

i. Acknowledgments



Photo: Ben Botkin

Tribal Introduction

In the spirit of restorative justice, the following land acknowledgment statement evolved out of the collaborative efforts of the original Native Peoples of the Bay region. While merely a symbolic statement, it is intended to foster a recognition of the tragic history and resilience of Native Peoples, to affirm their continued presence and contributions, and to remind non-Natives that the land upon which they live, work, and recreate is stolen from the original stewards of the land. Bay Area Native Peoples' responsibility for stewardship continues as it has with each generation since time immemorial.

Please consider that although this statement acknowledges the ancestral and unceded territories of the original Native Peoples of the Bay Area, additional steps are required to move towards meaningful restorative justice. This can be working with Bay Area Tribes toward ecological restoration, building beneficial and constructive relationships, supporting Tribes in restoring their role as land stewards, etc.

You are welcome to use this acknowledgment, as long as you credit the people who created this document, research the specific Tribal community whose territory encompasses your local city and/or county, and work towards the inclusion of those original Native Peoples and support their efforts towards restorative and continued stewardship. By taking these actions, you illustrate your intent to learn about Tribal and colonial history and show respect for and allyship with Native Peoples to ensure that their experiences are centered and valued.



Photo courtesy MTC Archives

Land Acknowledgment Template Collectively Created by Tribal Partners

We acknowledge that we are on the ancestral territory of the (research what Tribal Territory you are on). We recognize that through a violent history of colonization and dispossession, today, as guests, we (or Name of Organization/Agency/Person) benefit(s) from living and working on the traditional homeland of these Native People. We wish to show our respect to them and their ancestors by acknowledging the injustices inherent to this history and by affirming their sovereign rights and their current efforts to achieve restorative justice.

We want to acknowledge the ancestors, elders, and relatives, and we affirm their Sovereign Rights as First Peoples. We acknowledge that the (Name of Organization/Agency/Person) is benefiting from the displacement and dispossession of Native people from their traditional homelands.

Consistent with our values of community, inclusion, and diversity, it is vitally important that we recognize that the land on which we reside is unceded Tribal territory, and also acknowledge and support the Native Peoples that continue to form a crucial part of our San Francisco Bay Area community today. We also acknowledge that Native Peoples remain dedicated to fulfilling their obligation to Creator to care for Mother Earth and all living things and return sacredness to the land, water and air through the restoration of traditional knowledge and stewardship led by the original SF Bay Areas Tribe(s) of the project location throughout the nine counties of the SF Bay Area region and beyond.

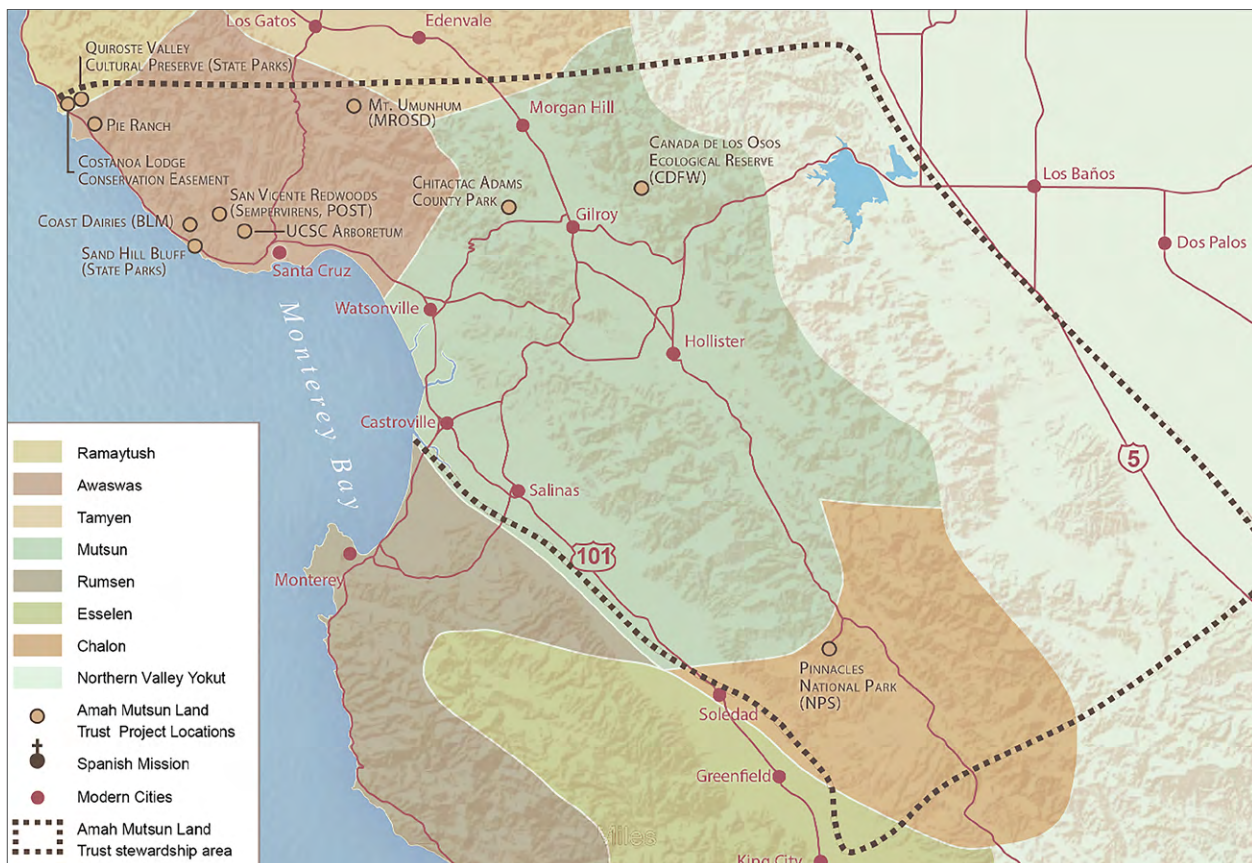
Thank you.



A member of the Amah Mutsun Land Trust’s Native Stewardship Corps harvesting tule. Photo courtesy of the Amah Mutsun Land Trust

Amah Mutsun Tribal Band Land Acknowledgment Statement

Popeloutchom, the ancestral and unceded territory of the Amah Mutsun, encompasses lands and waters within regions of present-day Santa Clara, Santa Cruz, Monterey, and San Benito counties. Today this territory is represented and stewarded by the Amah Mutsun Tribal Band, whose ancestors were taken to Mission Santa Cruz and Mission San Juan Bautista during Spanish colonization of the Central Coast. Currently, the Amah Mutsun are working hard to fulfill their obligation to Creator to care for Mother Earth and all living things and return sacredness to the land through the restoration of traditional knowledge and stewardship. This work is supported through the Amah Mutsun Land Trust.



SOURCE: The stewardship area of the Amah Mutsun Land Trust.

Association of Ramaytush Ohlone Land Acknowledgment Statement

We acknowledge that we are on the unceded ancestral homeland of the Ramaytush Ohlone who are the original inhabitants of the San Francisco Peninsula. As the indigenous stewards of this land and in accordance with their traditions, the Ramaytush Ohlone have never ceded, lost, nor forgotten their responsibilities as the caretakers of this place, as well as for all peoples who reside in their traditional territory. As guests, we recognize that we benefit from living and working on their traditional homeland. We wish to pay our respects by acknowledging the ancestors, elders and relatives of the Ramaytush Community and by affirming their sovereign rights as First Peoples.



SOURCE: Ancestral territory map provided by the Association of Ramaytush Ohlone

Him-r^ñ Ohlone, Jalquin, Saclan Tribe, Bay Miwok, Plains Miwok Land Acknowledgment

My name is Ruth Orta, I am an Ohlone elder from the Him- r^ñ Ohlone, Jalquin, Saclan Tribe, Bay Miwok, Plains Miwok. I was born in Newark, California August 20th 1934, and I still live in Newark. My mother whose name was Trina Marine Ruano, she was the first generation of our native people who had non-native blood in her, she was born in Pleasanton on June 16, 1902 and her mother Avalina Cornate was full blooded native from Pleasanton in 1863. Therefore, my connection to this land is through my mom and grandmother. I've seen these lands go from an excess of water, fish in the creek, plants, and trees all over it was abundant. I knew I belonged to this part of the world because my mother told us we were native, "this land is our land." I am really concerned on what is happening to it today, we have no water in the creeks, streams, and rivers. Water is important to our native land, life, plants, and animals also the air we breathe. It's important for me to stay connected to the land and protect for my four generations that I have and beyond.



This photo is of Ruth Orta's mother, Trina Marine Ruano, in 1934, who pushed her to always acknowledge and be proud of her Native American Heritage roots. Photo courtesy of Him-r^ñ Ohlone



Ruth Orta at Coyote Hills Regional Park presenting how her ancestors would prepare the acorns to eat and what each of the tools on the table were used for. Photo courtesy of Him-r^n Ohlone

In the early 1990s, my oldest daughter, Ramona Garibay and I became involved with the Coyote Hills Regional Park. Under the leadership of Bev Ortiz, we formed the Ohlone Intern Program. Throughout the program we learned from other Tribes how our ancestors lived. I learned how to prepare and cook the acorn while Ramona learned how to harvest the Soaproot plant and create a Soaproot brush. Ramona has two daughters who also participated in the program. Sabrina Garibay makes cordage out of dogbane. Rita Garabay learned how to create jewelry out of abalone shell and pine nuts. Over time, my two youngest grandchildren Brenda and Davis Morris, as well as Sabrina's two children and Alfred Caldron have all become involved with jewelry making. Our family has been involved for 26 years with Practicing our cultural Practices and presenting them to the general public at the Annual Ohlone Gathering every year for 26 years and continuing.



Ruth's oldest daughter Ramona Garibay as she gathers the Soaproot plant at Coyote Hills Regional Park and prepares it to create a Soaproot brush. Photo courtesy of Him-r^n Ohlone; Scott Braley Photography

Muwékma Ohlone Tribal Land Acknowledgment

For The City and Counties of San Francisco, San Mateo, Santa Clara, Alameda, Contra Costa, and Surrounding Towns Within the Ethnohistoric Yelamu/Aramai, Ssalson, Lamchin Ramaytush Ohlone-Speaking, the Puichon Thámien Ohlone-Speaking, and the Carquin, Huchiun, Jalquin/Yrgin, and Tuibun/Causen Chochenyo Ohlone-Speaking Ancestral Muwékma Ohlone Tribal Territory.

Horše tuuxi! (Hor-sheh troo-hee) We recognize that we are located on the ethnohistoric territory of the **Yelamu/Aramai, Ssalson and Lamchin Ramaytush Ohlone-Speaking tribal groups** of the San Francisco Peninsula whom were intermarried with the **Puichon Thámien Ohlone-Speaking** tribal groups of San Mateo and Santa Clara Counties; as well as the **Yelamu/Aramai Ramaytush** who were also intermarried with the **East Bay Carquin, Huchiun, Jalquin/Yrgin and Tuibun/Causen Chochenyo Ohlone-Speaking tribal groups** of Alameda and Contra Costa counties. This greater Bay Region’s aboriginal territory includes the ancestral and legally **unceded lands** of the ancestors of the **Muwékma Ohlone Tribe of the San Francisco Bay Area** whom were missionized into the three Bay Area Missions San Francisco, Santa Clara, and San Jose, and who are the successors of the historic, sovereign, federally recognized **Verona Band of Alameda County. Muwékma** means **La Gente – The People** in their traditional Chochenyo-Ohlone language.

This land was and continues to be of great historic significance to the Muwékma Ohlone Tribe, and other familial descendants of the Verona Band whose ancestors appear on the 1900, 1905-06, 1910 Indian census, Bureau of Indian Affairs (BIA) correspondences and annual reports, BIA Indian Boarding Schools, were members of the **Bay Area California Indian Council** (1940s-1950s), and who also enrolled with the BIA from 1928-32, 1948-57, and 1968-71, as part of the 1928 California Indian Jurisdictional Act. Additionally, Muwékma men, and later women, served with honor in all branches of the U.S. Armed Forces from WWI, WWII, Korea, Vietnam, Desert Storm, Iraq and are still serving today.

We recognize that every citizen residing within the greater Bay Area has, and continues to benefit from, the use and occupation of the Tribe’s aboriginal **holše warep** (hol-sheh wah-rehp) – **beautiful land**. Consistent with our values of community, inclusion, and diversity, we have a responsibility to acknowledge our relationship to Native Peoples. As members of the Bay Area community, it is vitally important that we not only recognize the history of the land on which we reside, but also, acknowledge that the Muwékma Ohlone People, with an enrolled Bureau of Indian Affairs documented membership of over 600 Tribal members, are alive and flourishing members within the greater San Francisco Bay Area communities today.

Aho!



Muwékma Ohlone Tribal Members pictured at the 26th Annual Gathering of Ohlone Peoples at Coyote Hills Regional Park in Fremont, CA on Sunday, October 6, 2019. It was a celebration of the living cultures and traditional skills of Ohlone Peoples. Photo courtesy of Muwékma Ohlone Tribal Band



Group picture of Muwékma Ohlone Tribal Members at the Muwékma Ohlone Tribe Town Hall Meeting on Saturday, November 3, 2018. Tribal Members are holding the Muwékma flag. The meeting was held at the Clubhouse Ballroom at Stanford University. The Town Hall meeting provided an update to our Tribal Members on various issues, projects, and activities the Tribe is involved in. The Muwékma Tribal Council hosted the meeting and provided lunch for the members. We also socialized and held a raffle. It was a very good gathering with many enrolled Tribal members and lineages represented at the meeting. Photo courtesy of Muwékma Ohlone Tribal Band



The Muwékma Ohlone Tribe of the San Francisco Bay Area set up an information and cultural exhibit booth to share information about the Tribe. We also conducted a mini tule boat cultural project demonstration with the public. The Muwékma Ohlone Tribe also offered a Welcoming Declaration to our ancestral homeland and provided a land acknowledgment. The photo represents the Tribal Members who sang the Muwékma Welcoming song as part of our Welcoming Declaration. Our Tribal Youth also helped run the pole and hoop game. Photo courtesy of Muwékma Ohlone Tribal Band



Photo: Karl Nielsen

DACTI Program Team Land Acknowledgment

We acknowledge that the San Francisco Bay Area Funding Area of the Integrated Regional Water Management Program is on the ancestral territory of the Amah Mutsun Tribal Band, Association of Ramaytush Ohlone, Confederated Villages of Lisjan, Him-r^n Ohlone, Jalquin, Saclan Tribe, Coast Miwok, Plains Miwok, Bay Miwok, Muwékma Ohlone of the San Francisco Bay, Karkin and Chochenyo Ohlone speaking people, Yokuts, Patwin, Wappo, and Tamien Nations Tribes. We recognize that through a violent history of colonization and dispossession, today, as guests, the DACTIP Project Team benefits from living and working on the traditional homeland of these Native People. We wish to show our respect to them and their ancestors by acknowledging the injustices inherent to this history and by affirming their sovereign rights and their current efforts to achieve restorative justice. We want to acknowledge the ancestors, elders, and relatives, and we affirm their Sovereign Rights as First Peoples. We acknowledge that the DACTIP Project Team is benefiting from the displacement and dispossession of Native People from their traditional homelands. Consistent with our values of community, inclusion, and diversity it is vitally important that we recognize that the land on which we reside is unceded Tribal territory, and also acknowledge and support the Native Peoples that continue to form a crucial part of our San Francisco Bay Area community today. We also acknowledge that Native Peoples remain dedicated to fulfilling their obligation to Creator to care for Mother Earth and all living things and return sacredness to the land, water and air through the restoration of traditional knowledge and stewardship led by the original San Francisco Bay Area Tribes of the project location throughout the nine counties of the San Francisco Bay Area region and beyond.

DACTI Program Team Racial Equity Acknowledgment

Institutional and systemic racism, injustice, and resulting inequities from discriminatory policy-making have had severe impacts on the lives, livelihoods, and health of African American, Hispanic and Latino, Asian, Pacific Islander, and Indigenous communities in the U.S., California, and the Bay Area. The Disadvantaged Community and Tribal Involvement Program (DACTIP) recognizes that each of these communities, which are not monoliths within themselves, have experienced racism and racist violence, oppression, and disenfranchisement in unique ways. It is of the utmost importance to understand each community's different histories, experiences, and needs and to prioritize allocating funding specific to those communities most affected by racist processes. Different communities should lead the way on how to best do that for their context and experience.

It is also extremely important, especially in the context of a public agency administering funding for community-based work to address inequities, to explicitly acknowledge that government agencies have played and continue to play an active role in developing, implementing, and perpetuating discriminatory and exclusive policies and practices against African American, Hispanic and Latino, Asian, Pacific Islander, and Indigenous people. Inequity has been explicitly and systematically baked into the way many government agencies undertake planning processes and allocate grant funding, as explored over the course of this report.

This acknowledgment also necessarily implies that government agencies have an immediate responsibility to work to address the inequities they have played a lead role in creating. They need to listen to, engage with, and follow the lead of African American, Hispanic and Latino, Asian, Pacific Islander, and Indigenous communities in dismantling these inequities. Government agencies and other decision-making bodies need to center restorative, participatory, and community-led processes to support communities in both problem identification and solutions development. More funding, time, and support is necessary to begin to address historic injustices that still impact many communities, such as income and wealth inequality due to discriminatory practices including redlining, poorer health outcomes due to toxic waste and other environmental hazards located in their communities, and limited access to receive resources and upgraded infrastructure, among many other injustices. Most of all, agencies need to first listen to and follow communities' lead. The most affected communities should be partners in setting funding priorities so that funding and resources are allocated for meaningful efforts and support communities in developing their own solutions. The current funding structure often necessitates that communities apply for many sources of funding to piece together holistic projects, and often historically disenfranchised and underserved communities must compete against one another for the small amounts of funding to address these pressing needs.

The DACTI Program Team is committed to continuing its efforts to listen to, understand, and work with the Bay Area's African American, Latino and Hispanic, Asian, Pacific Islander, Indigenous and frontline communities to confront and address the legacy of structural and environmental injustice in order to create an equitable future for those that have been structurally and systemically marginalized. We have a long way to go, but we are committed to becoming better partners to frontline communities throughout the Bay Area and beyond, and implementing the Best Practices put forward by community and Tribal partners and repeated in this report to bring equity to our region. This includes an advocacy and education role with other decision-making bodies to ensure these groups work with communities at the outset of planning processes, as well as seeking additional funding to support community-led processes and projects.

Organizational Acknowledgments

DACTI Program Team

The DACTI Program Team would like to recognize and thank the Community and Tribal partners and other key experts who led the needs assessment processes with their communities and provided feedback and expertise at different stages of the program. While this is not a comprehensive list, the following outreach partner organizations and individuals have guided this document:

- LaDonna Williams (All Positives Possible)
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- Kaitlyn Byrne (City of Hayward)
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- Alex Tavizon, Sherri Norris (California Indian Environmental Alliance)
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- Adam French (Amah Mutsun Tribal Band)
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Thank you to DWR and Proposition 1 for making this effort possible.

San Francisco Estuary Partnership

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- DACTI Program Technical Advisory Committee (TAC) participants
- San Francisco Estuary Institute (SFEI)
- Michael Smith, Michael Ziyambi and Metropolitan Transportation Commission's Data & Visualization Team team
- Miguel A. Osorio and the Metropolitan Transportation Commission's Graphics team
- Lotus Water and their Community Benefits Program
- Woodard & Curran
- Environmental Justice Coalition for Water

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Outreach Partners

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Association of Ramaytush Ohlone

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City of Hayward

Chabot College and Rising Sun Center for Opportunity

Contra Costa Resource Conservation District

PITTSBURG: El Pueblo Housing Healthy Heart Institute, Pittsburg High School Club POWER, Los Medanos College Hyphae Club, City of Pittsburg

BAY POINT: Eastern Contra Costa Regional Group, East County Resource Collaborative, Ambrose Recreation & Park District, Bay Point Garden Club

ANTIOCH: Antioch First 5 Contra Costa Parents' Group, Antioch High School Earth Team, C Street Neighborhood Watch, City of Antioch

Downtown Streets Team

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Multicultural Center of Marin

In alignment with our mission: “The Multicultural Center of Marin provides culturally appropriate resources and opportunities in a safe environment to empower and inspire diverse communities to build an inclusive and equitable county they want to live in.”

We want to acknowledge and thank James Muller, Josh Bradt, Maddie Duda and Ryan Hirano for supporting our efforts to engage the community in resolving the several water-related issues that were identified. I believe they earnestly listen to the needs of the community and respond accordingly. The Tap Water Quality Testing project is a perfect example of this.

Napa Suscol Intertribal Council

We would like to thank Alex Tavizon and Sherri Norris who work with California Indian Environmental Alliance, they kicked it out of the park with all they do to support Tribal Presence in California

Nuestra Casa de East Palo Alto

The students of the Environmental Justice Parent Academy

Sonoma Ecology Center/Daily Acts

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The Watershed Project

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