There was also a collective theme for the desire to co-manage the land, and that the Wintu voice be included in all future planning, development, design, and development processes, and continued management of their ancestral home.