False Klamath Rock Special Closure

Photo by Michael James

BEST PRACTICES FOR TRIBAL ENGAGEMENT

IN MARINE PROTECTED AREA STEWARDSHIP

North Coast Native Protectors

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Protect our Sacred Waters

Humboldt County MPA Collaborative

Del Norte County MPA Collaborative

MPA Collaborative Network

INTRODUCTION:

Indigenous peoples have lived in symbiosis with the ocean since time immemorial. In the face of deteriorating ocean health, the climate crisis, and instability of established social systems, Indigenous voices and wisdom are increasingly essential for restoring ocean health and abundance, as well as the health and dignity of all of those relying on the ocean for cultural, physical, and spiritual sustenance. To address the decline in ocean health resulting from environmental and human pressures, we must first address and amend the broad oppression of Indigenous peoples and their exclusion from marine resource decisions and actions. This begins through the evaluation and transformation of ourselves, our organizations, and our networks.

This work is not just a path to equity in the ocean, but also a path to heal our lives, professional cultures, governing systems, and communal and environmental health. The narrative must shift to the understanding that conservation missions and societal health cannot be achieved without deeper system transformation and collaboration with Indigenous peoples and Tribes.

This realization has been growing amongst ocean managers and power holders, who increasingly seek to collaborate with Indigenous peoples, and some progress has been made. However, this work, and the process of engagement and relationship-building, must be navigated thoughtfully and sincerely. This involves developing an understanding of historic and ongoing injustice due to colonial social and governing structures, investing significant time and resources, sharing power, being willing to change current systems and processes, and dismantling barriers.

This document is intended to serve as a starting point for strengthening the engagement process. It is specifically catered towards those working within marine management and marine protected areas (MPAs).

It is important to note that indigenous peoples and Tribes are diverse, and the work is ever evolving. The perspectives and recommendations in this document are not intended to be a substitute for the endeavors of individual research, relationship building, and personal growth required of this work.

Process:
RAM Consulting and North Coast Native Protectors led outreach, development, and review for this project with support from the MPA Collaborative Network and the Del Norte and Humboldt collaboratives. Tribes and Indigenous peoples throughout the state were asked to provide input about equitable and respectful ways to engage with Tribes for more effective and representative MPA outreach. This "Best Practices" document was facilitated by an Indigenous-led organization and conducted via in-person and remote interviews, informal conversations, and Tribal council/committee meetings. The document also includes Tribal and Indigenous perspectives shared over the past decade at events and trainings, including Fish and Game Commission Tribal Committee meetings, MPA Collaborative meetings, and MPA Decadal Management Review Regional Tribal Representative meetings. The draft document was shared with Indigenous partners from across the state for review and feedback was incorporated into this final document. The input of all who contributed to this product is deeply appreciated.

Traditional Smoked Salmon

Photo by Ruthie Maloney

MOVING FORWARD: EQUITABLE PARTNERSHIPS

The suggestions below are a few of many possible actions to build and deepen relationships with Indigenous partners. There are many paths forward. Each path will be as unique as the individuals and organizations involved. However, overall themes for equitable engagement have emerged from conversations and consultations with diverse Indigenous peoples that are involved in ocean stewardship and management throughout the state.

These perspectives should not be assumed to represent all Indigenous peoples and Tribes and are offered here as a template to beginning work with Tribal Nations.

PRACTICE: LEARN ABOUT HISTORICAL AND ONGOING INJUSTICE SURROUNDING CALIFORNIA OCEANS AND MPAs

Context: A vital starting point for relationship building is the study of Indigenous history through the Indigenous perspective. This can be a complex process, but may include:

- Visiting the websites of local Tribes and reading their historical narratives
- Reading Indigenous-written history books (recommendations found in the supplemental resource guide)
- Attending Indigenous led events to learn of past and ongoing struggles and successes
- Visiting coastal tribal areas (with permission as necessary) to learn directly from communities
- Reading “A Brief Overview of Historical and Ongoing Injustice Impacting MPA Management” (Appendix 1)

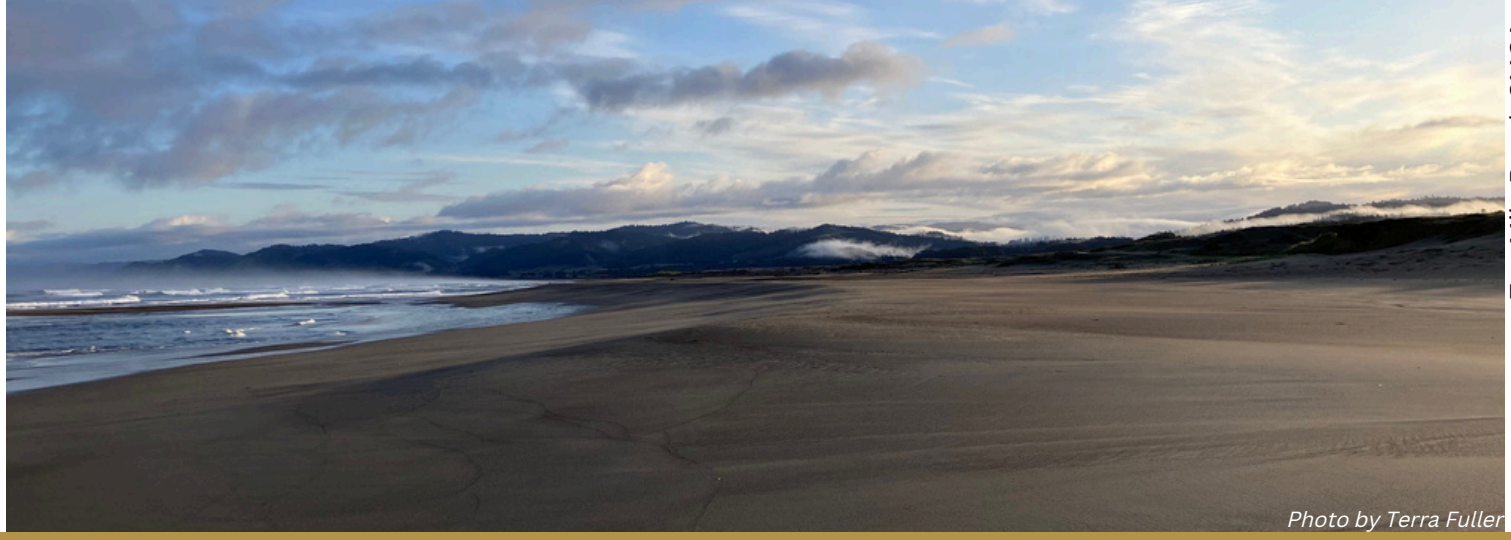


Photo by Terra Fuller

Ten Mile Beach SMCA

PRACTICE: INVEST TIME, ENERGY, AND FUNDING INTO RELATIONSHIP BUILDING

Context: Organizations are comprised of people with individual lives and values. Thus, relationship building must occur between individuals. It also requires the support of our organizations and funders, who need to build this work into job descriptions, strategic plans, and funding agreements.

Successful relationships and professional partnerships can extend for decades, and the building process can take years. Each relationship building process is unique, but some common themes involve:

- Learning about each other's lives and values
- Being authentic and honest
- Accepting invitations to Indigenous community events
- Building in time, funding, and resources to support Indigenous-led initiatives
- Ensuring there is enough time for meetings and conversations to unfold organically
- Turning off your phone and avoiding multi-tasking during meetings
- Relying less on impersonal emails and instead picking up the phone or meeting in person (if safe and practical to do so)
- Following-up and following-through
- Building trust (detailed below)

PRACTICE: EVALUATE AND STRIVE FOR EQUITY IN GRANT AND FUNDING STRUCTURES AND POLICIES

Context: If you are a funder or decision maker, be willing to adapt your structures and policies. If you are a non-Indigenous organization, use your voice to challenge structures and policies and push the conversation forward with funders and partners.

Stewart's Point SMCA

photo by Calla Allisonr

The majority of current funding structures are inherently inequitable, and institutional structures can be rigid and resistant to change.

- Timelines: Short timelines favor dominant culture, which promotes a hierarchical decision-making structure and a sense of urgency. Indigenous cultural and governance structures prioritize consent and inclusion. This often involves the engagement of community members and approval from multiple committees, as well as Tribal Councils. Limited capacity and competing priorities also increase timelines. Rather than building and deepening relationships, attempts to rush this process can result in severed connections. To build relationships and trust, partners must be willing to administer grants with longer timelines. It also may be appropriate to have no deadline, or deadlines that are flexible to accommodate for evolution of the project and/or unpredictable circumstances.

- Fixed versus unrestricted funding: Fixed funding favors deliverables rather than capacity building, improvement of processes, or deepening of organizational culture and ethos. Although there are many worthwhile projects to complete, Tribal governments, as well as Indigenous organizations, would often benefit more from unrestricted funding that can be used to build capacity. Due to historic and ongoing injustice, Tribal governments and Indigenous organizations are often short staffed and stretched thin. The expectation to complete lofty and unchanging deliverables without enhanced capacity is often a disqualifier. Restricted funding also favors rigidity over flexibility, often not allowing for outcomes to change and adapt. Initiatives such as bringing on more staff and purchasing land, rather than being separate from funded projects, is often integral to achieving long-term goals. Avoid paternalism and trust those you fund to know what they need.

- Intellectual property: Grant deliverables often become the "property" of granters. This needs to be explicitly disclosed, and opportunities should be given for Indigenous peoples to make their own terms for intellectual property, including retaining sole rights to deliverables. If any rights are turned over, it is important to be explicit about what provided information can be used for in the future. It may also be appropriate to ask for consent at various stages of the initiative (including before, during, and after), as it is possible for perspectives to change as the reality of the project and impacts unfold.

Point Lobos SMR

Photo by Erika Delamarre

- Attributions: When using information obtained from Indigenous peoples (with their consent), it is important to credit appropriately according to their wishes. This also includes *not* using names or affiliations without explicit permission. Tribal partners should not be listed to show their engagement unless permission was granted to do so. There is concern that these lists are used to tokenize the participation of Indigenous peoples in order to demonstrate or claim engagement, "legitimize" projects, or support non-Indigenous fundseeking.

PRACTICE: COMPENSATE INDIGENOUS PEOPLES FOR THEIR TIME AND EXPERTISE

Context: Indigenous peoples have many unique areas of knowledge and are the only experts of the Indigenous experience. Compensation needs to reflect this expertise. Offering fixed rates for certain types of engagement (hourly) is sometimes appropriate. However, it is often appropriate to allow Indigenous partners to specify their own payment amounts. This can be determined either before or after project completion. This allows value to be placed upon the various amounts of energy, expertise, and time that go into different types of projects and engagement and avoids under-payment. It is often helpful to create a form that partners can easily fill out. It is also appropriate in certain circumstances to allow partners to request services (such as technical support) rather than a payment.

It is also important to acknowledge that some Indigenous partners are unable to (or do not wish to) accept payments. For example, those who work for Tribal governments and are already “on-the-clock” for their engagement may not be able to accept additional funds. If this is the case, it is often appropriate to ask where they would like the funding to be directed (for example, donation to a Tribal department).

These efforts require setting aside funding in every budget, which often necessitates the buy-in of funders. Once again, this is an opportunity to use relative power to advocate for equity by bringing up the topic in all relevant funding conversations and agreements.

Please see Appendix 2 for example of a “reciprocity form” to help facilitate this process.

Piedras Blancas SMR

Photo by Nicole Palma

PRACTICE: BUILD TRUST BY PRIORITIZING TRANSPARENCY AND ACKNOWLEDGING AND APOLOGIZING FOR HARM DONE

Context: Due to the injustices perpetuated by the MPA designation process, a lack of trust must be addressed and overcome. This includes asking for feedback, acknowledging when mistakes are made, apologizing (sometimes privately and sometimes formally through public apologies), and being transparent about management practices such as decision-making processes, power structures, funding sources, amounts, expenditures, etc. This also requires the acknowledgment that impact does not always align with intention, and that it is important to take accountability for and seek to understand any negative impact. It might also be appropriate to acknowledge and apologize for harm even if it was not directly caused by your actions, but by others in your field, community, or culture that came before you.

This also includes being transparent about what organizations can and cannot do. For example, an organization may not have land to give back or funds to give directly, but may be able to offer technical support, help achieve mutual goals through the organization's budget, provide compensation for engagement, and make connections to partners. Check-in at the end of the project to create a shared vision of next steps and vision for future collaborations. This may include soliciting feedback on your partnership. In initial relationship building, requesting introductions through mutual connections can help build trust.

PRACTICE: BUILD EQUITABLE COLLABORATION BY ENGAGING EARLY AND OFTEN

Context: Indigenous peoples are often asked to "participate," "provide feedback" or "comment on" initiatives after they are in-progress or near-completion. Although this is appropriate in some circumstances, true partnership involves collaboration

Traditional Seaweed Harvest

Photo by Ruthie Maloney

through shared visioning, planning, and implementation processes. This involves early and continual communication through various communication methods (for example, e-mailing, calling, stopping by Tribal or organizational offices).

Due to limited capacity, underfunding, and competing priorities, it is possible that collaborations with Indigenous peoples and Tribes will be lengthier than other collaborations. This should not be seen as a barrier or source of frustration, but as an opportunity to build meaningful relationships, deepen the impact of initiatives, promote innovation, and shift the cultural norms that are constraining to all.

In addition to significantly increased levels of funding for capacity building, collaboration requires creating a partnership culture based on the values of everyone involved, not just the powerholders. For example, projects might move from focusing on protecting areas for their "human uses" or extractive purposes to protecting the inherent rights of plants, species, and water. The question might shift from "what are our rights" to include "what are our responsibilities"? Language might change from words such as "resources" to "relatives." This shifting of culture born of true collaboration can be make both processes and outcomes restorative.

It is also important to remember that Indigenous peoples retain the right to not participate. If this is the case, it must be considered if it is appropriate for the initiative to continue without their participation.

PRACTICE: STEPPING UP AND STEPPING BACK

Context: Many of the examples above list ways that non-Indigenous peoples can step up, such as using their power and voice to advocate to partners and funders and push back against injustices. There are many circumstances that Indigenous peoples and Tribes may want to collaborate on existing initiatives.

However, there are many other circumstances where it is more appropriate to

Laguna SMR

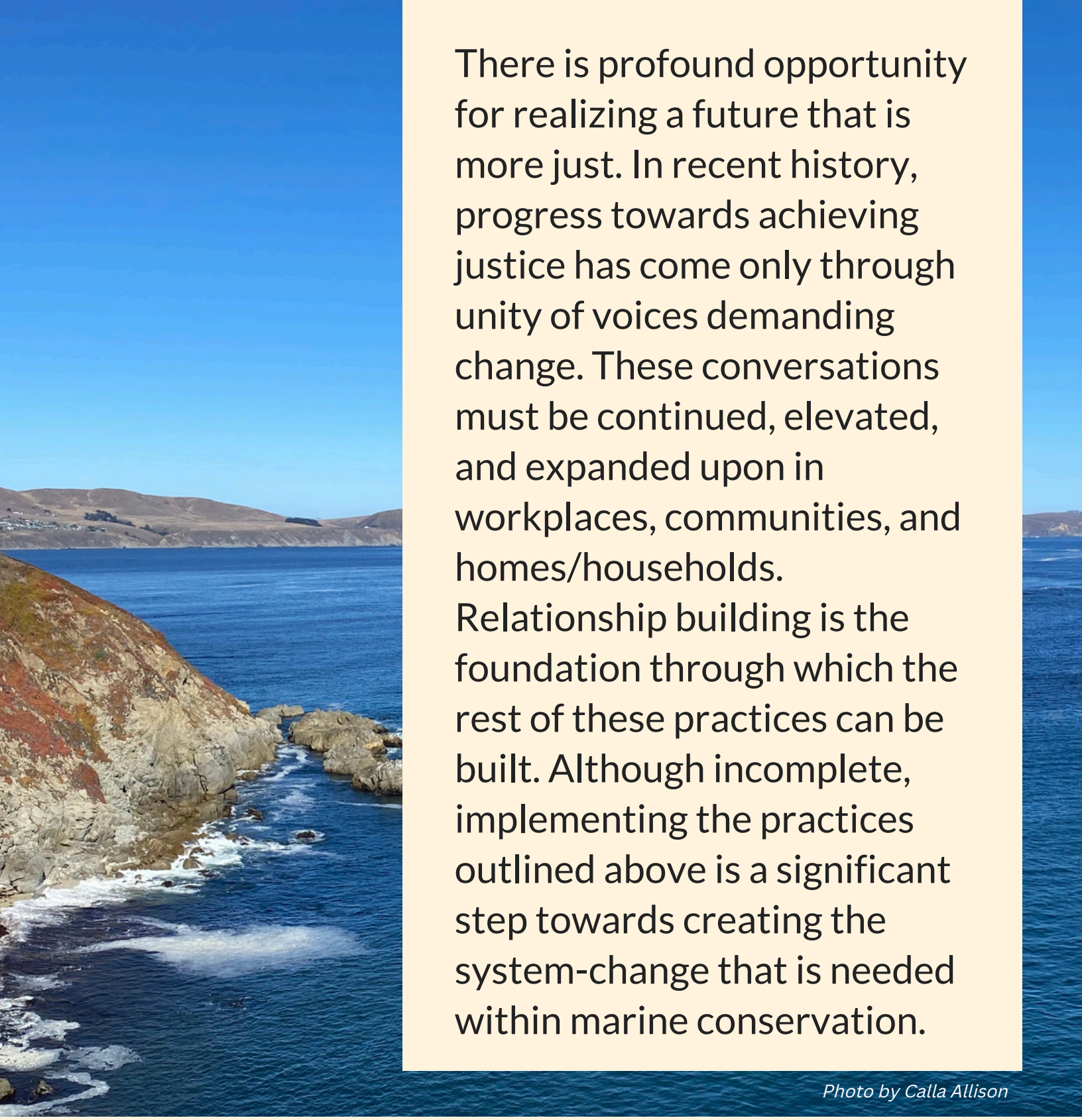
Photo by Aubrie Fowler

practice "stepping back" from leadership into a support role. This might include supporting Tribal governments and Indigenous NGOs to receive direct funding (rather than writing them in as partners to NGO/government grants or competing with them for limited funding). It is also often appropriate to support direct relationships between Indigenous peoples and government or philanthropic organizations, rather than acting as a go-between for funds, partnerships, and management decisions (unless specifically requested to do so). Often, the most appropriate way to find out what role you are needed for is by asking directly.

PRACTICE: INCLUDE INDIGENOUS PEOPLES, TRIBES, AND TRADITIONAL ECOLOGICAL KNOWLEDGE (TEK) IN THE SCIENTIFIC PROCESS

Context: Both TEK and western science have advantages. However, dominant management and stewardship practices highly prioritize western science. The exclusion of TEK has been a major factor leading to the environmental degradation we see today. Ways to elevate TEK and Indigenous science include:

- Providing funding to Indigenous people and Tribal marine programs
- Changing scientific requirements for inclusion in decision-making processes
- Including Tribes in any research that is done on their lands
- Shifting the mindset to view Indigenous knowledge-keepers as teachers
- When learning how to integrate TEK into marine management and stewardship, ask and learn from Indigenous peoples and Tribes, who effectively use both in their work



There is profound opportunity for realizing a future that is more just. In recent history, progress towards achieving justice has come only through unity of voices demanding change. These conversations must be continued, elevated, and expanded upon in workplaces, communities, and homes/households. Relationship building is the foundation through which the rest of these practices can be built. Although incomplete, implementing the practices outlined above is a significant step towards creating the system-change that is needed within marine conservation.

Photo by Calla Allison

Sincere gratitude is expressed to all of those who contributed their time, perspectives, and wisdom to the creation of this document. It would not have been possible without you. We hope that this document helps bring about the change we collectively wish to see.

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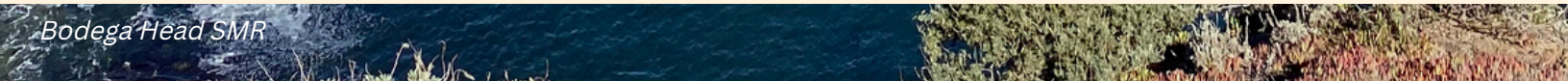

Bodega Head SMR

APPENDIX 1: A BRIEF OVERVIEW OF HISTORICAL AND ONGOING INJUSTICE IMPACTING MPA MANAGEMENT

The following section is intended only to provide a brief overview of relevant history. It is not intended to replace the effort required of individuals to study the past history and current dynamics impacting Indigenous peoples in their region.

Although California Coastal Tribes and Indigenous peoples are diverse, they have much in common. Core shared beliefs include that the ocean is an Indigenous life system. Creation stories, ceremonies, food, resources, and regalia come from the ocean. Traditional land and water stewardship practices are interwoven with Indigenous identity.

For many, this foundation of culture and values was severed when Indigenous peoples were forcibly removed from their lands and waters. Few Tribes were able to retain coastal land, particularly in Southern California, and many Indigenous people are still barred from accessing their ancestral lands (due to privatization or biased enforcement) or forced to pay to visit. This legacy of colonization and genocide is not only a part of the past. It is ongoing and perpetuated by all sectors of society, including the conservation movement in the United States.

All "conserved" areas in the U.S. are on Indigenous land. Nearly all were designated without Indigenous consent, and many were established even in the face of outright opposition and protest from Indigenous peoples. Many of these areas have forcibly removed Indigenous peoples and/or limited their ability to access the land to continue their lifeways.

This is true of California's MPAs. Although there was some Indigenous engagement, there are also many documented accounts (and widely held sentiment) of exclusion, tokenizing, and "steamrolling" (using power structures to overwhelm others) within the Marine Life Protection Act (MLPA) process that designated California's MPAs. A few poignant examples of injustice within the MLPA process include:

- The Science Advisory Team (SAT), set in place to help guide the MLPA process, rejected submissions from Tribes and their scientific representatives with marine research and fishing experience, including seven individuals with PhDs and three with Master's degrees. They were deemed not credible by the SAT, and were not allowed to submit data, peer reviewed articles, or papers and were not allowed to testify (Corbett and Maloney, 2021).

APPENDIX 1: A BRIEF OVERVIEW OF HISTORICAL AND ONGOING INJUSTICE IMPACTING MPA MANAGEMENT

- The SAT consisted of 62% academics, 24% state agencies, 9.5% private consultants, and 4.5% environmentalists. 14% were women, and there were no Black, Asian, Latinx, or Indigenous peoples (Corbett and Maloney, 2021).
- In Eureka, 75 Indigenous protestors attended an SAT meeting. Since they were not on the agenda, the SAT cut off the microphone while a Yurok elder was speaking. When she continued speaking, the meeting was adjourned (Corbett and Maloney, 2021).

Positive outcomes, such as the inclusion of Tribal exemptions in certain MPAs, were not the result of the SAT planning team's original intentions, but rather were the outcome of powerful efforts of Indigenous peoples to maintain unceded rights to access the ocean. These considerations were not undertaken in the first two SAT regions. Rather, the discussion did not become centralized until the SAT received significant pushback when it had reached region 3 in the North Coast and exemptions were not implemented until well after the completion of the MPA Network in 2012. Tribal exemptions are not present in all MPA types and only apply to federally recognized Tribes.

To date, there has not been a formal apology from the State or acknowledgement of wrongdoing during the MLPA process.

Ongoing injustices in MPA management include underfunding of Tribes and Indigenous peoples and groups, lack of and underfunding of co-management agreements, burdensome and inequitable funding structures and norms, under-representation of Indigenous peoples in leadership and positions of power, and continued minimization of TEK and Indigenous science.

Despite these ongoing challenges, the strength and resiliency of Indigenous peoples has led to notable progress and achievements, such as the creation of the Tribal Marine Stewards Network, co-management agreements between Tribes and state agencies (such as the North Coast condor reintroduction led in partnership between the Yurok Tribe and Redwood State and National Parks), the Indigenous-led proposal of the Chumash Heritage National Marine Sanctuary, and the inclusion of Tribal-take exemptions in MPA regulations.

Corbett, J. W., & Maloney, R. A. (2021). A clash of cultures: The struggle of Native Americans to participate in traditional ecological knowledge and western science under California's Marine Life Protection Act2. Digital Commons @ Cal Poly Humboldt. Retrieved from https://digitalcommons.humboldt.edu/ideafest/vol5/iss1/7/

APPENDIX 2: RECIPROCITY FORM EXAMPLE

Please feel free to adapt this form to meet the needs of your organization and partners

Reciprocity Request Form

The MPA Collaborative Network values the practice of reciprocity. We seek to be in equitable relationship with our partners. This includes providing compensation for contributions offered.

Although the most common form of compensation requested is payment via check, the Collaborative Network can also offer services such as technical assistance with grantwriting, support of your initiatives, connections to partners, sharing content, and more. Please note, if you are unable to accept payments directly, we can direct the payment to Tribes, Tribal departments, or Tribal NGOs instead. The goal is flexibility and to function in a way that best matches with tribal cultural appropriateness.

At this time, we are able to offer up to [amount] for your time and effort contributed to your [event/project]. If you have any questions, we are happy to discuss options for reciprocity to ensure that you are comfortable with the agreement and that you feel your time and effort is valued.

Name:

Compensation type requested (*check, service*):

Amount requested:

Mailing Address:

City, State, Zip:

Participant Signature: **Date:**

Please submit this completed form via email or mail to the address(es) below. Funding will be distributed via mailed check at the beginning of the next month.

Email to: [email address]
Mail to: [physical address]

Please direct questions about honorarium compensation to [name]

[phone number]

[email address]

APPENDIX 3: TRAININGS AND RESOURCES

The resources provided below have been recommended by collaborative members and partners and do not necessarily reflect the perspectives of the authors of this document. Resources should always be thoughtfully vetted by users. This list is a living document and continually growing. Please let us know if you have additional resources to share.

Trainings

White Awake
White Awake combats white supremacy by focusing on educational resources and spiritual practices designed to support the engagement of people who've been socially categorized as "white" in the creation of a just and sustainable society. This includes offerings of multiple courses annually.

Leaders for Outdoor Equity, The Nonprofit Institute, University of San Diego (recordings from the 2021 series on webpage)
This program dives into the historical and contemporary issues of exclusion and inequity as they relate to our public lands, and highlights current efforts to address these issues. Participants will learn how they can increase equity within their organizations, network with each other and have opportunities to collaborate with other outdoor leaders. Throughout the series, leaders from Indigenous tribes, the outdoor industry, nonprofits, local and national government agencies will join as guest speakers, enriching the participants' perspectives and knowledge surrounding outdoor equity.

Webinars and Series

Native American Stewardship of Coastal and Ocean Resources with Chairman Valentin Lopez of the Amah Mutsun Tribal Band
Recorded presentation supported by the MPA Collaborative Network

ESA Webinars - Traditional Ecological Knowledge Series
13 webinars from the Ecological Society of America focused on Traditional Ecological Knowledge (TEK)

APPENDIX 3: TRAININGS AND RESOURCES

Institute for Tribal Environmental Professionals (ITEP)

- ITEP hosts ongoing webinars, trainings, and events related to Indigenous Peoples and climate change
- 2022 webinars include the Power and Indigeneity series
- Visit their calendar for upcoming trainings and events

Building Pathways to Justice, Equity, Diversity, and Inclusion for California's Coast and Ocean Workshop Series Pathways Workshop Series

Workshop series hosted by the MPA Collaborative Network and Just Communities for collaborative members and partners.

Videos:

Kashia Pomo Tribal Traditions in the MPA

The Sonoma MPA Collaborative partnered with the Kashia Pomo Tribe and created a video to provide education to the community about how the Kashia Band of Pomo Indians are uniquely positioned through their long history, and traditional practices and values, to be an important partner in the recovery of our coastal resources. The Kashia Pomo Tribal Traditions in the MPA video was chosen as an Official Selection for the 18th annual Wild & Scenic Film Festival, the largest environmental film festival in the country!

Stewards of the Wild Sea

Stewards of the Wild Sea, Directed by Bill Bayne, Produced by Hawk Rosales, April Bucksbaum and The Baum Foundation, is the third film in a series made by Coyote Films and The Baum Foundation about the Marine Life Protection Act Initiative in California. Stewards of the Wild Sea features the north coast region of California which joined the full network of marine protected areas (MPAs) that went into effect on December 19th 2012 as part of the Marine Life Protection (MLPA) Initiative.

Chumash Heritage National Marine Sanctuary

For more than 40 years, local community members and elected leaders along California's Central Coast have advocated for the establishment of a national marine sanctuary. In 2013, the Northern Chumash Tribal Council launched a campaign to secure formal sanctuary designation. The nomination was accepted by the National Oceanic and Atmospheric Administration (NOAA) two years later and placed on an official list for future consideration. The Chumash Heritage National Marine Sanctuary (CHNMS) provides an exceptional opportunity to advance the first Tribal-nominated national marine sanctuary designation in the U.S., setting a precedent for elevating Indigenous perspectives and cultural values in ocean conservation. The proposed sanctuary would help to address the global biodiversity crisis and accelerate nature-based solutions through inclusive partnerships and collaboration among federal, state and local governments, and California Native American Tribes.

APPENDIX 3: TRAININGS AND RESOURCES

Tolowa Dee-ni' Nation: Marine Protected Area
"The Tolowa Dee-ni' Nation, a coastal Tribe, gets their primary subsistence from the ocean...they have been stewards of the sea since time immemorial and they have an inherent right to protect what they have since the beginning of time..." - Rosa Laucci

Books

An Indigenous People's History of the United States
Book by Roxanne Dunbar-Ortiz

The Other Slavery: The Uncovered Story of Indian Enslavement in America
Book by Andrés Résendes

Bury My Heart at Wounded Knee
Book by Dee Alexander Brown

Ka'm-t'em: A Journey Towards Healing
A book by Dr. Kishan Lara-Cooper and Walter J. Lara Sr.

Indigenous Environmental Justice
Book edited by Karen Jarratt-Snider and Marianne O. Nielsen

All the Real Indians Died Off
Book by Roxanne Dunbar-Ortiz; Dina Gilio-Whitaker

A Terrible Thing to Waste: Environmental Racism and Its Assault on the American Mind
Book by Harriet A. Washington

Clean and White: A History of Environmental Racism in the United States
Book by Carl A. Zimring

Uprooting Racism: How White People Can Work for Racial Justice
Book by Paul Kivel

Blogs/Articles:

A Clash of Cultures: The Struggle of Native Americans to Participate in Traditional Ecological Knowledge and Western Science Under California's Marine Life Protection Act
John W. Corbett and Ruthie A. Maloney, 2021

Decolonization is Not a Metaphor
Article by Eve Tuck and K. Wayne Yang

APPENDIX 3: TRAININGS AND RESOURCES

Unsettling Marine Conservation: Disrupting Manifest destiny-based conservation practices through the operationalization of Indigenous value systems
Article by Lara Jacobs, Coral Avery, Rhode Salonen, and Kathryn Champagne

Muir Woods park staff annotates own signs with historical corrections for racism, misogyny
Article by Ashley Harrell, SF Gate

To Decolonize Indigenous Lands, We Must Also Abolish Police and Prisons
Article by Charles Sepulveda

Governor Newsom Issues Apology to Native Americans for State's Historical Wrongdoings, Establishes Truth and Healing Council
State news announcement

Intersectional Environmentalism: Why Environmental Justice is Essential for a Sustainable Future
Blog by Leah Thomas

Why Environmentalism Needs to be Intersectional
Blog by Yinka N. Bode-George

Websites/Documents:

Building Authentic Collaborations with Tribal Communities: A Living Reference for Climate Practitioners
From the Climate Science Alliance

Mycelium Map – Healing Severed Connections for Justice & Equity in Landscape Stewardship
An interactive theory of change from the California Landscape Stewardship Network Justice, Equity, Diversity, and Inclusion Roundtable (Healing Severed Connections).

Community Centric Fundraising
Just and equitable fundraising

LandBack
#LandBack comes in a variety of forms including stewardship, economic control, decision-making power and supporting of local Indigenous nations

Yurok Condor reintroduction project
The reintroduction and management of California condors (Gymnogyps californianus) is one of the Yurok Tribe's flagship conservation projects. The Yurok Tribe, National Park Service, and U.S. Fish and Wildlife Service are partners in the Northern California Condor Restoration Program (NCCRP) — the collaborative effort to restore condors to Yurok Ancestral Territory and the Pacific Northwest.

APPENDIX 3: TRAININGS AND RESOURCES

Legislation AB-2225
Traditional Ecological Knowledge to address resource conservation

Illuminatives: The Future is Indigenous
Indigenous youth have come together to create Native Now - which created resources to educate non-Natives and support Indigenous Peoples' Day. Complete with lesson plans for teachers, social media graphics, a coloring book, and with a Do's and Do Not Factsheet, Native Now is providing resources to fuel a movement.

State of California – Native American Heritage Commission
The California Native American Heritage Commission (NAHC or Commission), created in statute in 1976 (Chapter 1332, Statutes of 1976), is a nine-member body whose members are appointed by the Governor. The NAHC identifies, catalogs, and protects Native American cultural resources -- ancient places of special religious or social significance to Native Americans and known ancient graves and cemeteries of Native Americans on private and public lands in California. The NAHC is also charged with ensuring California Native American tribes' accessibility to ancient Native American cultural resources on public lands, overseeing the treatment and disposition of inadvertently discovered Native American human remains and burial items, and administering the California Native American Graves Protection and Repatriation Act (CalNAGPRA), among many other powers and duties. ArcGIS Map

Examples of Indigenous land acquisition in Northern California:

- Mendocino County
  - Kashia Band Takes Control of Ancestral Homelands
  - McGuire Sponsored Bill Would Give 172 Acres of Mendocino Oceanfront Back to Tribes
  - McGuire's Historic Legislation Transferring Sacred Blues Beach Property Back
- Humboldt County
  - Wiyot Tribe Reclaims Mouralherwaqh
  - Coming Home: Sacred Land Returned to Wiyot Tribe

For Funders

Trust-Based Philanthropy
The Trust-Based Philanthropy Project is a peer-to-peer funder initiative to address the inherent power imbalances between foundations and nonprofits. They are working toward making trust-based philanthropy the norm by partnering with regional networks and engaging in peer learning to support foundation staff and board members on their trust-based learning journeys. Their hope is that at the end of this five-year initiative, we will have built the awareness, tools, and connections necessary for individual, institutional, and sector-wide transformation.