

The Moon, Mars, and Chumash Traditionalism



[Excerpts from a book by Dr. John Anderson]

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Introduction

"If you look at the promotional literature of the commercial space industry, you will find repeated references to space as the new American "frontier." Aerospace leaders are lauded as heroic pioneers blazing a trail into the heavens. We are living in the last years of the second millennium of Christian history. Local, state, and federal government agencies and private corporations are preparing expensive public relations campaigns, celebrating the brave new world of progress forecasted for the next thousand years. And anyone who watches television or reads mainstream newspapers is familiar with the related advertising that celebrates the expansion of Americans into space as one of the most

important new achievements of modern science. Indeed, space pioneering is being adulated by many futurists as a hopeful panacea for all the nations of the globe.

Unfortunately, the sudden rush of American aerospace companies into the international space race has not led to improved lives for all Americans. One of the purposes of this essay is to express concern that native Americans may become the victims, not the beneficiaries, of space commercialization.

The focus of this text is the California Spaceport and its worsening relations with the Chumash Indians. Additional research is needed to tell the stories of native Americans and competitive spaceports being planned for New Mexico, Texas, Florida, Virginia, and Alaska." [John Anderson, September, 1998].

The Aerospace Industry And Chumash Traditionalism

Part One

The State of California and the aerospace industry have joined together to promote a commercial spaceport on the Pacific coast of the ancient Chumash nation. The Chumash were the state's largest cultural group, prior to their decimation in the California Mission system. Now, they are confined to just ninety nine acres of reservation land, while the majority of their people remain landless and lack federal recognition.

The spaceport under construction is located west of Santa Barbara. The first stages of construction for this spaceport have been completed, but recent discovery of ice on the moon have greatly accelerated the timetable for development. The presence of water means the moon's mineral wealth can be extracted at a much lower cost than previously predicted. And, even more promising, the water on the moon can be converted to low cost rocket fuel. This will enable aerospace corporations to use the moon, decades earlier than expected, as a staging ground for commercial exploitation of Mars. Water is

available on both the north and south pole of Mars, in much larger quantities than on the moon.

Suddenly, promises of immense profits for industry and huge tax increases for the State of California have stimulated a space race between American and foreign countries. The California spaceport being built on what was once western Chumash lands thus aspires, like its competitors, to be humanity's commercial ladder to the stars. The promotional literature of the aerospace industry and the State of California promise immense corporate profits if state laws can be changed to facilitate the rapid development of the spaceport.

Special tax exemptions for the space industry have already been approved by the state legislature. But in the haste to rush forward, the aerospace industry and the state government appear to have already made a tactical mistake. They failed to bring the non-reservation Chumash Indians in as full participants in the planning of the spaceport. Moreover, the company building the first stages of the California spaceport hired university trained researchers to investigate Chumash sites in the vicinity and make recommendations for planning purposes. This corporate funded research appears to have been used as the basis for a factious article published in a leading international journal of anthropology. This publication explored a number of issues which might impact the ability of the vast majority of Chumash descendants, who consider themselves Traditionalists, to participate in future negotiations over Chumash religious and archaeological sites. It specifically questioned the validity of contemporary Chumash religious beliefs about the greater Point Conception region, denying its importance as a major pan-Chumash shrine. Not surprisingly, the publication of these charges caused discord among the many Chumash groups concerned with cultural preservation.

Due to a slow pace of newspaper and magazine investigative reporting on these developments, the public has little understanding of the seriousness of what may become an increasingly contentious relationship between the aerospace industry and the American Indians. Many organizations which previously supported Traditional Chumash are still unaware of the economic and political powers now allied against the Chumash Traditionalists. Events are moving so rapidly,

however, that the public may only learn about the real power struggles after-the-fact.

There have been many ups and downs in public support for various Chumash groups in the past. The peaceful occupation of Point Conception by the Chumash and their sympathizers was a high point in public support, and the digging of the Chevron pipeline was another peak of coalition building between the Chumash and non-Indian supporters. In retrospect, however, 1993 was the triggering year for the current spaceport fracas. Vandenberg Air Force Base, occupying a huge area of the Chumash coast a short distance downstream, was the only location where commercial space activities were taking place in 1993. This was the year when California legislators enacted a law to exclude the commercial space industry from state sales taxes. Critics of this legislation described it as 'corporate welfare'. Supporters argued that special tax favors for industry would bolster California's competitiveness in aerospace.

A number of national aerospace giants saw potential for immense profits if they could obtain a position of leadership in the California market. Among them was the corporation called the California Commercial Spaceport, which is located in the ancient Chumash town of Lompoc next to the Vandenberg base. This corporation is currently operating a launching complex which it describes as a state-of--the- art- facility. This section of the California coast is ideal for a commercial spaceport, their promotional literature advises, because it is ideally positioned to provide direct injection of space vehicles into a broad range of popular orbital inclinations. And best of all, no overflights will take place over populated areas.

But I am concerned that the company literature may be inadequately informing investors about the negative impact commercial rockets will have on coastal flora and fauna. Investors are assured, instead, that they will benefit from reduced environmental permit requirements being pushed by pro-growth state politicians, enamored by Department of Defense booster and satellite programs. But what effect will toxic rocket fuel have as it drifts down in massive amounts after lift off over the coastal environment? And what effect will the awesome sound of the rocket motors and shock waves have on migrating whales, breeding ocean

mammals resting on nearby mainland and island beaches, and the ocean bird flyway which links birds from southern California and Mexico to the critical summer feeding grounds of the Northwest and Canada?

Who is a Legitimate Chumash? In December of 1997, Dr. Brian Haley and Larry Wilcoxon published a controversial article in which they charged many of their colleagues with constructing ["making"up] the identities of modern Chumash. Their charges appeared in the professional journal called *Current Anthropology*.

The response within the field of California anthropology was understandably heated, so much so that a number of the anthropologists attacked published a 1998 article in the same journal, addressing the criticisms made against them.

Preface

This preface was entitled "Jonjonata and Chumash Cultural Sites" and it is dated March, 1998. Its purpose was to tie together the debate over development of the Chumash archaeological site at *Jonjonata*, the author's commentary in the *Earth Island Journal* on the California spaceport, and the ongoing need for new Chumash reservations.

"I recently submitted a report to the State of California on an archaeological site located in Southern California. This site, called *Jonjonata* was once occupied by the Chumash Indians. The Chumash were the largest native population in California prior to their decimation in the mission system.

In this report, I proposed that Caltrans, the state department of transportation responsible for the protection of native American cultural artifacts, not only preserve the site but also work closely with a wide spectrum of Chumash organizations to teach the public about Chumash Traditionalism. I also proposed that the nearby mountain lake called Zaca be set aside as a tribal park, administered by the Chumash living in the nearby Santa Ynez Reservation.

Normally, any proposal for a transfer of lands from public or private ownership to an Indian tribe might be objected to as unacceptably costly to California taxpayers. But recent events taking place on California's central coast have made Chumash land claims a special case, worthy of unusual considerations.

In the conclusion of *The Moon, Mars, and Chumash Traditionalism* I propose that new homelands be set aside for the Chumash bands located in Santa Barbara, Ventura, San Luis Obispo, Kern, and Los Angeles counties. Many objections have been brought against past

proposals for land transfers to the so-called 'unrecognized' Chumash. Hopefully, after studying the information in this text the reader will dismiss at least the financial objections."

[Dated March, 1998, John Anderson, page 8 of text]

Cultural Genocide After the Preface is a short leader which reads: "Cultural genocide is a phrase used by the author, and scholars in many disciplines to describe the deliberate and often ruthless repression of a minority culture by a majority culture. For hundreds of years, American institutions including the federal government, mainstream Christian churches, and commercial interests have practiced cultural genocide against native Americans." (page 8)

A Carrot Or A Stick?

Part 2

"Like any other national corporation seeking to protect its profits, California Commercial Spaceport staff undoubtedly studied potential impediments to their goal of rapid commercial development on the Vandenberg Air Force Base. I have no inside information on the company's staff strategizing, but I would be surprised indeed if they did not talk to other corporations who have successfully completed massive construction projects in the area. It would be puzzling, therefore, if corporations like Chevron Oil failed to mention the strategic importance of hiring archaeologists and anthropologists experienced in completing Chumash 'salvage' studies. In many cases, these consultants would surely have informed them that Chumash monitors at development sites proved a serious impediment to rapid development.

Mary O'Connor was the principal anthropological investigator for the massive Chevron oil pipeline project that was built through the western Chumash lands in the late eighties. She publicly complained about the trouble and expense with working with Chumash monitors at the pipeline construction sites. In a 1989 article published in the *NAPA Bulletin*, she went so far as to charge that all contemporary Chumash groups lacked continuity with their ancestral cultural heritage. The result of such fundamental challenges to Chumash authenticity was confusion in the public's mind over the proper role of the Chumash in monitoring future sites. Weren't any Chumash rights protected under California laws governing monitoring activities? Why was a representative for the oil industry challenging Chumash cultural identities so aggressively? Why did she favor mission records as the only authentic source of verification on Chumash identity, after she acknowledged that she believed that this criteria validated only the small number of Santa Ynez reservation residents over the much larger non-reservation population?

After the publication of O'Connor's article, the reservation and non-reservation Chumash groups went through a period of stressful relations. But events were taking place mostly behind the scenes, until details of the spaceport project became more widely known. Suddenly the stakes shifted onto a much more serious economic level. Government and industry in Southern California quickly joined hands to promote rapid development, and they needed to decide if they would use a stick or a carrot in dealing with the factious Chumash groups over monitoring further development of the spaceport.

I had hoped at this time that they would not build the spaceport but would use available monies instead to improve environmental and social conditions here on the earth. It seemed clear, with massive overpopulation and rapid loss of habitat for a growing list of endangered species, that government and industry need to repair the biosphere on earth before they earned the public's trust to commercially develop the planets. But government and industry have clearly rejected the option of judicious development, and are planning to move forward with the next stages of spaceport construction across the country. Given this reality, a primary moral issue before the California Spaceport Coalitions is whether to distance itself from O'Connor's heavy handedness and chose a carrot for the next rounds of commercial development near Point Conception.

Economic analysts now predict that the spaceport will bring billions of dollars into the local economy, so the time is ripe for industry to resist the temptation to destabilize the Chumash and instead reach out to all the Chumash factions and help them share in the promised prosperity. With the amount of money at stake, it would have been a small gesture for the aerospace industry, and their well-connected allies in state government, to offer to negotiate for federal recognition for ALL the Chumash bands and to designate reasonably sized reservations for each. Use of the old tactic of playing one native group against another would be unnecessarily petty, given the high stakes and industry's need to move quickly with development if California was to stay competitive with other states and foreign aerospace competitors.

For reasons presumably known only to state politicians and the aerospace industry, the high road does not appear to have been taken. A well-financed coalition of local and state politicians allied with big business pushed ahead with spaceport construction without adequately including the non-reservation Chumash on the planning process. Huge amounts of effort have subsequently gone into promoting the California Space Authority, without dealing constructively and openly with the Traditional Chumash. It was in this context of a mad rush to compete with other states and foreign developers, that Commercial Spaceport contracted with Dr. Brian Haley and Larry Wilcoxon to research Chumash ethnohistory and the cultural validity of religious shrines in the area near the spaceport. Haley and Wilcoxon publicly acknowledged the company's financial support, when they published a divisive article on Chumash Traditionalism. This article appeared in the December 1997 issue of the professional

journal called *Current Anthropology*. I was greatly disappointed when I first read their account, for it seemed to me that the authors did not learn from O'Connor's mistakes but instead built on them. I found them to be inappropriately aggressive in their criticisms of Chumash Traditionalists and their potential political allies in the environmental and scholarly communities.

Moreover, I had a hard time convincing myself of Haley and Wilcoxon's academic objectivity toward Chumash Traditionalism. I became concerned that their arguments might be used in a future industry challenge to the legal rights of the majority of the Chumash to participate in spaceport site monitoring. What little concession that is made to the Chumash is directed to the two hundred Santa Ynez Reservation residents. The rationale for this favoritism is that a large number of the ancestors of these people appear in the California mission records; but I fear that this is more a question of economics than anything else. How sweet it would be for the Spaceport Coalition if they had only to deal with this small band, and ignore the tens of thousands of other people who identify themselves as Chumash descendants.

In my book called *The Chumash Nation* I discuss a different approach. I propose that local and state governments lobby the federal government for legal recognition and the return of additional lands to the non-reservation Chumash. And newly won legal recognition should stimulate their full participation in Southern California politics. Such participation remains, in my view, a moral issue.

It is time for the people of California to insist on justice for the native peoples. By pressuring their political representatives to support legal recognition, title to an environmentally viable land base, and economic development aid, they can reach out to the state's first citizens in brotherhood... The Chumash can be, and have already demonstrated a capacity to act as viable players in contemporary California's 'democratic' style of government. Just as the Zuni call themselves a nation, and the State of New Mexico and the federal government honor their right to co-exist, so should the Chumash be welcomed back into public life in California as an independent people. It is not only morally right, it is to everyone's benefit.

In this same book I addressed the racism implicit in legal arguments of ethnicity dependent on European rules of verification (including Catholic). One of the most important powers of any cultural group is its ability to define its own membership. If outsiders usurp this function, then the group's self-identity is fundamentally compromised. These principles applied to the Chumash, just as with all other native Californians. Frank discussion of racism, and religious intolerance against Chumash Traditionalists, admittedly still makes the California public uneasy. Public discomfort, however, is often a sign that the subject matter has not been resolved and needs attention."

Appendix A

Excerpts from a note sent to Rick Skillin

Chair, Los Padres Chapter, Sierra Club

1998

"I am writing to ask you and the Los Padres division of the Sierra Club to join me and a growing number of Chumash Indians in speaking out against the situation on the Vandenberg Air Force Base, where the California Spaceport is being developed.

I recently submitted my report called "Identifying the Old And the New Jonjonata" to Caltrans, the California department of transportation which is responsible for the archaeology and ethnohistory at the western Chumash site called *Jonjonata*. In that report I discuss the current turmoil that has been generated by the Wilcoxon and Haley article which appeared in a recent edition of the journal of Current Anthropology. In my conclusion to this report, I suggested that the working relationship between the Chumash and university trained scholars has been seriously damaged. A wider spectrum of views is needed, to ensure a fair hearing for Chumash Traditionalism in future Caltrans hearings.

Within a short period, I will release a second paper which also addresses the issue of the impact of the Wilcoxon and Haley article. This report will focus on the California Spaceport, and it will be entitled: "Will the Aerospace Industry Promote Destabilization of the Chumash Indians?" In this second paper, the responsibility of Caltrans is again addressed, because Caltrans has a primary role in the developing of this spaceport which is being constructed on the western Chumash coast. Many concerns are raised in this paper, including environmental impacts of this spaceport if it succeeds in its stated goals of growing into an international leader for commercial space activities.

The Sierra Club should be concerned about the potential negative impacts of a world class spaceport being developed on the relatively undeveloped western Chumash coast. But the issues are larger than impact on plants and animals. They include emotional controversies relating to cultural genocide against the traditional Chumash people.

On June 25, 1968 David Brower who was the Executive Director of the Sierra Club wrote a forward to an important book by Theodora Kroeber and Robert Heizer called *Almost*

Ancestors: The First Californians. His statement was short but powerful in its commitment. He lamented the extermination of many of the First Californians by white civilization. He spoke of the tragedy of being one of the last persons to speak a native language, knowing that when you die your descendants will lose a precious part of their heritage. "Perhaps we can wonder a moment what it might be like, for example, to be the last man on earth who could speak French. Man has been forgiven often for knowing not what he does. For the kind of error that wiped out this kind of uniqueness there cannot be much more forgiveness. There isn't enough of it left, any more, to let die or to kill or to poison or to pave over. Too many species are down to the last that speak their language, and organic wholeness will be lessened when they go, on whatever part of this planet they inhabit. What lessens them diminishes us, for there is no island."

The Chumash people have survived, but their struggles for justice continue. Powerful economic and political forces have joined together, for the purpose of building a massive spaceport on the western Chumash coast. California state law protects many of the rights of the Chumash, including their religious rights to sacred sites in the vicinity of the spaceport. Point Conception is one major site of contention, which may become a rallying point. *

The Chumash are concerned about endangered species living in this pristine region, and they are also worried about their religious traditions. Contemporary Chumash value this area because their ancestors venerated it as a sacred place...

I have proposed that every Chumash group have input in all future development planning in the Point Conception region, including the Traditionalists. Will you join me in speaking out on these issues?
John Anderson, March 28, 1998

Appendix C

Social/Political Considerations

1998

"A major part of the struggle over the Vandenberg Spaceport will be played out in the political arena and in the courts. But the press will also play an important part. Unfortunately, the Chumash have often received inadequate coverage from regional newspapers and television in past years. Most of the mainstream press in Southern California is controlled by national syndicates which critics would describe as overly sympathetic to business development. Not surprisingly, such news sources have been frequently indifferent to minority views.

After examining minority press relations problems in California, I can only conclude that unfavorable newspaper coverage will remain a stubborn problem for the Chumash in the years ahead. Media intractability will not be unique to the Chumash, however, but will almost certainly be generalized for all California minorities.

Mainstream newspaper owners continue to advocate a nationwide policy of resisting minority news coverage. Robert Greene's recent news release confirmed, for example, that the executive board of the American Society of Newspaper Editors proposed that the newspaper industry abandon its previous commitment to reflecting ethnic viewpoints in proportion to their population percentage. Two decades ago, the editor's agreed to implement a democratic principal of equal news coverage for minorities by the year 2000. But too little has been done by the country's newspapers to correct the white bias in newspapers, so now the executive board of the ASNE wants to keep Native, Black, Hispanic, and Asian newspaper employees and news coverage to below 20% as far away as 2010. They have taken this hardened position in spite of the fact that minority representation in the country rose above 20% in 1980, and contemporary California now has more than 50% non-white residents.

The California Coastal Commission

The California Department of Transportation (Caltrans) is so entrenched in a pro-growth spaceport implementation that it will remain beyond the ability of the Chumash or their environmental and no-growth allies to influence. If Caltrans remains in the back pocket of military and civilian developers, then the next-best option for opponents of the spaceport will probably be the California Coastal Commission. Thus both publicity and legal battles may be fought over proper interpretations of state laws whose roots date back to the Coastal Initiative of 1972, the California Coastal Plan of 1975, and the California Coastal Act of 1976.

Among the permanent responsibilities of the Coastal Commission are reviews of permits for development on coastal lands such as those on the Vandenberg Air Force Base where the California Spaceport is being developed. All new developments proposed on tide and submerged lands, and other public trust lands under the Commissions jurisdiction, must be reviewed and approved by the commission. This not only includes federal projects, such as military space activities which impact the coastal zone but also offshore energy projects such as oil platforms.

The Coastal Commission is also charged with the responsibility to ensure effective public participation in all coastal resources management decisions, such as the spaceport project. Since the non-reservation Chumash have been left out of the government /industry spaceport cartel, I strongly recommend that the Coastal Commission take the initiative to ensure their effective participation in future planning.

Coastal Commission Politics

The Coastal Commission is in a period of transition, which may prove favorable to the Chumash and other native Californians seeking redress. In 1997 the Speaker of the State Assembly, named Cruz Bustamante, appointed four new members to the Coastal Commission. Many observers praised his removal of pro-growth members which gave the commission an 8-4 environmental majority. Since Bustamante's move, the commission became embroiled in a lengthy and costly review of a large development proposed by the Hearst Corporation near San Simeon.

Pilulaw Khus, a Chumash elder, spoke as a witness for the native Americans opposed to the Hearst construction proposal. She and other natives expressed concern about the Pebble Beach-style golf course, clubhouse, and hotel that Hearst wanted to build on San Simeon Point. This site is a small peninsula jutting out into the ocean and covered with cypress, eucalyptus, and Monterey pine trees. Concerned witnesses identified this peninsula as a sacred site for the local native peoples. They were thus delighted with the staff of the Coastal Commission released a report in December recommending a dramatic reduction in the scope of the Hearst developments. A reporter from the Telegram-Tribune newspaper concluded that: "The resort proposal touched off the most heated and divisive coastal controversy since Pacific Gas and Electric Co. proposed building its nuclear power plant at Diablo Canyon. Many are calling it the 'coastal battle of the decade.' "

The drastic reduction of the development plans in San Simeon was described by the Telegram-Tribune in January 1998 as "a stunning setback" for the Hearst Corporation. Many observers expected politics as usual, with corporate interests winning out over local environmental groups and the Chumash. The executive director of the Environmental Center located in nearby San Luis Obispo described the commission staff report as "a tremendous precedent-setting proposal" that would have a major impact on regional environmental politics for a long time to come. The important question is whether he is right and the victory at San Simeon will have any important impact on the rapid development of the spaceport facility near Point Conception?

The Hearst development was opposed not only because of its impact on an important native site, but also because it would spur rapid development all the way from Morro Bay north into Big Sur. But the economic development promised to go hand-in-hand with the Spaceport would make the San Simeon coastal project seem relatively trivial. The question is whether the Chumash can once again rally with local environmental groups to protect the region. If the California commercial spaceport is fully developed, the Santa Ynez Valley and the Santa Barbara coast could experience unregulated growth similar to that which turned the San Fernando Valley into a 'little Los Angeles.'

But Santa Barbara County may prove to be too arid to support development on the massive scale necessary to support the infrastructure for a truly competitive international spaceport. The county has suffered repeatedly in recent decades from water shortages, and a large block of voters have shown their willingness to impose population limits designed to protect the quality of life along the coast. One of the new members appointed to the Coastal Commission is Pedro Nava, an attorney from Santa Barbara. And one of the alternative appointees is Winston Hickox, a former president of the board of the California League of Conservation Voters. They and their colleagues on the commission are responsible for reviewing all development that impacts an area that extends three miles out to sea and generally about a fifth of a mile inland. Hopefully they will reach out to the Chumash in the years ahead to ensure a fair and public dialogue on the spaceport.

Federal Versus Commercial Control of Space

The Chumash philosopher F.L. Kitsepawit explained to John Harrington [a staff member of the Smithsonian Institution] how teachers of traditional Chumash ethics taught him that greed ruled the world. At first hearing, this may seem an arcane and somewhat irrelevant observation to introduce into a conversation about the California spaceport, until one learns that United States Air Force agrees with Kitsepawit, when it comes to oversight of the commercial aerospace industry.

Air Force spokesmen recently cautioned the federal government against transfer of safety oversight to the civilian aerospace industry. The air force confirmed that it is proud of its safety record of almost fifty years, in which no civilian population center has been hit by wayward rockets. This remarkable record was achieved through use of military monitors on each launch, with strict orders to destroy the rocket as soon as it flew from a prescribed test path. But an internal military document, recently obtained by the *Florida Today* newspaper, revealed serious concern among Air Force leadership that shifting of safety monitoring to base commanders or directly to commercial interests would result in danger to the public.

The Air Force is worried about shifting safety oversight to commercial interests because it knows that any major deaths resulting from a space launching will threaten future military budgets and timetables for space exploration. They openly acknowledge that base commanders are under intense pressure to meet launch schedules, which are often established by congressional politics instead of rational judgment on the safety of any particular launch. In the heated atmosphere of California spaceport fervor, pressure would be intense to stay on schedule and even to risk civilian casualties should a rocket misfire in its takeoff but still have the potential of being brought back on course. Range-safety officers' attempts to immediately destroy such rockets might be overridden, the Air Force warns, if greater risks with public are taken to maximize commercial competitiveness.

Even if responsibility was transferred to another federal agency, military leaders fear that leadership of a new agency would be too easily influenced by commercial interests and might jeopardize public safety. In short, the type of changes proposed by new California aerospace legislation could lead to "potentially catastrophic consequences." Deep budget cuts have already damaged range-safety staff at Cape Canaveral, according to the newspaper report, increasing the likelihood that the coastal population near the spaceport will be endangered in the future. Concern mounts, and top level Air Force officials have advised that commercialization move forward only with extreme caution.

Citizens of Santa Barbara, Lompoc, Santa Maria, and Pismo Beach should carefully consider the warnings of Air Force Major General R. Dickman, a former commander of the unit that oversees range-safety operations at Florida's Spaceport. General Dickman cautioned: "I think the country should move very, very slowly toward moving away from somebody who - with lots of opportunity to kill people- has never hurt anybody or anything in thousands of launches." Edward O'Connor, executive director of the Spaceport Florida Authority was also interviewed on this topic of public safety. "I think what we're seeing here are the ripples on a pond that's going to get stirred rather dramatically. What you're seeing are the beginnings of the ground swell of what is going to be a great national debate." John Anderson 1998

Book Reviews

Mike Khus

"Dr. Anderson's research and analysis regarding the commercial spaceport development provides the American people and the Native community, an invaluable public service. His writings serve as an alert and warning for all who wish to preserve irreplaceable environmental and cultural resources against yet another ill-conceived and injudicious "gold rush" in the guise of technological "progress." Dr. Anderson helps all of us to understand the true costs of this project, which will further the economic and political interests of the few and powerful at public expense."

[Dated 1998, Mike Khus, past Chumash Coastal Band historian, M.A. in history from Stanford]

James Leon

"I support John Anderson's efforts to bring about better public understanding of the Chumash tribal opposition to the California spaceport. I, and many other Chumash people remain seriously concerned with this spaceport's future impact on Point Conception."

[James Leon, Vice-Chair, Bakersfield Chumash council, email 1998]

For related information, see: [The Need For Chumash Unity Summer Solstice](#)

Mary Pierce

"Dr. Anderson's research was instrumental in making various Chumash bands aware of the awesome amounts of money and political influence allied against us over the development of a major spaceport near Point Conception. And I and all my family send their thanks to John and his wife for all their efforts to stop future desecration of Point Conception."

[Mary Pierce, northeast Chumash with ties to the Tejon Reservation Chumash, email 1998]

Fred Collins

"I appreciate John Anderson's spaceport research more than I can express. Dr. Anderson's timely report emphasizes the threat which allied forces of big business and government pose to the Native American Chumash people's sacred heritage and the life breath of our culture. In documenting the growing political ties between the state of California and the Aerospace Industry, Dr. Anderson has done a tremendous amount of good for the Chumash people."

[Fred Collins, San Luis Obispo Chumash, northwest;f 1998 email]

Footnotes

1 The Chumash archaeological town site currently under study by the state Department of Transportation (Caltrans) is called Jonjonata (Xonxonata) by the Chumash. For a discussion of this Chumash site, see: Identifying The Old and New Jonjonata (Anderson, 1998).

2 The American government, the military, and the aerospace industry knew about the strategic presence of water on the moon long before recent information was released for public consumption in early March of this year. The Christian Science Monitor, for example, did not release its news on the discovery until March 9, 1998. The Monitor staff writer Peter Spotts used the subtitle: "New evidence of water on the moon prompts talk of deeper space exploration." A leading spokesperson for the company running the Lunar Prospector spacecraft, which detected the water, acknowledged that "the implications are tremendous" (Christian Science Monitor, March 9, 1998, 7). The European Space Agency is studying a proposal to launch a lunar orbiter in two years. Japan is planning to put an unmanned lander on the moon in five years. Spotts ends his article with a prediction from the Lunar Prospector mission manager, who advised the American public that the implications of water on the moon could be "profound" (7).

3 If you get on the internet, you will find many webpage covering the commercial exploitation of both the moon and Mars. Webmasters of some pages remind their readers that this is not fantasy any more. NASA is currently launching a series of exploration satellites to Mars, focusing on the ice caps already documented at both the north and south poles of this planet. The Martian south ice sheet is most promising for commercial development. It is continent sized, and may be made up of a mixture of water and carbon dioxide. This pole will be explored by the Mars '98 mission, which will begin transmitting data in 1999. If this data is commercially promising, it is probable that the aerospace industry will move forward far more rapidly than the public will be able to keep up with it, or citizen action groups will be able to lobby for its regulation.

4 What do I mean when I assert in this statement that "immense profits" are at stake in the commercial development of spaceports? At first hearing about the spaceport being built on the Vandenberg Air Force Base, it can be difficult to comprehend the full scope of potential profits that will benefit either the private companies or nations which get to the moon first. To put the situation in perspective, it is helpful to examine the news release on this subject, by D. Isbell (Washington, DC), D. Morse (Ames Research Center, Moffett Field, CA), J. Gustafson (Los Alamos National Laboratory, NM), and J. Watson (Jet Propulsion Laboratory, Pasadena, CA). In a March 5, 1998 release entitled "Lunar Prospector Finds Evidence of Ice At Moon's Poles" this group of leading American space scientists estimated the worth of the ice on the moon at a minimum of \$60 trillion.

Given the import of this estimate, let us further consider a quote from the press release: "Currently, it costs about \$10,000 to put one pound of material into orbit. NASA is conducting technology research with the goal of reducing that figure by a factor of 10, to only \$1,000 per pound. Using an estimate of 33 million tons from the lower range detected by Lunar Prospector, it would cost \$60 trillion to transport this volume of water to space at that rate, with unknown additional cost of transport to the Moon's surface." The 33 million ton base line is, to put it mildly, very low. The American military has known about this strategic resource since the Clementine satellite used a radar-based detection system, which estimated from 110 million to 1.1 billion tons of water ice located on just the moon's south pole. This ice was spread over an estimated 5,500 square miles and would be worth many, many times the \$60 trillion cited in the above quote. Imagine if the California spaceport became a major player in this international space race and only 1% of this money was put aside to help the native peoples of California build new reservations and viable economies for the future. In case you are still wondering.... this is big bucks.

5 Haley and Wilcoxon cite 3,000 people living in California who call themselves Chumash. (Anthropology, 762). They argue, however, that the majority of these people lack authentic continuity with the ancient Chumash. "Chumash Traditionalists lack the kinds of biological and cultural linkages with the region's aboriginal past that they claim - few are descendants of the aboriginal inhabitants they consider their ancestors" (766). According to the authors, the people who do have legitimate claims to Chumash ancestry are "nontraditionalists" (787). "They are descendants of the Catholic Indian communities in San Luis Obispo, Santa Ynez, Santa Barbara, Ventura, and Tejon" (787). I am troubled by Haley & Wilcoxon's argument that the residents of the Santa Ynez Reservation have the best claim to Chumash descendancy. As I understand their statements on this topic, this small group of 200 "Catholics" deserve more empowerment than the other 2,800 Chumash claimants! How convenient such a proposed narrowing of legitimate Chumash descendancy would be to for developers such as the aerospace industry, who would not have to deal with the rest of the claimants.

6 One focus of the Haley & Wilcoxon article was the discrediting of the greater Point Conception area as a major religious shrine for the ancient Chumash. Point Conception lies very close to the Commercial Spaceport facility being built and represents (along with political challenges from no-growth citizen groups and lawsuits over environmental degradation of the coastal flora and fauna) a potential obstacle to massive development in the area. Federal laws protect native American historic use sites, and development projects which might negatively impact them, can end up in the courts for years. The California aerospace industry does not have time to wait for such litigation. The Haley and Wilcoxon article is not the focus of this paper. I cite it only as an example of a publication by scholars paid to study the Chumash sites near the California Spaceport. Other scholars have researched sites near the spaceport [such as Glassow, Hyder, and Lee] but their findings have not yet become the focus of public debate. I cite them in my Spaceport webpage, located at: <http://www.angelfire.com/id/newpubs/spaceport.html>.

7 For detailed information on the Chevron pipeline project of the 1980's, see M.O'Connor's article cited in the bibliography.

8 *Rattlesnake Shelter is located near the California Spaceport on Vandenberg Air Force Base. I can locate no evidence that it was considered as an important Chumash religious site in the first EIR submitted by the spaceport. Yet it has been studied by a number of American scholars, including William Hyder, from the University of California at Santa Cruz. This Chumash site is unusual for its quartz banding in the rock facing. When seen from a distance, it sparkles in the sun with mystical quartz light. Panels of rock art can be seen at this site, consisting of incised fine lines cut into red ocher base areas. These white-on-red images include drawings depicting a European ship and anchor.*

9 *Polar orbit data taken from the Spaceport Systems International webpage, listed as a CCSI-ITT partnership, (accessed 3/15/98).*

11 *Mary O'Connor, who was the principal investigator on the massive Chevron oil pipeline project, publicly complained about the trouble and expense associated with working with Chumash monitors at construction sites. In her 1989 article published in the NAPA Bulletin, O'Connor documented the stress she experienced trying to keep this construction moving forward so it could stay within budget. NAPA stands for the National Association for the Practice of Anthropology, and O'Connor's article undoubtedly raised some eyebrows among practicing anthropologists. She charged quite provocatively, for example, that the most influential family active on the United Chumash Council could not prove its descent to her satisfaction. To make this claim, she dismissed all evidence of descent other than mission records. This of course, denied the Chumash self-determination of their tribal membership and shifted authority to the incomplete and culturally biased records of hostile European invaders (the Spanish and Mexicans). O'Connor also charged that "intimidation and threats of physical violence" were used by the United Chumash Council to force rivals from the Santa Ynez Reservation to withdraw from competition as monitors on the pipeline. She described how she attended a series of meetings between members of the Coastal Band of Chumash, the Santa Ynez Reservation Chumash, and county officials. The purpose was to iron out an agreement between Chevron and the disputing Chumash groups claiming the right to monitor the pipeline project. O'Connor charged that "ultimately, through intimidation and threats of physical violence, the United Chumash Council persuaded the Reservation Business Council to withdraw from the battle" (Ethnicity, 16). Clearly by this point in the article some readers may have begun to doubt the justice of the Chumash cause. But, to make her case against the Chumash even stronger, O'Connor stated that all Chumash ethnicity was "constructed."! "The traditional cultural elements of ethnicity, such as language, religion, and values, are absent" (O'Connor, Ethnicity, 15). No validity for ANY Chumash ethnic identity was a strong claim, indeed. The claim that ethnic identity was constructed by "anthropologists"(11) seemed to leave industry and pro-growth elements in local and state politics sole proprietors of native religious and archaeological sites in Chumashia.*

12 *The authors acknowledged only one source of income, for their research, that I could determine. "A portion of our research was performed under a contract with California Commercial Spaceports, Inc., Lompoc, Calif" (Haley/Wilcoxon, Anthropology, 761, footnote 1). They did not reveal their full income for researching and writing this article, nor what dollar sum is represented in the (unspecified) portion paid by California Commercial Spaceport. It would be interesting for the public to know more about corporate and public (local/state/federal) spending on archaeological, anthropological, and ethnohistorical research and publication on the Chumash over the last five years. What percentage of these monies are matched in research and publication contracts for scholars who had worked closely with the Chumash Traditionalist in the past?*

13 *(Anderson, Chumash Nation, 24).*

14 *See Chumash Nation (Anderson, 28; appendix A) for related discussion.*

15 *The environmental impact issues linked to the California Spaceport are complex and of national and international rather than just local import. Biological diversity is surely the single most important issue facing humanity in the twenty first century. Human overpopulation cannot be isolated from any scientific discussion of*

biological diversity, since human intervention has contributed so greatly to the epidemic proportions of species loss in the last millennium. Environmental groups, including those in California, warn the public against the ongoing crisis of species loss. Yet California politicians continue to ignore environmental warnings in the cause of so-called economic growth. If humanity continues its current pattern of uncontrolled population growth and environmental degradation, its chances for successfully 'seeding' the stars with terrestrial fauna and flora diminishes with each short-sighted generation.

16 See *Cultural Genocide* in the glossary for further discussion. Why do I also propose, in this passage, that American political and corporate institutions should be blamed for their lack of environmental constraint? The evidence of American contributions to environmental degradation is overwhelming, and well documented in scholarly and government publications. But the reader should not misconstrue my remarks as partisan against American Protestant capitalism. Environmental protection continues to be demonstrably absent in competing social/economic systems across the globe including Russian and Chinese communism, Japanese corporate capitalism, Indian Hindu socialism/ capitalism, South American Catholic/military capitalism, and the many varieties of Muslim economic/cultural systems. Unfortunately to date, no major religious/ethical system has gained ground, in the fight against humanity's self-destructive behaviors which continue to lower environmental diversity. There are many environmental associations and governmental groups which the reader can contact to learn more about the disastrous decline in Earth biological diversity. The National Wildlife Federation webpage, for example, frankly informs its readers that : "The variety of living species, known as biological diversity, is disappearing at a frightening rate. In recent years, the rate of species loss has reached epidemic proportions. Dr. E.O. Wilson, Harvard biologist, estimates that we will be losing up to 100 species a day within the the next ten years" (NWF website accessed 4/24/98). The Guadalupe fur seal may prove a critical issue during future hearings on the spaceport. This rare species is reappearing on the islands near the spaceport and is protected under section 7 of the Endangered Species Act.

17 (Spotts, Lunar Ice, 1).

18 (Spotts, Lunar Ice, 7).

19 Robyn Dixon, Moscow Correspondent, Sydney Morning Herald, "Russian-Australian Space Plan," June 18, 1997.

20 Even China has become a serious competitor with the California spaceport. The Christian Science Monitor featured the Chinese threat to American aerospace dominance in a page one article published April 10, 1998. This article is entitled "Chinese On the Moon? One Small Step Away." News reporter Kevin Platt concluded that there are ample signs that China is building all the major elements of a manned space program and their goal is to land a man on the moon and other planets. The commercial arm of China's space program is named the Great Wall Industry Corporation and it surely was given a financial shot in the arm when the American military announced recent confirmation of water on the moon. China began offering satellite launch services on the global market eight years ago, through use of its successful Long March rockets.

21 This quote from Rep. Rohrabacher appears in a news article entitled "Probe Detects Frozen Water On Moon" by Alan Boyle on a MSBC webpage. The article makes the following observation about moon colonization. "If the ice could be mined effectively, NASA experts say the water extracted from an area of lunar soil the size of a football field could sustain a crew of six for 10 years. Feldman said lunar water could enable "a modest amount of colonization for centuries." Converting the water into hydrogen fuel and oxygen could dramatically reduce the cost of interplanetary travel."

22 The Bloomberg website on ITT Industries describes it as "a leading worldwide diversified manufacturing company, with 1996 sales of \$8.4 billion." With more than 50% of its revenue from foreign sales "ITT industries

is truly global and pursues growth worldwide" (accessed 4/8/98). The ITT division called Federal Services has its own webpage. "Our current customers," the webpage states, " include the Department of Defense, Department of Labor, Department of State, National Aeronautics Administration (NASA), other federal agencies, state and foreign governments, leading commercial and defense companies" (accessed 4/8/98).

23 The Spaceport Systems International, located on the Vandenberg Air Force base, signed a tentative agreement with Orbital Sciences Corporation to launch four Taurus rockets by the end of 1997. At that time SSI news releases identified four targeted market areas for their expansion of the Vandenberg spaceport: low earth orbit, earth observation, research and education, and government contracts. SSI officials predicted rapid growth in launching low orbit earth satellites, since the western Chumash coast is the only site in the continental United States with the ability to launch this type of satellite. SSI was able to build the commercial launch pad on the Chumash coast with more than \$40 million raised from federal and state grants, along with funds from the ITT Corporation located in Colorado.

24 Brazil is also developing a South American spaceport, to compete with the California and other American spaceports. This spaceport is located at a launch site called Alcantara. It uses a newly developed Brazilian rocket, and may also launch the proven Russian Proton rocket through an American -Russian consortium headed by the Lockheed Martin company.

25 This quote was taken from the ITT Federal Services Corporation webpage, accessed in late March 1998. The webpage also assured readers that construction for the spaceport on the Chumash Coast was on schedule and "targeted for operation in 1998."

26 Press release from California State Assembly Republican Caucus, by Tom Bordonaro, 7/2/96.

27 Bordonaro's 7/2/96 press release concluded that: "AB 1240 promises to bring great economic prosperity to our region and to all of California."

28 Bordonaro's Republican Caucus press release of 10/13/97 acknowledged that assembly bill 1475 "defines the roles of two vital organizations based on the Central Coast: the California Space and Technology Alliance (CSTA) and the Western Commercial Space Center (WCSC). AB 1475 also builds on last year's state funding of commercial space flight infrastructure by establishing two separate grant programs, one to be run by CSTA and one by WCSC." The CSTA was authorized in this bill to administer public grants in the form of the California Space Flight Competitive Grant Program which targeted a wide variety of space flight related activities. This legislation also designated CSTA as the official California Spaceport Authority.

29 Press release from the California Sate Assembly Republican Caucus, by Tom Bordonaro (9/5/97).

30 Rick Skillin, Chairperson of the Santa Barbara Sierra Club affiliation and a member of the Vandenberg advisory board for hazardous material cleanup, spoke at hearings on such subjects as environmental impact of spaceport activities on migrating whale migration, seal nesting, etc. Skillin reported that the military discounted his testimony as a "minor problem" (email correspondence: 4/9/98).

31 David Pacchioli, "Underwater Booms" Research/Penn State, Vol 16, No. 3, September 1995; webpage 4/15/98. The impact of passing noise sources on pelagic whale species is also being studied by W.T. Ellison, K.S. Weixel (Marine Acoustics Inc. Newport Rhode Island) and C.W. Clark (Cornell University). They presented a paper on this topic at the ASA conference, Oct. 4, 1993, Denver. For further information, see a related paper on sonic boom impact on marine mammals by V.W. Sparrow (same conference, NASA High Speed Research Program, Sonic boom Workshop).

32 NASA news release, July 21, 1995, "Sonic Booms Will Be Heard If Discovery Arrives Saturday," Dryden Flight Research Center, Edwards Air Force Base, California.

33 *"The American Society of Newspaper Editors board has circulated a draft proposal that would let the industry abandon its previous goal of having newsrooms reflect the nation's ethnic mix by the year 2000. The new goal would be to have black, Hispanic, Asian-American and American Indians account for 20 percent of journalists by the year 2010" (Greene, Editors, A5).*

34 *Assembly Speaker Cruz Bustamante has demonstrated sympathy for native California issues in the past. He criticized, for example, the filing of a federal lawsuit against California Indian tribes with casino gambling facilities. The Santa Ynez Band of the Chumash Indians was one of the nine native gambling groups being harassed by the federal government at this time.*

35 *(Sneed, Hearst Ranch, 1/3/98).*

36 *(Sneed, Coast Panel, 1/1/98).*

37 *Todd Halvorson, "Red Flags Raised Over Range Safety," Florida Today, March, 1997. The subtitle reads: "Proposed U.S. Air Force changes could endanger state's coastal population."*

38 *Newspaper reporter Halvorson warns: "As the concerns mount, one thing is certain. The issue of who will ensure the safety of Floridians- as well as those living near national launch sites in other states- will be controversial.... The job entails making sure that explosive missiles, rockets and spaceships do not endanger launch site workers and property or people aboard who live beneath the a rocket's flight path. It also calls for the Air Force to certify as safe rockets, launch facilities, hazardous fuel depots, and the explosive devices that enable errant rockets to be deliberately destroyed. The Air Force has carried out that job in exemplary fashion from places like Cape Canaveral and Vandenberg Air Force Base in California, the nations' other main launch site." [Vandenberg is the site of the Commercial Spaceport being built on the Chumash coast].*

This web page presents the views of the author, and does not necessarily represent the views of the Chumash Indians, either individually or in a group.

The Moon, Mars, and Chumash Traditionalism is no longer in print. The first edition appeared in 1998, with a second edition in 2001. It will eventually be entered in full text for free download through the John M. Anderson Library Project.