Final Draft for approval by Tribal Council

Washanaksha:

The Cultural Plan of
The Confederated Tribes of Warm Springs

Prepared under the Community Cultural Participation Grant Program of the Oregon Cultural Trust

Five Year Plan 2009 - 2013

Special Thanks…

To the members of The Confederated Tribes of Warms Springs
Cultural Trust Planning Committee:

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Reina Estimo, Central Oregon Community College student
Lonnie James, Warm Springs Progress
Myra Johnson, CTWS Culture and Heritage Department
Foster Kalama, Madras High School Native American Student Liaison
Bonnie Langliers, CTWS Grants Manager
Carol Leone, Museum at Warm Springs
Sue Matters, KWSO Radio
Paul Patton, Oregon State Parks
Rosalind Sampson, Museum Education/Tour Coordinator
Aurolyn Stwyer, CTWS Tribal Council Vice-Chairperson
Wanda Van Pelt, Artist
Dallas Winishut, CTWS Culture and Heritage Language Program

Copies of this plan are available at:

The Museum at Warm Springs
The Confederated Tribes of Warm Springs Administration
The Confederated Tribes of Warm Springs website http://www.warmsprings.com
The Family Resource Center

Washanaksha is an Ichishkiin word. It means that when something is important, you take it in—heart, spirit and mind—and are committed to carrying it forward no matter what. Our culture, tribal and family history, dance, art, ceremonies, music, and traditional practices are the foundation of our identity—for each tribe and each tribal member. The Committee chose this name for the Cultural Plan as it communicates the highest purpose of their effort.

Warm Springs Cultural Trust Committee Members

Arlene Boileau, Tribal Culture and Heritage Committee
Sandra Danzuka, Warm Springs Ventures
Reina Estimo, Central Oregon Community College student
Lonnie James, Warm Springs Progress
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Brigette Whipple, Past Tribal Culture and Heritage Committee, GeoVisions
Dallas Winishut, CTWS Culture and Heritage Language Program

Fiscal Agent Carol Leone, Museum at Warm Springs

CTWS Cultural Trust Advisors

The CTWS Cultural Trust Committee will seek assistance from the following advisors as necessary:

Delvis Heath, Sr., Warm Springs Chief
Joseph Moses, Paiute Chief
Nelson Wallulatum, Wasq'u Chief
Charles 'Jody' Calica, Tribal Secretary/Treasurer
George Aguilar, Sr.
Harrison Davis
Hilda Culpus
Suzanne Moody
Urbana Manion
Olney Patt, Jr.
Gerald Ramsey, Jefferson County Historical Society

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EXECUTIVE SUMMARY

Home of the Warm Springs, Wasq'u, and Paiute tribes, the Warm Springs Reservation is inhabited by nearly 4,600 tribal members, most of who live in or around the town of Warm Springs. Long before Europeans set foot on the North American continent, the three tribes of the Warm Springs Reservation had developed societies beside the Columbia River, the Cascade Mountains, and other parts of Oregon. Although they have much in common today, each tribe has its own unique history and heritage.

Despite the great loss of traditional culture that occurred as a result of settlement on the reservation, the people of the Warm Springs Reservation have succeeded in holding on to many of our ancient traditions and values. We practice and transmit ceremonies and traditional practices, including feasts honoring sacred foods, Name Givings, youth ceremonies and rites of passage (first salmon, first deer, first roots, first huckleberries). We value the teaching of cultural arts, including older social dances, storytelling and oral histories, Regalia, cradle boards, the gathering of natural materials, medicines and teas, and purification rites such as the sweat house and Vision quest.

Regardless of our success in the present, the people of Warm Springs realize that we must hold on to our past and bring it into the future lest the spiritual and cultural values that sustained our people for centuries be lost. During our planning process we identified many challenges and barriers facing tribal culture, including:

- the time and intentionality it takes to maintain the continuity of our cultural traditions,
- the declining sense of tribal identity amongst our youth, and the lack of support for teaching tribal history within the public education system,
- ensuring that tribal artists and teachers have financial support so they can dedicate their time to their craft,
- the loss of history, knowledge and language as our elders pass on,
- the apparent lack of interest on the part of many tribal members to learn languages, art forms, and ceremonies,
- the challenge of being geographically disbursed on the reservation especially with the rising cost of transportation,
- the lack of coordination between the three tribes and the need for a central site for our cultural information, materials, and resources.

The following four priorities identify what is most important to us and seek to address these challenges:

- Promote tribal members' understanding of and involvement in cultural activities, traditions, arts, ceremonies, language, dance, history, music, etc.
- Pass on tribal knowledge and practices to our youth to help them feel connected to their culture.
- Preserve, practice and teach our tribal languages: Ichishkiin, Numu, and Kiksht.
- Support the work of our artists and traditional teachers, including their ability to earn a living from their work.

VISION STATEMENT

The Confederated Tribes of Warm Springs Cultural Plan and our ongoing Cultural Trust Committee bring us together to engage and re-engage in our collective life, to sustain our tribal and family histories, and to strengthen the spiritual and cultural traditions and practices that make up who we are—heart, spirit and mind.

PLANNING PROCESS

The thirteen member Cultural Planning Committee came together in Fall 2008 to develop the Tribes' first cultural plan. The committee included a diverse group of representatives who are interested and involved in tribal cultural and heritage. We had a representative from Tribal Council, three representatives from tribal government, two representatives involved with tribal economic development, two representatives for tribal youth, two representatives from the Museum at Warm Springs, a representative from KWSO tribal radio, a local artist, and a representative from Oregon State Parks.

Leadership and decision making on the Committee was shared equally. The process of developing the Plan was facilitated by an outside consultant experienced in helping communities develop cultural plans. The Committee met three times over a two month period to develop the Plan.

CULTURAL ASSESSMENT AND INVENTORY

Cultural Assessment information:

Information used in the planning process came primarily from members of the Committee who are actively involved as stewards and participants in local tribal culture. Members referenced information from a variety of previous studies, including The People's Plan (Executive Summary of the Comprehensive Plan for the Year 2020), The 2004 Warm Springs Sustainable Tourism Action Plan, a 2005 Oregon Tribal Tourism Marketing Plan, a recent Survey of High School Youth, and a 2006/2007 Tribal Member Opinion Survey.

In the spring of 2009, the newly established Confederated Tribes of Warm Springs Cultural Trust Committee will develop and carry out a poll of tribal members to further assess their cultural interests, barriers to participation, and willingness to share knowledge and participate in cultural activities.

Inventory:

Committee Members identified a very comprehensive Inventory of The Confederated Tribes of Warm Springs' cultural assets. This Inventory has been included as Appendix A.

PRIORITIES, STRATEGIES, AND BENCHMARKS

Priority: Promote tribal members' understanding of and involvement in cultural activities, traditions, arts, ceremonies, language, dance, history, music, etc.

Strategies: Support projects and provide grant funds that will help to:

- Offer culture-related classes and events to tribal members.
- Provide materials and resources to be used in culture-related projects, classes, and events.
- Address barriers to tribal member participation in cultural activities and events.
- Help our elders practice and transmit their knowledge of our history, ceremonies, and practices.
- Preserve and transmit our family histories, genealogies, and stories.
- Develop and maintain a master inventory and calendar that promotes tribal cultural events, projects, and resources of all three tribes.

Benchmarks:

- Number of individuals applying for and using grants.
- Diversity and number of culture-related projects, activities, classes, and events that occur.
- Number of tribal members that attend and participate in classes and events.
- Number of organizations and teachers collaborating, promoting and hosting classes and events.
- Database of annual and special cultural events is used by all three Tribes.
- Documentation by grantees of their targeted outcomes.

Priority: Pass on tribal knowledge and practices to our youth to help them feel connected to their culture.

Strategies: Support projects and provide grant funds that will help to:

- Promote a greater understanding and appreciation of our unique tribal culture and history within local public schools.
- Carry out youth and family culture camps.

- Support tribal efforts to create a tribal community/charter school.

Benchmarks:
- Number of individuals--and especially youth—applying for and using grants for cultural activities.
- Number of youth leading or participating in culture-related projects, activities, classes, clubs, events.
- Participation of youth and families in Culture Camps.
- Documentation by grantees of their targeted outcomes.

Priority: Preserve, practice and teach our tribal languages: Ichishkiin, Numu, and Kiksht.

Strategies: Support projects and provide grant funds that will help to:
- Create opportunities for people who speak our tribal languages to come together to practice and teach others.
- Encourage the use of all three tribal languages.
- Documentation by grantees of their targeted outcomes.

Benchmarks:
- Number of tribal members engaged in learning tribal languages.
- All three languages are introduced in early childhood.
- Community language classes are taught at Warm Springs.
- Generations of tribal members are bonded together through language.
- Documentation by grantees of their targeted outcomes.

Priority: Support the work of our artists and traditional teachers, including their ability to earn a living from their work.

Strategies: Support projects and provide grant funds that will help to:
- Supply tribal members with the materials they need to carry out their craft.
- Promote and market Native arts and products from our own region.
- Explore the possibility of creating an 'arts and culture institute', similar to the Umatilla Crow's Shadow Institute.

Benchmarks:
- Number of artists and teachers holding classes and tribal activities and events.
- Artists are able to promote and sell their work on and off the reservation.
- The tribes have a permanent place where arts and cultural activities can take place.
- Documentation by grantees of their targeted outcomes.

STRUCTURE OF THE ONGOING CULTURAL TRUST COMMITTEE

Name: The Confederated Tribes of Warm Springs Cultural Trust Committee

Purpose: The Confederated Tribes of Warm Springs Cultural Trust Committee [Committee] role shall be to promote and support tribal culture through the Cultural Plan [Plan], administer funds from the Oregon Cultural Trust and other sources, and appoint a fiscal agent. The Committee is responsible for measuring progress of the Cultural Plan through the use of appropriate benchmarks, ensuring that all aspects of tribal culture are represented. It shall ensure that the Cultural Plan is implemented in a way that fairly encourages the participation of all three tribes and a broad cross section of tribal members and activities.

Activities: The activities of the Committee will include the following:
- Maintain an inventory of the Confederated Tribes of Warms Springs activities and cultural assets.
- Maintain an up-to-date Plan stating the Committee's priorities, strategies and benchmarks.

- Create and maintain a policy governing activities supported by grant funds.
- Announce the annual availability of grant applications and distribute hard copies of applications through the tribes' website (http://www.warmsprings.com), Spilyay Tymoo newspaper (http://www.wsnews.org), KWSO radio (http://www.kwso.org), The Museum at Warm Springs (http://www.museumatwarmsprings.org/), Tribal Administration, the Tribal Youth Liaison at Madras High School, the Family Resource Center, Warm Springs Market, Tee Pee Market, Warm Springs Ventures, and Three Warriors Market in Simnashio.
- Consider grant applications and award grants with funds from the Oregon Cultural Trust and such funds as the Committee may raise from other sources.
- Support projects that meet the priorities of the Cultural Plan.
- Support collaborative grant efforts targeted at cultural activities and projects.

CTWS Cultural Trust Committee: The Committee may include up to 12 members at a time. Members will serve three-year staggered terms and may be reappointed. Members will not receive compensation for their participation.

Officers: The Committee will have a Chair, a Vice Chair, a Treasurer and a Secretary.

Chair: Elected by the Committee, the Chair facilitates meetings and serves as a liaison to Tribal Council and the Oregon Cultural Trust.

Co-Chair or Vice Chair: Elected by the Committee, the Vice Chair supports the Chair and assumes the functions of the Chair when he/she is unavailable.

Treasurer: The Fiscal Agent will oversee the Committee's finances and present the Treasurer's report.

Secretary: Prepares and maintains minutes from Committee meetings, maintains Committee's files, and writes the narrative portion of the annual report on the use of grant funds to the Oregon Cultural Trust.

Conflict of Interest Policy: All Committee members will sign a conflict of interest agreement. The agreements will remain on file with the Fiscal Agent. Members will disclose any interests in a transaction or decision where they (including their business or other nonprofit affiliations, family and/or significant other, employer, or close associates), could receive a benefit or gain. They will be asked to leave the room for the discussion and will not be permitted to vote on the question.

Meetings: The Committee shall meet as often as it desires, but no less than four times a year.

Participation: If a Committee member should miss more than two consecutive meetings (unexcused), the other members will consider removing him or her from the Committee. Members may also submit a written resignation to the Committee if they would like to withdraw. The Committee will propose names to Tribal Council for any vacant positions.

Vacancies: The Tribal Council will consider and approve nominations from the Committee, and when necessary advertise, review and appoint additional Committee members. Advertising for recruitment will be done via the tribes' website, Spilyay Tymoo newspaper, KWSO radio, and posters through out the community.

Fiscal Considerations: The Committee will ensure that the legislative requirement for a fiscal agent has been met. The Museum at Warm Springs is currently serving as the fiscal agent.

Decision Making: The Committee will require the presence of 51% of current members to make a decision. The principles of consensus will be used as much as is practical. When consensus cannot be reached, then a simple majority vote will be used.

Amendments: The structure of the CTWS Cultural Committee may be amended at any regular meeting of the Committee by a 51% vote, provided that the amendment has been submitted in writing at the previous regular meeting. All changes must be approved by the Tribal Council and the Oregon Cultural Trust.

OPERATION OF THE CTWS CULTURAL TRUST COMMITTEE:

Operation of the Committee: The Committee shall implement the CTWS Cultural Plan, including establishing and publicizing regular meetings, developing and publicizing an effective grants program, and publicizing and soliciting input on the Plan from tribal members.

Distribution of Cultural Trust Funds: The Committee will consider grant applications from eligible participants and award funds from the Oregon Cultural Trust and such funds as the Committee may raise from other sources. Eligible applicants include: CTWS tribal members, residents of the Warm Springs Reservation, CTWS programs and committees, and Warm Springs community organizations. Grants to tribal members will be considered first. Any remaining funding will be awarded to applicants from the other three eligible groups.

The Committee will establish annual granting priorities aligned with the Cultural Plan, an annual granting cycle, and a grant application and guidelines which it will advertise via the tribes' website, the SpilyayTymoo newspaper, KWSO radio, the Museum at Warm Springs, Tribal Administration, the Tribal Youth Liaison at Madras High School, the Family Resource Center, Warm Springs Market, Tee Pee Market, Warm Springs Ventures, and Three Warriors Market in Simnashio. All members shall declare any conflict of interest prior to discussing and voting on grant allocations and will remove themselves from voting when necessary. Committee members will sign a conflict of interest disclosure that the fiscal agent will maintain. The Museum at Warm Springs, the fiscal agent, will maintain and submit financial statements for Cultural Trust Committee funds to the Oregon Cultural Trust with required grant reports.

Ongoing Review and Updating of the CTWS Cultural Plan: The Committee will review and update the Cultural Plan in accordance with the planning requirements of the Oregon Cultural Trust. The Plan will be available online and will be linked to the Confederated Tribes of Warm Springs, The Museum at Warm Springs, and Oregon Cultural Trust web sites.

Appendix A.

The Confederated Tribes of Warm Springs
Inventory of Cultural Assets

The Museum at Warm Springs http://www.museumatwarmsprings.org/

- Archives: Oral history documentation; historical and family photographs; History Documentation
- Changing Exhibits Gallery
- Collections: artifacts and family heirlooms
- Permanent Exhibit
- Contemporary and Traditional Arts and Crafts Classes
- Tribal Member Art Show
- Tribal Youth Art Show
- Tribal Member Arts-Crafts Demonstrations
- Education Program: Folklife Program (with Oregon Historical Society); Tribal Member Demonstrations
- Dance Performances
- Traditional Arts and Crafts Classes
- Networking with other museums and historical societies
- Cultural tourism attraction

Traditional Leaders

- Men and women, parents, grand parents, First Teachers
- Boys and Girls Rites of Passage Ceremonies: First Kill, First Dig, First Pick, Dance Initiation for new joiners
- Traditional Food gatherers
- Sweathouse cleansing for personal and ceremonial purposes
- Memorial Ceremony
- Name Giving Ceremony
- Wedding Trade Ceremony
- Traditional Funerals
- Cradle Board Ceremony
- Vision Quest
- Widow/Widower Ceremony

Tribal Council
http://www.warmsprings.com/Warmsprings/Tribal_Community/Tribal_Government/Current_Governing_Body/Tribal_Committees

- Accessions Committee (Artifact expertise)
- Culture and Heritage Committee:
    - Ceded Land rights
    - Gathering traditional foods and natural materials for traditional items:
        - Root and Berry gathering
        - Weaving material gathering (tule rush, cedar root, cedar bark, hemp)
        - Medicinal herbs and tea gathering
- Fish and Wildlife Committees:
    - Off- and On- Reservation Committees (i.e. Treaty Rights; Ceremonial Fishing and Hunting
    - Off-Reservation Committee as CRITFC Commissioners)

Tribal Departments http://www.warmsprings.com/warmsprings/Tribal_Services/

- CTWS Governmental Affairs and Planning:
    - Oral History Documentation
    - Oregon State and U.S. government-to-government relationship (i.e. treaty rights)
    - Vital Statistics Department (enrollments office) Family Heritage, Family Trees

- KWSO Radio http://www.kwso.org/
  - Broadcasts of Pow Wow Drum Music, Language Lessons, Interviews featuring Elders and Cultural/Traditional Topics, Programs and Announcements about History
  - Archives of past interviews & programs
  - Future possibility of recording traditional knowledge and increase Cultural and Historical information
  - Future possibility of "digital radio channel" programmed with Culture and History content
- Spilyay Tymoo Newspaper http://www.wsnews.org/
  - Community postings of events, trainings, classes, etc.
  - Language page
  - Articles of cultural interest
  - Features on tribal elders

- CTWS Human Services Branch (Social Services)
  - Senior Programs
  - Back to Boards Program (Baby Board Making)
  - Camp Supsikwat Culture Camp
  - Winter Culture Camp

- CTWS Education Branch
  - Technology
  - Culture and Heritage Department

    Tribal Languages:
    - Oral History and Language Documentation
    - Teaching Kiksht (Wasq'u Language), Ichishkiin (Sahaptin/Warm Springs Language), Numu (Paiute Languages)
    - Ichishkiin Language Dictionary
    - Kikst Language Dictionary

    Cultural / Traditional Classes:
    - Basketry
    - Regalia
    - Traditional food gathering / preserving
    - Dancing and songs
    - Natural materials preparation (tule, hemp, willow, cedar bark, etc.)

    Elder consultation / teaching of history, legends, historical stories
    Longhouse protocol on songs
  - Workforce Development: Youth work program
  - OSU 4-H Adult and Youth Education Programs
  - OSU 4-H Family Culture Camp and non-traditional arts/crafts, nutrition
  - HeadStart-Day Care: three languages and tribal culture taught
  - Youth Advisory Council
  - Place for Kids Club

- CTWS Tribal Court
  - Tribal Youth Program

- CTWS Natural Resource Branch
  - Fish and Wildlife (provides subsistence/traditional foods: fish-game; deer hides and deer heads (brain) for brain tanning hides; Hunting permits; Hunting regulations; Hunting workshop for youth (needs to coincide or include with rite of passage "first kill" ceremony)

Tribal Enterprises

- GEO Visions http://www.wsgeovisions.com/
    - Cultural Resources: Native American Graves Repatriation Act; Oral History Documentation

- Kah-Nee-Ta High Desert Resort
  http://www.warmsprings.com/warmsprings/Business_Directory/Kah-Nee-Ta_Vacation_Resort
    - Traditional Salmon Bakes
    - Dance Performances
    - Cultural Tourism

Family Resource Center / Warm Springs Library
- Books and periodicals
- Access to computers
- Location to host cultural events and presentations

Tribal Gatherings
- Lincoln's Birthday PowWow (February)
- Root Feasts, at Simnasho and Agency Longhouses (April)
- Pi-Ume-Sha PowWow (June)
- One Hot Summer Nights PowWow (July)
- Huckleberry Feast, HeHe Longhouse, Agency Longhouse (August)
- Huckleberry Feast PowWow (August)
- Simnasho Shindig PowWow w/ Games (September)
- Thanksgiving MIni PowWow (November)
- Winter Solstice Celebration, Simnasho Longhouse (December)
- Lil' Miss Warm Springs
- Indian Nites Out

Traditional Gathering sites for Warm Springs
- Agency Longhouse, Warm Springs, OR
- HeHe Longhouse, HeHe Butte, N. Warm Springs, OR
- Simnasho Longhouse, Simnasho, OR
- Short Houses: Chief Nelson Wallulatum, Viola Kalama, Lucinda Green
- Seekseekwa Meeting Hall

Other Traditional Gathering Sites on the Columbia River
- Celilo Longhouse, Celilo Village, Celilo, OR
- Lyle Longhouse, Lyle, WA
- Rock Creek Longhouse, Rock Creek, WA
- Pow Wow, Roosevelt, WA

Other Off-Reservation Cultural Resources
- Columbia River Gorge Discovery Center, The Dalles, OR
- Stevenson, Washington Interpretive Center
- Hood River Museum, Hood River, OR
- Oregon State Parks, Terrebonne, OR
- Maryhill Museum, Maryhill, WA
- OMSI Hancock Field Station Salmon Camps, Fossil, OR
- Burke Museum, Seattle, WA
- Portland Art Museum, Portland, OR
- Ecotrust, Portland, OR

- Central Oregon Community College, Bend OR
- Oregon State University Cascades Campus, Bend, OR
- Columbia River Inter-Tribal Fish Commission, Portland, OR
- Oregon Historical Society, Portland, OR
- High Desert Museum, Bend, OR
- Museum of Natural and Cultural History, University Of Oregon, Eugene, OR
- Smithsonian National Museum of the American Indian, Washington D.C.
- Halle Ford Museum a Willamette University, Salem, OR
- Jefferson County School District

Other Off-Reservation Cultural Events

- Oregon Archaeology Celebration, Smith Rock State Park
- Career and Culture Camp, Smith Rock State Park
- Collage of Culture Event, Madras, OR
- Eagle Watch, Round Butte Dam Overlook Park

Appendix B.

The Confederated Tribes of Warm Springs Cultural Trust Committee:

Committee 2009 Work Plan

WHAT:	WHO:	BY WHEN:
Final approval of CTWS Cultural Plan to Oregon Cultural Trust:		
1- Submit final Plan and proposed Committee for Tribal Council approval.	Fiscal Agent	Nov.3
2- Submit approved Plan and Tribal Council resoultion to Oregon Cultural Trust.	Fiscal Agent	Before Nov. 19
Once the CTWS Cultural Plan is approved by Oregon Cultural Trust:		
1- Link copies of Plan to CTWS, Museum, and Oregon Cultural Trust websites.	Each agency	After approval
2- Gather the new CTWS Cultural Trust Committee for first meeting.	Fiscal Agent	After approval
3- Determine date that first allocation of OCT funding will be released to CTWS.	Fiscal Agent	After approval
CTWS Cultural Trust Committee Activities:		
1- New Committee meet and elect officers: Chair, Vice-Chair, and Secretary.	Committee	Jan./Feb. 2009
2- Committee members complete Conflict of Interest statement, Fiscal Agent files	Fiscal Agent	Jan./Feb. 2009
3- Record and approve minutes at meetings, file with Fiscal Agent.	Secretary	Ongoing
4- Maintain financial records and report on finances to Committee, Tribal Council, and OCT.	Fiscal Agent	Ongoing
Oversee CTWS Cultural Grant Program:		
1- Use websites of The Confederated Tribes of Warm Springs, Spilyay Tymoo, KWSO, Museum at Warm Springs to publicize Grant Program and announce to community where applications can be picked up.	Committee	Jan. 2009
2- Link Grant Guidelines and Application to websites listed above.	Committee	Jan. 2009
3- Place multiple hard copies of Grant Guidelines and Application with Tribal Administration, the Tribal Youth Liaison at Madras High School, the Family Resource Center, Warm Springs Market, Tee Pee Market, Warm Springs Ventures, and Three Warriors Market in Simnashio.	Committee	Jan. 2009
4- Review eligible grant applications and select grant recipients.	Committee	Feb. 2009
5- Announce grant recipients, award funds, provide reporting guidelines.	Committee	Mar. 2009
6- Remind grant recipients they need to submit their report by Dec. 31.	Chair	Nov. 2009
7- Collect grant reports, review results, write a narrative report for OCT.	Secretary/Committee	Jan. 2010
8- Submit 2009 narrative and financial report to OCT to release 2010 funds.	Fiscal Agent	Jan. 2010
Conduct a poll of tribal members:		
1- Develop and carry out a poll of tribal members to further assess their cultural interests, barriers to participation, and willingness to share knowledge and participate in cultural activities.	Committee	May 2009
2- Analyze results of the poll and use them to change the Plan if necessary.	Committee	Sep. 2009
3- Update the Plan as needed, submit to Tribal Council and OCT for approval.	Committee	As needed, but at least by 2014

Appendix C. The Confederated Tribes of Warm Springs Cultural Trust Committee
Cultural Trust Grant Guidelines 2009

The CTWS Cultural Trust Committee is seeking grant applications from CTWS tribal members, residents of the Warm Springs Reservation, CTWS programs and committees, and Warm Springs community organizations. Grant funding is sponsored by the Oregon Cultural Trust and must support projects and activities that address at least one cultural priority:

- Promote tribal members' understanding of and involvement in cultural activities, traditions, arts, ceremonies, language, dance, history, music, etc.
- Pass on tribal knowledge and practices to youth and help them feel connected to our culture.
- Preserve, practice and teach our tribal languages: Ichishkiin, Numu, and Kiksht.
- Support the work of our artists and traditional teachers, including their ability to earn a living from their work.

Grant Awards: Grant awards will range from $50 to $2,000 each. The Cultural Trust Committee wants to make awards to as many applicants as possible.

Eligibility: Eligible applicants include CTWS tribal members, residents of the Warm Springs Reservation, CTWS programs and committees, and Warm Springs community organizations. Grants to tribal members will be considered first. Prior grant awardees must have submitted all reports required by past Cultural Trust Committee grant agreements.

Application Timeline

Application available:	January 2009
Application due:	February 2009
Funding decisions and distribution:	March 2009

How to Apply: Grant applications are available on-line at The Confederated Tribes of Warm Springs main website (http://www.warmsprings.com), Spilyay Tymoo newspaper (http://www.wsnews.org), KWSO radio (http://www.kwso.org), The Museum at Warm Springs (http://www.museumatwarmsprings.org/). Hard copies are available at Tribal Administration, the Tribal Youth Liaison at Madras High School, the Family Resource Center, Warm Springs Market, Tee Pee Market, Warm Springs Ventures, and Three Warriors Market in Simnashio. *Grant applications are to be postmarked by or delivered to The Museum at Warm Springs by 5:00 p.m. on February 28. Late applications will not be accepted or reviewed.*

Applications should be addressed to:

The Warm Springs Cultural Trust Committee
c/o The Museum at Warm Springs
2189 Highway 26
P.O. Box 909
Warm Springs, OR 97761

Review Process and Criteria: Applications will be reviewed by the Cultural Trust Committee and evaluated on how well the proposed project or activity addresses the priorities of The Confederated Tribes of Warm Springs Cultural Plan. Projects must address one of the four priorities listed at the beginning of these guidelines. Each priority will be given equal weight in the application review and scoring process. Projects must occur between March 1 and December 31 of the grant year.

Final Report: The State requires that ALL grant recipients submit a final report to CTWS Cultural Trust Committee. The final report is due by December 31 of the year the grant was awarded and must describe the results of the project or activity and give specific details about how grant funds were used. All results must be reported to the Oregon Cultural Trust. Report forms will be provided at the time funding is awarded. Copies are also available at The Museum at Warm Springs. Reports may be mailed or dropped off at The Museum at Warm Springs at the address given above.

Further Information: Questions? Call Carol Leone, Executive Director, Warm Springs Museum at 553-3331.

Appendix D.

The Confederated Tribes of Warm Springs Cultural Trust Committee
Cultural Trust Grant Application Form

Name:		
Address:		
City:	State:	Zip Code:
Telephone:	Email:	Website:
Project Budget: $	Grant Request: $	Matching Funds: $

Please limit narrative to 2-3 pages. If additional information is needed for review, a representative of the Cultural Trust Committee will contact you. On separate paper, please respond to the following:

1. Describe your project or activity. Please tell us what you will do, where it will take place, who will be involved, how many people the activity will serve.

2. Explain how your project or activity will address at least one the four CTWS Cultural Plan priorities (listed in guidelines).

3. Outline the objectives of your project or activity and describe how you will measure its success.

4. Outline the project budget. Will you receive other contributions, including cash funds and in-kind donations? If the grant will support an ongoing activity, explain how it will be funded in the future.

Feel free to submit documents, pictures, a DVD or video with your application to help us understand your proposed project. Any items that you submit will not be returned to you.

Mail or drop off your application by 5 p.m. on February, 28, 2009 to:

The Warm Springs Cultural Trust Committee
c/o The Museum at Warm Springs
2189 Highway 26
P.O. Box 909
Warm Springs, OR 97761

No late applications will be considered

Appendix E.

The Confederated Tribes of Warm Springs Cultural Trust Committee
Cultural Grant Report Form

ALL grant recipients must submit a final report to CTWS Cultural Trust Committee by December 31 of the year the grant was awarded. The report must describe the project or activity, the results of the project or activity, and specific details about how the grant funds were used. Please limit your report to 2-3 pages.

Name: _____

Address: _____

Email:_____ Telephone: _____

Grant amount received: $ _____

Dates of Project: _____ to _____

On a separate sheet, please respond to the following:

1. Please describe your project or activity.

2. Please describe the results of your project or activity. Feel free to share a story about this.

3. Please tell us how you used the grant funds.

4. Did you receive any other local funding for this for project? ___ Yes ___ No
   If yes, how much did you receive and from whom?

5. How did tribal members benefit from the grant? Feel free to share a story about this.

6. How successful do you think your project was and what did you learn? Again, feel free to share a story about this.

Please return this report no later than December 31, 2009 to:

The Warm Springs Cultural Trust Committee
c/o The Museum at Warm Springs
2189 Highway 26
P.O. Box 909
Warm Springs, OR 97761

Appendix F.

The Confederated Tribes of Warm Springs Cultural Trust Committee
Conflict Of Interest Declaration Policy

The standard of behavior at the CTWS Cultural Trust Committee is that all Committee members will avoid conflicts of interest between the interests of the CTWS Cultural Trust Committee on one hand, and any personal, professional and business interests on the other. This includes avoiding potential and actual conflicts of interest, as well as perceptions of conflicts of interest.

I understand that the purposes of this policy are to protect the integrity of the CTWS Cultural Trust Committee's decision-making process, to enable our constituencies to have confidence in our integrity, and to protect the integrity and reputations of Committee members as well as our fiscal agent's volunteers, staff and board members. Upon or before appointment to the Committee, I will make a full, written disclosure of interests, relationships and holdings that could potentially result in a conflict of interest. This written disclosure will be kept on file and I will update it as appropriate.

In the course of meetings or activities, I will disclose any interests in a transaction or decision where I (including my business or other nonprofit affiliations, my family and/or my significant other, employer, or close associates), will receive a benefit or gain. After disclosure, I understand that I will be asked to leave the room for the discussion and will not be permitted to vote on the question.

I understand that this policy is meant to supplement good judgment, and I will respect its spirit as well as its wording.

Signed: _____

Date: _____

Adopted: November 2008

Appendix G.

The Confederated Tribes of Warm Springs Cultural Trust Committee
Historical and Cultural Background on the Tribes

(Taken from the Tribal Website http://www.warmsprings.com)

HISTORY

The Wasq'u

The Wasq'u bands on the Columbia River were the eastern-most group of Kiksht-speaking Indians. Although they were principally fishermen, their frequent contact with other Indians throughout the region provided for abundant trade. Roots and beads were available from other Chinookan bands such as the Clackamas. Game, clothing and horses came from trade with Sahaptin bands such as the neighboring Warm Springs and the more distant Nez Perce. In exchange for these goods, the Wasq'u traded root bread, salmon meal, and bear grass.

The Warm Springs

The Warm Springs bands who lived along the Columbia's tributaries spoke Sahaptin. Unlike the Wasq'u, the Warm Springs bands moved between winter and summer villages, and depended more on game, roots and berries. However, salmon was also an important staple for the Warm Springs bands and, like the Wasq'u, they built elaborate scaffolding over waterfalls which allowed them to harvest fish with long-handled dip nets. Contact between the Warm Springs bands and the Wasq'u was frequent, and, although they spoke different languages and observed different customs, they could converse and traded heavily.

The Paiutes

The Paiutes lived in southeastern Oregon and spoke a Shoshonean dialect. The lifestyle of the Paiutes was considerably different from that of the Wasq'u and Warm Springs bands. Their high-plains existence required that they migrate further and more frequently for game. Fish was also an important part of their diet as one of the Paiute bands reflect in their name, *Agitika*. The Paiute language was foreign to the Wasq'u and Warm Springs bands, and commerce among them was infrequent. In early times, contact between them often resulted in skirmishes. Although Paiute territories historically included a large area from southeastern Oregon into Nevada, Idaho, and western Utah, the Paiute bands which eventually settled at Warm Springs lived in the area of Lake, Harney, and Malheur counties in Oregon.

The Arrival of Settlers

During the 1800's, the old way of life for the Indian bands in Oregon was upset by the new waves of immigrants from the east. In 1843, 1,000 immigrants passed through The Dalles. In 1847 there were 4,000. By 1852, up to 12,000 settlers were crossing Wasq'u and Warm Springs territories each year.

In 1855, Joel Palmer, superintendent for the Oregon Territory, received his orders to clear the Indians from their lands. He did so by negotiating a series of Indian treaties including the one establishing the Warm Springs Reservation. Under the treaty, the Warm Springs and Wasq'u tribes relinquished approximately ten million acres of land, but reserved the Warm Springs Reservation for their exclusive use. The tribes also kept their rights to harvest fish, game and other foods off the reservation in their usual and accustomed places.

Early Reservation Years

Traditional ways of life changed greatly after the Wasq'u and Warm Springs tribes relocated onto the Warm Springs Reservation. Salmon wasn't as plentiful as it had been on the Columbia, and the harsher climate and poor soil conditions made farming more difficult. They quickly found that their former economic system was no longer workable. In addition, federal policies to assimilate the Indian people forced them to abandon many of their customary ways in favor of modern schools, sawmills, and other infrastucture foreign to the tribes

Paiute Settlement at Warm Springs

The settlement of the Paiutes on the Warm Springs Reservation began in 1879 when 78 Paiutes moved to Warm Springs from Fort Simcoe on the Yakama Reservation. These 78 people, along with other Paiutes, had been forced to

move to Fort Simcoe on the Yakama Reservation and Fort Vancouver after joining the Bannocks in a war against the U.S. Army. Eventually more of them came to Warm Springs, and they became a permanent part of the Warm Springs Reservation.

Tribal Government and Indian Self-Determination

In 1934, Congress passed the Indian Reorganization Act (Wheeler-Howard Act) to revitalize Indian communities and to bolster Indian tribes as governments. The IRA recognized the necessity for tribal governments to manage their own affairs, and offered Federal assistance to tribes organizing under its provisions. The Warm Springs, Wasq'u, and Paiute tribes studied the IRA carefully before deciding to accept its terms.

In 1937, the three tribes organized as the Confederated Tribes of the Warm Springs Reservation of Oregon by adopting a constitution and by-laws for tribal government. In 1938, they formally accepted a corporate charter from the United States for their business endeavors. These organizational documents declared a new period of tribal self-government on the Warm Springs Reservation.

Milestones on the Road to Self-Sufficiency

Once the Confederated Tribes had established themselves as a self-governing entity, they began to actively pursue self-sufficiency. Some of the notable contributions to the financial independence of the Confederated Tribes have been:

1942 - Warm Springs Lumber Company Established
1957 - $4,000,000 settlement for the destruction of Celilo Falls
1959 - Pelton Dam completed
1964 - Round Butte Dam completed
1964 - Opening of Kah-Nee-Ta Village
1966 - Warm Springs Forest Products established
1972 - McQuinn Strip returned to tribes
1972 - Opening of Kah-Nee-Ta Lodge
1982 - Warm Springs Power Enterprise established
1986 - KWSI and KWSO begin broadcasting
1991 - KWSI moves to Bend to become K-TWINS
1993 - Opening of the Museum at Warm Springs
1993 - Warm Springs Composite Products established
1995 - Warm Springs Plaza opens
1996 - K-TWINS sold
1996 - Indian Head Casino opens
1996 - Warm Springs Credit Enterprise established

CULTURE

Despite the great loss of traditional culture that occurred as a result of settlement on the reservation, the people of the Warm Springs Reservation have succeeded in holding on to many of our ancient traditions and values. Our longhouses still ring with prayer songs that have been handed down for generations. Traditional feasts are still held each year. Indian languages are still spoken, and the old legends of Coyote and the other Animal People still told.

Regardless of our success in the present, the people of Warm Springs realize that we must hold on to our past and bring it into the future lest the spiritual and cultural values that sustained our people for centuries be lost.

Foods

Prior to settling on the Reservation, natural food resources were so plentiful that agriculture was unnecessary for the three tribes of the Warm Springs Reservation. Salmon from the nearby Columbia was a staple for the Wasq'u and Warm Springs bands. The high-plains Paiutes depended more on deer and other large game. All three tribes took advantage of assorted roots, fruits, and other plant-life.

Since gathering and preparing food was a substantial part of daily life for the three tribes, their methods became as much a part of the tribal culture as the foods themselves. Salmon were hauled out of the Columbia with long-handled dip nets. Roots were pulled from the ground with specialized digging sticks, or kapns. Berries were gathered in ornate baskets. After centuries of trial and error, these methods were perfected and became second nature.

Many of these foods and the methods of obtaining them are still an important part of life on the Warm Springs Reservation. Roots are dug from early spring through late summer. Fruits, especially huckleberries, are harvested summer and fall. Hunting and fishing occur year round. These foods are highly prized, and are a significant part of the many special festivals and rituals as well as part of the regular Indian diet.

Annually the Warm Springs Indians observe three religious feasts of thanksgiving based on important native foods. The Root Feast in the spring recognizes the first appearance of many important roots. The First Catch, or Salmon Feast, in the Spring recognizes the migration of salmon. The Huckleberry Feast in early fall recognizes the ripening of the first berries.

Language

Despite extensive efforts, the three languages of the Confederated Tribes of Warm Springs Oregon are in danger of becoming lost languages. Kiksht (Wasq'u) currently has only one fluent speaker, aged 94, and five others with varying levels of fluency, aged 40-90. Numu (Paiute) has no fluent tribal members and rely on fluent speakers from other reservations. The Ichishkiin (Sahaptin) have about fifty speakers but no fluent speakers under the age of fifty. It is extremely important for the Warm Springs people to come together and strive for our languages to again become the first languages of our children.

The Tribal Language Program has taken various steps to bring language back to the community. We believe that it is up to the people of the community to develop a true commitment and the desire to revive and maintain our languages.

Museum

The Museum At Warm Springs is many things, not the least of which is a striking piece of architecture, a 25,000 square-foot structure that packs an emotional wallop all too seldom felt in contemporary public buildings. But most of all, perhaps, The Museum exists as an answer to a question that has troubled Native Americans in general, and the Confederated Tribes of Warm Springs in particular for most of the past century. Can this nation's indigenous peoples take any meaningful steps on their own initiative, under their own control to halt the erosion of their traditions, the dispersal of their sacred artifacts, the loss of their very identity as a culture?

Chief Delvis Heath of the Warm Springs Tribe is a quiet man with a deeply lined face. "Way back in the 1960's," the Chief laments, "We could see that the old ways were disappearing, the old language was disappearing, and pretty soon none of our young people would know where they came from or who they were. That's when we decided to build a museum."

With strong support of the Tribal Council for The Museum Project, Resolution No. 4084 was passed in 1974 adopting the first Charter and establishing the first Board of the, then, Middle Oregon Indian Historical Society. The Charter has been amended several times, subsequently changing the name MOIHS to "The Museum At Warm Springs." It took over 20 years of planning and numerous meetings to finally hire the first Executive Director in 1987. A tribal referendum was held in October 1988 voting in favor of appropriating $2.5 million for The Museum construction. Later, another $726,493 was added making $3,226,493 the largest sum ever committed by an Indian tribe for a museum. This was the first tribal museum in the state of Oregon.

After hiring the first Executive Director, it took only a few short months to raise another $3.1 million from grant foundations, corporations and individuals. Benefiting from these monies was the construction, education program and an endowment, bringing the total cost of the museum project to $7,628,900.

Construction began on May 7, 1991 by SM Anderson Construction Company, Inc. of Portland, Oregon. The building designer was Stastny & Burke Architecture, Inc., also of Portland. The exhibits were designed by Formations, Inc, also located in Portland. Grand Opening was celebrated on March 13, 1993! Truly, a dream come true!

From then on, The Museum has been under the leadership of the Board Of Directors, creating a Mission Statement and a Board of Regents.

The Museum At Warm Springs exists to preserve the culture, history and traditions of the three tribes which comprise The Confederated Tribes of Warm Springs. The Museum was designed to provide a welcoming sight to the public as well as a safe conservatory for the traditional treasures of the Tribes.
As the architects began planning, they first set up a meeting place and invited tribal members to participate in the designing and integration of any tribal traditions. Elders of each tribe were invited to meetings to give ideas and suggestions based on their historical perspective.

The exterior effects and building are arranged to resemble a traditional encampment among beautiful cottonwood trees. It is situated alongside Shitike Creek which empties into The Deschutes River in North Central Oregon.

Materials used in the construction reflect the surroundings and traditions of the Tribes. Local stone, timber and brick are finely tuned to demonstrate the integration of the arts into everyday life. Traditional designs and symbols are embellished into the building including a drum, dance bustle, tipi, longhouse, travois and patterns of a Klickitat huckleberry basket.

As visitors arrive, the experience begins by strolling up a sidewalk next to a live stream, into a circular stone drum and up to the exquisite door with handles shaped like a bustle.

After you enter the building, the stream continues, only into a gray polished slate floor, creating a stream-like appearance. The visitors then encounter huge columns of what were once tall native trees of the Reservation. This is the main lobby of The Museum and the entrance to the permanent exhibit hall.
The Museum contains the Permanent Exhibit, a changing exhibit gallery, an exquisite gift shop, public restrooms, a library/archive, education room with cooking facilities, a conference/board room, artifact collection space and an office, a maintenance room and an administrative area.

Just outside to the west, a small amphitheater is designed to be used for outdoor performances, demonstrations and other public events.

These galleries showcase a broad spectrum of tribal artifacts, but the museum devotes as much to the cultural and historical record of The Confederated Tribes of Warm Springs Reservation as it does to their arts and crafts. "We wanted the museum to tell the story of our people," explains Delbert Frank, Sr., President of the museum's Board of Directors in 1993 and an influential member of the Tribal Council. "We wanted it to tell the truth. To educate both the public and our own children. To tell them who we are."