



CALIFORNIA
INDIAN
MUSEUM
& CULTURAL
CENTER

Food Sovereignty & Community Collaboration Toolkit

Weaving Native Culture Into The Future

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Introduction

Organizational History and Purpose

The California Indian Museum and Cultural Center (CIMCC) was founded in 1991 and incorporated as a non-profit organization in 1996. CIMCC is a statewide, issues-based museum that gives California Indians a voice in the telling of their histories. With the experience and transformative power of exhibits as guiding factors, the CIMCC's goal is to provide a unique educational resource on California Indians and a world class destination for the people of California, the nation, and the world.



California tribes are vital communities and they continue to shape, transform and contribute to the dynamic cultural life of California and the nation as a whole. While California Native people come from diverse cultures, they have many collective historical and contemporary experiences in common. These shared experiences form the core of the CIMCC interpretive strategy. In many existing historical institutions in California, the histories and cultures of California Indians are generally presented through artifact-based exhibitions focusing on past histories. While the past is considered, the CIMCC uses contemporary California Indian oral testimonies to illuminate underrepresented threads of California Indian collective experiences viewed through the context of statewide and national issues. California Indians have always relied on their oral traditions to express their histories and cultures. These oral traditions have mostly been shared inter-tribally with limited access by the general public.

Tribal Community Profile

There are over 12,000 Pomo tribal members and descendants from 23 Pomo tribes in CIMCC's service area. Their traditional territory in the tri-county service area of Sonoma, Mendocino, and Lake counties spans over 6,400 square miles. Community members are somewhat isolated from each other on a regional level because of geography but they maintain close community ties. While the Pomo tribal communities are separate, sovereign nations today, the community as a whole is related inter-tribally through marriage, social affiliations, cultural traditions, and the 7 Pomo languages.



CIMCC's vision as expressed in our strategic plan, "to be a living tribute to California Indians, their cultures, lifestyles, and strength in overcoming extreme adversity", anchors our strategic plan to our tribal audiences and their cultural continuity. Nutrition-related chronic disease is an extreme adversity to Pomo tribal communities. Tribal community member, Meyo Marrufo, summarized this issue by stating "kill the food, kill the culture." The ability to heal ourselves lies within our traditional knowledge and the capacity to restore resources throughout our ancestral lands.

Restoration and access to cultural information and food sources is our primary path to wellbeing. Throughout this report, CIMCC relies on the strengths of our youth, tribal community, and culture in addressing the challenges of food sovereignty which is a pressing danger to our current and future generations. This report is a compilation of best practices for the projects we have conducted that in combination have supported addressing various layers of food sovereignty-related issues in our tribal community. We encourage other tribal communities to view our toolkit as a model and adapt it to meet the needs of their tribal communities in supporting their food sovereignty efforts.



History

The loss of food security among Pomo tribal communities directly results from federal and state policies designed to break up Indian families and disenfranchise Native people from their lands and cultural communities. In the first year of California statehood, legislation was passed which allowed U.S. citizens to purchase lands including those lands that were part of traditional Indian territory. In 1851, Federal government agents entered into 18 treaties with some California tribes which set aside 7.5 million acres of land for Indian use and occupancy. Although the tribal leaders signed the treaties and began to move their people on to these lands, the treaties were never ratified by the United States Senate. The treaties were judicially ordered to be sealed for 50 years. Tribal members who were moving to the new treaty lands found themselves pawns in major land theft and were left landless. This caused many existing Indian tribes to disperse along with family groupings to any unoccupied lands that they could find.



By 1905, the federal government became aware of the landless status of California tribes, caused by state and federal policies. The state began to set aside, purchase, and put into trust the parcels of land that California Indians were inhabiting. Although the California Rancheria Act funded the purchase of these parcels for landless California Indians, it also instituted the further splitting up of tribal communities and had a devastating impact on tribal cultural practices, including traditional diets. This is one illustration of a long history of institutional efforts to colonize California Indian culture and identity. Centuries of these violent efforts have slowly eroded the foundations of tribal traditions and access to cultural resources. California tribes today find themselves embroiled in multi-generational cycles of drug and alcohol abuse, social isolation, family violence, negative economic opportunity, and chronic disease. These conditions critically separate California Indian people from their tribal traditions and cultural identities. In this context, Pomo tribal communities today face a crisis when it comes to health and the issue of maintaining and revitalizing tribal cultural and nutritional practices.

History drives our food sovereignty and security strategies. Our communities succumbed to disease, starvation, murder, displacement, and other atrocities at a mass scale during the colonization of California. In 1769, a conservative estimated 310,000 Natives inhabited California prior to the introduction of the Spanish Mission System. By 1900, it was estimated

that there were as few as 20,000 Native people left in California. The change in our diets brought about by foreign agricultural practices, gold mining, deforestation, urbanization, and other conditions figured greatly in the diminishment of our people during this time period. Our dietary challenges of today are associated with the health disparities in our communities. We seek to restore our diets and with them the health and wellness of our communities. Our traditional diets were founded on the rich and diverse life within our places, and the tending of our homelands to sustain life.

We are driven to protect our communities' places. Our once sustainable relationships with our lands and waterways have been disrupted. Then some of our communities lost their lands again during the Termination Era of the 1950s and 60's. Our ancestral lands and waterways hold the fruits of our diets. We seek to restore our access to them through creative stewardships with others to help put our homelands back into balance with our knowledge.



Importance of Food Sovereignty and Food Security

Diabetes is an epidemic among American Indians and Alaska Natives (Native People) and causes other health conditions that result in disability and death. Moreover, it is an increasingly global health problem. According to the World Health Organization, there were 422 million people with diabetes worldwide in 2014 and the global prevalence of diabetes among adults over 18 years of age rose from 4.7% in 1980 to 8.5% in 2014. In the United States, Native adults experience a 15.9% prevalence rate of diabetes compared to 11.7% of all adults; the rates vary widely by tribal and urban Indian communities (Center for Disease Control and Prevention, 2014). In California, which has the largest population of Native people in the nation, 13% of Natives reported being diagnosed with diabetes and 11% reported being pre-diabetic (California Rural Indian Health Board, 2014). The age-adjusted diabetes mortality rate for Native people in California was 33.9 per 100,000 in 2010 and the second highest of all racial groups (Conroy, Pendleton & Bates, 2014). The majority of Native people in California have Type II diabetes.

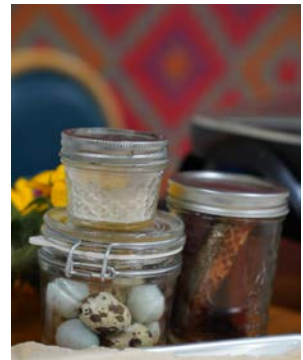
Complications from Type II diabetes include cardiovascular disease; nerve, kidney, eye and foot damage; skin conditions; hearing impairment, and Alzheimer's disease.

Native people also experience disparities in some of these health conditions. For example, Native people in California have the highest prevalence rate of cardiovascular disease (44.2%) of all races. Concurrently, many Native people are challenged to maintain a healthy weight, nutrition, eating habits, and physical activity. Native adults in California have the highest obesity prevalence rate (38.7%) of all racial groups (Conroy, Darsie, Ilango, and Bates, 2016).

Diabetes can be prevented and controlled through healthy eating and exercise. Historically, California Indians didn't have diabetes. We had a varied diet and engaged in much physical activity to sustain our food resources in a reciprocal relationship with our homelands. Acorns were central in our diets and eaten every day. Historically, an estimated 75% or more of California Indian communities ate acorns as a primary food source and acorns comprised an estimated 50% of our diets (Kroeber, 1925; Conti, 2006). Much of our food activities revolved around the very physically demanding practices of cultivating, gathering, and processing acorns from California native oaks. Today, the majority of Native people in California eat acorns only on special occasions, if at all. Research proposes that the high-fiber, low-calorie diets of traditional Native cultures greatly slowed sugar absorption into the bloodstream, thereby protecting us from developing diabetes (Reinhard et al., 2012). Native People have high rates of diabetes today because of drastic changes in our diets caused by colonization and the imposition of foreign diets and commodity foods on our tribal communities, income, access to healthy and traditional foods and other factors.

Sovereignty is generally defined as the right to enforce laws over one's people and territory. Food sovereignty is often defined as the "right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems" (Declaration of Nyéléni, the first global forum on food sovereignty). When it comes to both sovereignty and food sovereignty our community is currently experiencing a deficit.

We lack a majority of control over our ancestral territories where our traditional foods can be cultivated and harvested to nourish our people. Diabetes and other nutrition related diseases are contributing to a diminished quality of life and higher mortality rates. CIMCC seeks to identify gaps in our ability to access traditional foods and create strategies to address these issues. Our goal is to enable a



path to food sovereignty and health for tribal communities throughout Mendocino, Sonoma, and Lake Counties.

CIMCC Actions at a Glance

CIMCC has been on a 5 year journey in which there is continuous learning about what community needs are as they relate to food sovereignty and food security. In our “Cuh:uyaw: Increasing Tribal Family Access to Healthy and Traditional Food Resources Food Sovereignty and Security Assessment Findings” we documented major barriers in the community which include:

- Transmission of knowledge
- Control of land
- Creating a market economy for Native food vendors
- Competition for resources

In addition to learning these lessons from this assessment, we have also learned in our COVID community needs assessment and fire season needs assessments that tribal community members express the need for traditional foods during times of crisis.

There are many actions that can be taken to increase traditional food consumption, the transmission of cultural knowledge and access to cultural resources are critical to revitalization practices and health and wellness. In our five years of researching and working to address food sovereignty related issues in our local tribal communities, we have created a multi-level approach to meet the needs of our tribal community. Such an approach includes:

1	Increase knowledge on traditional foods	-Cooking classes to educate and teach the community about traditional foods in their traditional homelands. Pomo and Miwok tribes encompass Sonoma, Mendocino, and Lake County. -Increasing knowledge about traditional foods available in the community.
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		-Increase knowledge of gathering, harvesting, and processing. -Educating tribal community members on the health benefits of traditional foods. -Create Traditional Food Nutrition Curricula -Create Mukurtu Database: Pomo Traditional Food Index
2	Increase access to traditional homelands	-Agreements with landowners so that community members can steward and harvest traditional foods and resources (encompassing traditional foods and medicines) -Increasing sustainable community gardens in order to increase community member's access to traditional foods. -Ensuring that low income community members have access to acquiring traditional foods for consumption. -Create a declaration of support with community gardens, tribes, and the community -Increase Native Stewardship and Land Management Practices

3	Protecting natural resources and their accessibility	-Create gardens that will thrive despite climate change. - Factor climate change into community garden plans. -Promote wildlife friendly practices and policies. Ex: Do not spray pesticides in gardens. -Support the cultivation and preservation of plants that are Native to the region.
4	Increasing access to traditional ecological knowledge	Outdoor education walks to increase tribal community member knowledge on plant identification and traditional stewardship of natural resources.
5	Addressing inequity	-Addressing underlying causes of hunger and food security -Incorporate health impact assessments
6	Advocate for healthier food options	-Increase the demand for healthy food options. -Advertise locally grown and created foods. -Promote the local food movement. -Nutritious, Delicious and

		Indigenous: Healthy Native Foods Marketing Campaign
7	Addressing Climate Change	-Advocacy for endangered food -Track changes to gathering and harvesting calendar -Community Climate Change Education -Establish Community Climate Change -Response Strategies -Mitigate Wildfire Impacts on Indigenous Food Resources
8	Increase access to Traditional and Native American Food products	-Increase Availability of Indigenous Food Products -Host Pre Colonial Food Events -Native American Food Incubator/Hub -Local and State Advocacy for Permitting -Native Chef Recipe Clearing house -Increase Network of Native Chefs and Caterers -Native American Food Box Delivery Program
9	Decrease Barriers to Traditional Food Gathering and Harvesting	-Advocacy for Changes to Permit Applications and Practices -Addressing Cultural

		Competency Issues for Land Owners/Managers -Raising Public Profile and Awareness of Cultural Gathers -Establish Cultural Rights of Way -Establish Public Awareness and Interaction Protocols -Organizational Permit Holders/Liaisons - Mapping of Pesticide Exposure Risk
10	Address Tribal Community Health Disparities	-Community Education about Traditional Food Nutritional Benefits -Diabetes Education -Heart Disease Education -Old Gabriel and Indigenous Longevity
11	Increase Political Prioritization of Community Health and Nutrition	-Adopt Health and Wellness Resolutions -Adopt Traditional Food Restoration Policy -Dedicate Tribal Lands for Community -Gathering and Gardening -Coordinate Networks of Tribal Nutrition Programming -Create Economic Opportunities for Traditional Food Practitioners

Legal and Policy Background: Tribal Land Stewardship in California

The Tribal Right to Hunt, Fish, and Gather Off-Reservation in California

Tribal-Vineyard Partnerships

CIMCC hopes to develop and support policies that will improve Native American health in the region by increasing the access that tribal communities have to the traditional subsistence foods that comprised much of their pre-colonial diets.

Returning, even partially, to a subsistence diet requires that tribes have access to lands where subsistence resources are grown. In this region, tribes have very small land bases and are surrounded by private land owned primarily by vineyard owners and timber companies. To access these privately-held lands, tribes will have to develop co-management agreements with private landholders that will allow them to access and manage subsistence resources that are identified on landholder properties.

Vineyard owners in this region may be receptive to proposed co-stewardship agreements since they are increasingly adopting land management practices that—in principle, if not in practice—align with Native American principles of land stewardship. Moreover, wine grape growers do not farm all the land they own, and some growers own large parcels of undeveloped land that they either have no desire or are not allowed to develop.

To initiate partnerships with the vineyard community, CIMCC is considering several strategies that will help the tribal community build trust with the public and change the incentive structures motivating the vineyard community to collaborate with local tribes. These options include but are not limited to the following:

(A) Develop “pilot” partnerships with a couple of willing vineyard owners in the community by identifying and building upon informal access agreements that may already exist between specific tribal members and vineyard owners. Moreover, tribal communities should also consider reaching out to vineyard owners from the biodynamic and organic wine grape

community, who are likely to be more receptive to proposed co-stewardship agreements. The pilot partnerships serve as necessary “proof-of-concept” for the larger wine grape community.

(B) Formalize existing and future informal access agreements with vineyard owners through conservation easements (that either a tribe, tribal nonprofit, or local land trust will hold). Negotiate language in the easements that will secure tribe’s affirmative management rights to subsistence resources identified on the properties.

(C) Develop long-term working relationships with the local land trusts and public agencies that work with and provide services to the vineyard community. These entities often establish and hold conservation easements on private properties. Cultivate a third-party consulting role with these entities that will allow the tribal community to develop and include language that can be placed in conservation easements that will secure tribes affirmative management rights to subsistence resources on properties with easements on them.

(D) Form a tribal nonprofit consortium that will be able to (1) pool the collective resources of the tribes in the region to pursue land co-stewardship agreements with private landholders, (2) coordinate various working partnerships between private landowners, and (3) that is eligible to hold conservation easements.

(E) Develop tribal-vineyard-research institution partnerships to study the economic and environmental returns for sustainable agricultural and land management practices and secure the support of private foundations interested in supporting innovative pilot projects focusing on promoting Native American TEK and sustainable agriculture. At present, the body of research about the economic and environmental returns for sustainable agricultural and land management practices is nonexistent/scarcely and very poorly funded. Wine grape growers, who like most individuals from the agriculture industry, are risk averse and unwilling to change their cultivation practices if they believe it will significantly jeopardize their profitability.

(F) Use the ongoing consultation process between the CA Water Resources Control Board and CA tribes to define tribal “beneficial use” categories as an opportunity to develop future incentives for private landowners to work with tribes on land management issues. The Water Board is responsible for many of the recent, upcoming, and likely future regulations requiring that farms operate more sustainably.

Tribal Youth Ambassadors Research on Food Sovereignty Issues within their Tribal Communities

CIMCC's tribal food sovereignty journey officially began in 2016 when a food sovereignty and food security assessment was conducted in our local tri-county tribal region in Sonoma, Mendocino, and Lake Counties. The result of this project led to the development of addressing local food sovereignty and security issues in our tribal community that consists of over 20 local tribes and an urban Native population. Since this project began our Tribal Youth Ambassadors (TYA), our Native youth service learning program, have engaged with us to meet the needs of our Tribal community when it comes to food sovereignty and security. This has taken place via our youth engaging in working with us to conduct the needs assessment in 2016 and consecutively working on Youth Participatory Action Research (YPAR) projects from 2017-2020. Youth engaged in utilizing the YPAR model to support their Cultivating Original Food Leaders project. In addition, our TYA have supplemented their YPAR research with additional food sovereignty related research projects and have developed resources to support increasing knowledge on traditional foods in our tribal community. Their goal via COFL ultimately was to increase their knowledge regarding traditional food ways and share that knowledge back with their local tribal communities.

Cultivating Original Food Leaders Year 1

Since January 2017, CIMCC has adapted the California Champions for Change, Youth Engagement Initiative Youth-Led Participatory Action Research (YPAR) framework for local Native youth via our Tribal Youth Ambassadors Program (our tribal youth service learning program). Our approach at this model was decolonizing the research framework utilizing Indigenous Research Methodologies. Part of such methodologies included the integration of intergenerational learning for our



Native youth participants. Such learning created the space for youth to learn cultural protocols, traditional food harvesting practices, traditional food preparation while learning how such food sovereignty related activities are impacted by contemporary challenges as a result of colonization.

During Year 1 of CIMCC's TYA COFL YPAR based project, Native youth enrolled in the program worked to address gaps in knowledge about traditional foods while expanding their understanding of food sovereignty via decolonized research. Youth engaged in utilizing a combination of surveys, interviews, and a community dinner to identify strategies to increase consumption of traditional foods and document research and findings in Mukurtu, a culturally relevant online repository for digital collections. Youth found that connecting with tribal community members that are passionate about sharing resources and knowledge about traditional foods with the community was essential to their learning experience. In addition, these opportunities allowed them to learn more about cultural revitalization efforts in the community.



What are your ideas for incorporating traditional foods in our daily lives?



As a result of their research Native youth engaged in the project built a foundation of knowledge in understanding how food sovereignty plays a vital role in the health and wellbeing of their local tribal communities. In this year of this project, our youth learned that our tribal community attributes traditional foods as a key element in the health of our communities and that more education about traditional foods in our tribal community is needed. As youth reflected on what they learned in this year of their project, they shared that they would like to connect community members to resources that elevate cultural revitalization via food sovereignty. In addition, as their foundation of knowledge grew as COFL, youth participants as a result of this project, were eager to continue to expand their knowledge.

Cultivating Original Food Leaders Year 2

The TYA embarked on the second year of COFL via a YPAR project that focused on continuing to address food sovereignty issues in their tribal community. The first year's project focused on Native youth learning how they could incorporate traditional foods into their daily lives. The goal of this project was to learn how they could address gaps in knowledge about traditional foods in their community. The focus of their second year of YPAR was to increase their tribal community's knowledge and access to traditional foods through the development of a food sovereignty exhibit that is housed at CIMCC. The goal of the exhibit is to raise awareness of the diversity and health benefits of traditional foods in our Pomo and Miwok tribal communities.

Overall the main goal of the project in the second year was to assist our local tribal communities in learning about traditional foods in order for our community to be able to have the knowledge needed to gather, process, and consume traditional foods. Youth aimed to highlight the importance of food sovereignty in the exhibit so themselves and their tribal community have increased awareness about its role in the health of our community.

The exhibit highlights the three regions that makeup Pomo and Miwok Country. The three regions include the lake, the valley, and the coast. The exhibit provides specific information in each region that highlights differences as it relates to the diversity of the landscape, traditional foods, and issues that communities face in those regions. The themes in each region also incorporate feedback given to us by tribal community members through our "Food Sovereignty Exhibit Development Survey" that we shared with our tribal community the year we developed the exhibit. In addition, the exhibit also includes regional specific information that was shared with us by community members through the survey.



It was also through meetings with our tribal community members and elders that we were able to learn how to conduct stewardship of the landscape in order to be able to engage in food sovereignty work. This part of the research involved observation and documentation of traditional gathering and harvesting practices. Learning these processes helped the youth

become aware of the issues to access and the current impacts our regional traditional food systems face.

In year one of our food sovereignty journey, we found that there are issues in accessing knowledge about the importance of traditional foods. As our youth continued to learn about food sovereignty they realized that in order to maintain health and wellness in the community we need to be re-connected to traditional cultural practices. Examples of traditional practices included stewarding the land, harvesting traditional foods and medicines, and processing traditional foods. As our youth met with culture bearers from their tribal communities they learned that re-connecting to traditional foods is key in maintaining physical, psychological, and spiritual wellness.

Cultivating Original Food Leaders Year 3

The third year of utilizing YPAR to support COFL was a project centered on building upon the two previous years of the research projects through the creation of additional food sovereignty related resources for our local tribal community. In this project year, CIMCC and the TYA focused on strategies that revolve around Policy, Systems, and Environmental (PSE) change approaches to improve tribal community access to traditional foods and education about gathering in public spaces. As our youth learned first hand that many barriers exist when it comes to gathering in public spaces, they became invested in advocating for changes in this area of food sovereignty.

TYA expressed the desire to increase CIMCC's institutional capacity to serve as an intermediary between private and public agencies and tribal community gatherers, harvesters, and traditional food advocates. In conducting their research, the youth found that permitting regulations on public lands range from warnings, \$200 - \$1,000 fines to misdemeanors. In addition, there is a range of jurisdictional authorities governing public lands including county, state, and federal management agencies, each with its own regulations, codes, policies, and procedures. Unfortunately, we also learned that Tribal community members have expressed difficulty navigating bureaucratic policies, inconsistent applications of rules, and unreasonable timelines that do not coincide with cultural traditions and protocols.



TYA sought to implement strategies that streamlined the permitting processes and decriminalized ancestral gathering activities by having CIMCC serve as a liaison between public agencies that require permits and tribal community gatherers, harvesters, and traditional food advocates. While easing the burden of permitting restrictions and increasing flexibility of use is an overarching organizational goal, policy research demonstrated the need for tribal and nontribal community education. Thus, in order to have successful and sustained PSE strategies, infrastructure must be developed to support shared understandings and values between both tribal and nontribal community members about cultural resources. TYA experienced this disconnect firsthand as they pursued their own gathering and harvesting educational activities and were met with consistent disruption and challenges in public spaces.

To address the disruption and challenges TYA experienced in the field, they developed a Culture Card. The intent of the Culture Card is to serve as an educational resource to support cultural awareness about healthy lifestyles while encouraging traditional gathering and harvesting practices and to improve tribal community members' access to healthy traditional foods. TYA also created a community action plan for how the Culture Card could be used to increase gathering activities.

Additionally, TYA produced two Recipe Cards (one for acorn bread and one for quail stew), for the purposes of facilitating the ease of use of and access to traditional food recipes and ingredients among local tribal households. The recipes were created by Elder Ally, Lois Fluke of Sherwood Valley Rancheria. The recipe cards created an opportunity for TYA to showcase Pomo culinary arts while demonstrating pride and fostering community engagement and excitement for food sovereignty.



To support expanded education from Year 2's Food Sovereignty exhibition, in Year 3 CIMCC staff also created a Healthy Native Foods Lesson for eighth-graders. The lesson included an introduction to Indigenous concepts of health and wellness, a place-based summary of Pomo and Miwok tribal food regions, nutritional analysis of native foods, and the incorporation of traditional food recipes. This lesson exists as one part of a larger curriculum.

TYA MaPhidin: Protecting Our Ground Cultural Resource and Traditional Foods Access Issues

To support year 3 of COFL projects, CIMCC also worked with our TYA to further delve deeper into understanding the accessibility issues to traditional resources in public spaces that our community members encounter. This research project in particular was a policy research project that aims to help direct policy research on the issue and the development of policy options that aim to increase stewardship activities and cultural revitalization efforts by Native American community members. The goal of this project is to determine community-based needs for accessing places where traditional foods and cultural resources exist throughout Sonoma, Mendocino, and Lake Counties.



Findings from this research project supported understanding the wide variety of accessibility and barrier issues our community encounters when engaging in traditional gathering and harvesting practices. Overall, community members stated that the factors that enhance their ability to gather and/or steward cultural resources are current tribal stewardship of traditional resources and knowledge on the process. In addition, cultural stewardship education (TEK) is key to enhancing our community member's ability to steward their homelands.

On the other hand, there are various challenges community members cited as barriers to conducting stewardship of their traditional homelands. Due to 95% of community members who engaged in the survey sharing that they gather in public lands, we learned that these regions have room for growth in their policies regarding supporting positive experiences for tribal gathering and harvesting. The challenges community members cited as being major barriers when conducting stewardship or gathering activities on public and private land are access to traditional resources, permits to gather on the land, and harassment by non-Native community members and state officials.



Permitting issues were a major barrier cited by community members who gather in public lands. Agencies cited by community members include state parks, California Fish and Game, and the Bureau of Land Management. Community members shared that they needed to provide their tribal identification for the license and there were fees associated with the process for some agencies. The barriers presented by community members include income eligibility barriers for a fee waiver. In addition, community members shared that the time it takes to obtain a permit ranges from a few minutes to a day, to over one month. Tribal members shared that the permit process needs to be amended to make it easier for them to obtain the permit.

In addition, 25% of community members that responded to this assessment shared that they were prevented from gathering or stewarding their cultural resources by policies and parks personnel. The list of personnel preventing cultural activities ranges from: state regulations, county regulations, park rangers, and game wardens. Many community members shared that they feel uncomfortable or unsafe gathering in a public area as they are afraid of harassment.

A major finding of this assessment was that there is a diversity of existing agreements to gather on lands, however public spaces seem to present the most barriers to community members.

12% of community members shared that they have written agreements to gather on public lands. Whereas 9% had verbal agreements. 9% had written agreements to gather on tribal lands as well. Only a handful of tribal community members shared that they were able to get a permit either through: the Bureau of Land Management, an online application for seaweed/fishing, and a gathering permit through a park. A few community members also shared that they had agreements with landowners to gather on their property. However, these agreements were very few in the broader scope of harvesting and gathering experiences.



Lastly, a wide portion of community members who engaged in this assessment expressed concern regarding pesticide use in the spaces where they steward traditional resources. 85% of

community members that shared their feedback cited tremendous concerns regarding pesticides and pollutants being sprayed around their gathering sites. 17% of community members knew about informational or other resources to determine if/when pesticides have been used in or near your traditional gathering areas, the resources include: tribal environmental departments, the county, and other community members. As a result of this assessment, our youth were inspired to create their culture card resource as a means to support positive community harvesting experiences.

Previous to developing this resource TYA explored various other Policy and Systems change ideas that range from creating various resources for community members to exploring additional systems of change. Such systems changed ideas explored include: legislative advocacy, agency (park) advocacy, alliance building, public education, Tribal community education and tools, TEK and environmental issues and cultural protections. After exploring these policies and systems change COFL brainstormed specific potential TYA/Institutional actions CIMCC could additionally support them with. Action list is as follows:

- TYA Launches Public Awareness Campaign to Increase Equity in Shared Spaces (As Long As the Grass Shall Grow, Will Yours Always Be Greener?)
- TYA/CIMCC publishes CULTURE CARD to educate the public about ancestral gathering rights issues, increase public understanding and mitigate negative perceptions (criminalization and stereotypes)
- TYA/CIMCC publishes Native plant and cultural resource identification cards
- TYA/CIMCC advocates for local parks to distribute culture cards, cultural protocol handouts/signage, post land acknowledgement
- TYA/CIMCC creates Cultural Gather Identifying Equipment (shirts, vests, bags)
- TYA/CIMCC adopts traditional foods policies, purchases event foods from native vendors, caterers, only serve native teas and water at events, etc.
- TYA/CIMC obtains seasonal permits and/or MOU's with county and certifies tribal community harvesters
- TYA/CIMCC programming engages cultural educators, native plant identification,

stewardship and tribal TEK

- TYA/CIMCC publishes recipes, curricula and plant identification materials
- TYA/CIMCC partners with local organizations to educate, promote native plant stewardship and cultural education and protocols, establish reciprocity and boundaries with allies and partners
- TYA/CIMCC increases availability and distribution of native foods to community members, through products, food hub, garden and partnerships
- TYA/CIMCC Identifies and Documents “Safe” Gathering Areas, through GIS MAP, make information accessible to Tribal Community Members
- TYA/CIMC Creates At Risk Sheets for Cultural Resources and Populations
- TYA/CIMCC works with tribes to adopt Traditional Gathering and Food Revitalization Resolutions
- TYA/CIMCC Creates Know Your Gathering Rights Map with updated information about permits, fees, fines, and community/gatherer reflections
- TYA/CIMCC Creates a Grow Your Own Guide to Starting A Traditional Foods/Cultural Resources Garden
- TYA/CIMCC Partners with Native Farm to Distribute Fresh Fruits and Vegetables and Make Indigenous Food Items Accessible at Museum Location creating Native Food Box Program
- TYA/CIMCC Create Intertribal Ancestral Gathering/Traditional Food Harvester Policy Council

In sum, the combination of these projects has led to our local Tribal communities and beyond having benefited from multiple resources that support them in engaging with strengthening their food sovereignty journeys. Such resources include: Tribal community education videos that highlight the importance of traditional foods, recipe cards developed with local Tribal Elder, a local food sovereignty exhibit, and culture cards meant to support Tribal members in addressing barriers to accessing traditional foods. Beyond these projects, CIMCC and our TYA have also supported the development of additional resources and system changes. Such as advocating for the needs of tribal members to access public parks and spaces to access traditional foods and resources at the county level to creating GIS maps that share with

community members information about gathering in local spaces. As a supporting element to this project, our TYA also went a step further to learn how tribal resolutions also play a role in supporting food sovereignty efforts. Overall, COFL has supported youth in gaining a deeper understanding regarding their traditional food ways and issues that impact local tribal food sovereignty. TYA have been able to create resources from their TYA/Institutional action list and seek to continue to develop more resources for the benefit of their tribal communities.

TYA Tribal Food Sovereignty Resolution

Traditional foods are the cultural foundation for Native Americans across the country. A tribe's resources, such as food, often determine the time and purpose of ceremonies, social gatherings, and are echoed in their creation stories. "Traditionally, tribal people have held deep personal and spiritual relationships with food. Many communities continue to center social organization and power structures around food. Various Native nations and communities revere food as a non-human relative that plays a critical role in community."¹ Traditional foods also play a major role in healthy living amongst Native American people.

After multiple waves of genocide and a history of oppression, many Native American traditions have suffered as western civilization sought to destroy not only the physical presence of Native American people, but also their cultural practices. Despite the devastation, Native Americans still find community and power in their food and natural resources with the rise of food sovereignty. More than 108 tribes have implemented a policy that relates to food, land management, gathering, traditional food access, and business development of food retailers.² The historical oppression of Native American people and their culture remains ongoing making these policies necessary to protect traditions and tribal stewardship of their ancestral lands.

In the "Ma Phidin: Protecting Our Ground Cultural Resource and Traditional Foods Access Issues" survey conducted by the Tribal Youth Ambassadors in 2020 amongst tribal members in Sonoma, Mendocino, and Lake county, the majority of participants cited access to traditional

¹ Cajete, G. (2000). *Native Science: Natural Laws of Interdependence* (pp. 108- 115). Santa Fe, NM: Clear Light Publishers.

² *Roots of Change: Food Policy in Native Communities*

resources and foods, permits to gather on the land, and harassment by non-Native community members and state officials as major barriers in cultivating tribal food sovereignty. While tribal stewardship is important as it is the foundation of tribal culture and life, many barriers prevent tribal people today from harvesting and gathering their traditional foods, therefore preventing them from receiving immense health benefits. Traditional foods should be readily available to all tribal members, especially if they are unable to obtain them through traditional means. This can easily be done through the uplifting of Native-owned food businesses that promote food sovereignty, education, tribal stewardship, and tribal teachings.

Native-owned businesses, though plentiful, generally have very little visibility and profitability. According to the Bay Area Equity Atlas in 2012, for every 100 Native American workers over the age of 16 in the Bay Area, there were 39 native-owned businesses. This is the highest rate of business ownership amongst workers out of any other racial group. Despite the abundance of businesses, Native-owned businesses earned the least per year. “On average, Native American owned businesses had revenues of \$80,000 in 2012 compared with \$628,000 for white-owned businesses and \$247,000 for all businesses owned by people of color.”³ This is often due to little access to loans and grants to start a business, as well as low visibility and little networking opportunity. The market for Native goods is often consumed by white-owned businesses that profit off of cultural appropriation and “Native inspired” products that disregard the cultural significance and sustainable practices of Native American people. “For Native Americans, Western business education may erode or replace long established holistic teachings... Ethics are at the core of who we are as Native peoples; it is the very essence of our responsibilities as human beings.”⁴ Native-owned businesses do not exist for the sole purpose of accumulating capital but seek to share, educate, and pass down long standing traditions and morals. Tribal stewardship and tribal sovereignty are heavily intertwined into Native-owned food businesses and their products as they are gathered and harvested in a traditional Native way by Native American people.

3

<https://localnewsmatters.org/2019/09/25/equity-ripples-native-american-community-leads-the-bay-area-in-business-ownership/>

⁴ Kennedy, Deanna M. American Indian Business : Principles and Practices. Vol. First edition, University of Washington Press, 2017.

In order to increase access to traditional foods, especially amongst those who cannot obtain them by means of physical labor, while also increasing visibility for Native-owned businesses, the Tribal Youth Ambassadors propose that tribes in the Sonoma, Mendocino, and Lake counties enact a policy that would require them to sell Native-owned food products on tribal lands and in casinos if applicable. This requirement would allow those who cannot easily obtain traditional foods to both learn and practice food sovereignty. It would also increase both the visibility and income of Native-owned businesses amongst Native and non-Native consumers.

Cultivating Original Food Leaders: Model Resolution

Tribe/Organization Name

Resolution #

TITLE: Supporting Tribal Food Sovereignty, Nutrition and Traditional Stewardship Strategies

WHEREAS, according to the Declaration of Nyéléni made at the Forum on Food Sovereignty in Sélingué, Mali, “food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems”; and

WHEREAS, in 2017 the California Indian Museum and Cultural Center conducted a food sovereignty assessment for Pomo tribal communities throughout Sonoma, Mendocino and Lake Counties, and found that access and control of land, transmission of cultural knowledge and affordability of healthy foods were central challenges identified regarding food sovereignty and security and

WHEREAS, since the introduction of industrial agriculture, mining, genocide and assimilation in California, our traditional ways of control of food in our societies needs to be reclaimed to benefit our people and homelands; and

WHEREAS, The majority of Native people in California have Type II diabetes. Type II diabetes can result in cardiovascular disease; nerve, kidney, eye and foot damage; skin conditions; hearing impairment and Alzheimer's disease. Native people in California have the highest prevalence rate of cardiovascular disease (44.2%) of all races. Native adults in California have the highest obesity prevalence rate (38.7%) of all racial groups. If these trends continue, it is predicted that more than half of American Indian children in California will develop Type 2 diabetes in their lifetimes;

WHEREAS, varieties of food sources were contributed to the world by Pomo and Miwok peoples which sustained optimum health, vitality and longevity for our populations since time immemorial and promoted stewardship and balance within our the ecosystems of our ancestral territories; and

WHEREAS, in addition to the lack of access to healthy food in general, Native Americans have issues accessing culturally appropriate and traditional foods stemming from a loss of traditional homelands, political and social inequality, and decline of cultural knowledge of traditional foods, among other reasons; and

WHEREAS, we need to grow and support an indigenous market for the existing few independent tribal food producers that continue the sustainable methods of production to provide a healthy source of quality fresh foods; and

WHEREAS, food systems stakeholders seek better alternatives for a vibrant long life for themselves, their communities and the future generations; and

WHEREAS, tribal governments/organizations can promote tribal food policies and implementation strategies that develop controls over imported foods and protect traditional foods and seeds; and

WHEREAS, these strategies include community education, legislative advocacy, resource development, co stewardship agreements, cultural resource protections and land back acquisitions; and

WHEREAS, specific strategies include (OPTIONAL/SPECIFY PROGRAMMING) a community awareness campaign, the adoption of a CULTURE CARD to educate the public about ancestral gathering rights issues, increase public understanding and mitigate negative perceptions (criminalization and stereotypes), Native plant and cultural resource identification cards, community resources for cultural gathering, processing and storage (including shared

equipment and facilities), the adoption of traditional foods policies, native producers and food vendor preferred contracting practices, streamlining of harvesting permits between TRIBE/ORGANIZATION and AGENCY for tribal community harvesters, publish tribal recipes, food sovereignty and stewardship curricula, plant identification materials, partner with local organizations to educate, promote native plant stewardship and cultural education and protocols, establish reciprocity and boundaries with allies and partners, increase availability and distribution of native foods to community members, identify and document “Safe” gathering areas, identify and mitigate at risk cultural resources populations, create a Grow Your Own Guide to Starting A Traditional Foods/Cultural Resources Garden, and create/distribute Native Food Box Program.

NOW THEREFORE BE IT RESOLVED, the TRIBE/ORGANIZATION calls for prioritizing funding and capacity to implement food-sovereignty initiatives throughout California Indian tribal communities as soon as possible to improve the health and wellness of our people; and

BE IT FINALLY RESOLVED, that this resolution shall be the policy of TRIBE/ORGANIZATION until it is withdrawn or modified by subsequent resolution.

CERTIFICATION

The foregoing resolution was adopted by the TRIBE/ORGANIZATION at the XXXX, on DATE, with a quorum present.

President/Chairperson

ATTEST:

Recording Secretary

Appendix A: TYA COFL YPAR Based Year 1 Food Sovereignty Findings Report





RESULTS (CONTINUED):

Across all community member responses we found that community members define traditional foods as foods “eaten by our ancestors.” Community members that participated in our project also shared the same understanding that traditional foods are vital to our wellbeing, both our physical health and the health of the community in terms of cultural revitalization. Lastly, sharing knowledge about traditional foods is vital in the community.

CONCLUSIONS

We found that transmission of knowledge is an issue, but despite this gap, most community members have relatives that possess knowledge about traditional foods. Our next steps could be connecting community members to education about traditional foods



Appendix B: TYA COFL YPAR Based Year 2 Summary

 Native Youth Led Participatory Action Research Project: Food Sovereignty California Indian Museum and Cultural Center Tribal Youth Ambassadors 	
The Need  The Tribal Youth Ambassadors of the California Indian Museum and Cultural Center embarked on a second year Youth Participatory Action Research Project that focused on addressing <i>food sovereignty issues</i> in their tribal community in 2019. The previous 2018 year's project focused on the youth learning how they could incorporate healthy traditional foods into their daily lives. The goal of that project was to <i>address gaps in knowledge about traditional healthy foods</i> in the community. Our 2019 project focus was to increase our <i>tribal community's knowledge and access to traditional healthy foods</i> through the development of a tribal food sovereignty exhibit.	The Work  This youth participatory action research project was guided by <i>decolonizing research methodologies practices</i>. We followed the principles described in "Research is Ceremony Indigenous Research Methods" by Shawn Wilson and "Decolonizing Methodologies Research and Indigenous Peoples" by Linda Tuhiwai Smith. In order for us to ensure that we were following the principles described in both books we worked with tribal community members and elders to engage in our food sovereignty research. We also ensured to capture our tribal communities voice in our "Food Sovereignty Exhibit Development Survey." 35 tribal community members shared their feedback for the development of the food sovereignty exhibit. TYA also conducted 10 stewardship practices meetings with 4 tribal culture bearers in order to incorporate additional community voice in their project.
The Impact The TYA's food sovereignty exhibit has been a huge success in the community. At the opening of the exhibit in October 2019 we had 75 community members visit the exhibit. Many community members commented that they loved learning from the exhibit. The exhibit highlights the three regions that make up Pomo and Miwok country. The exhibit provides specific information in each region that highlights differences as it relates to the diversity of the landscape, traditional foods, and issues that communities face in those regions. Visitors that see the exhibit learn about California Indian traditional foods, how to create contemporary meals and learn about the health benefits of these foods. 	The Future As our youth continued to learn about food sovereignty they realized that in order to maintain health and wellness in the community we need to be re-connected to traditional cultural practices. Examples of traditional practices included stewarding the land, harvesting traditional foods and medicines, and processing traditional foods. As our youth met with culture bearers from their tribal communities they learned that re-connecting to traditional foods is key in maintaining physical, psychological, and spiritual wellness. As our youth have gone through their third year of food sovereignty work they have drawn the connection that the health and wellness of their community is impacted by the health of their environment as well. 
California Indian Museum and Cultural Center Nicole Lim, Executive Director Tribal Youth Ambassadors nikkimyrs@aol.com, cimcc.interns@gmail.com This material was funded by USDA's Supplemental Nutrition Assistance Program-SNAP. This institution is an equal opportunity provider and employer.  	

Appendix C: COFL YPAR Based Year 3 Culture Card



- The culture card was created to inform tribal members of their rights to gather traditional foods.
 - Through this card we promote gathering and harvesting to further create a healthier more active tribal community through food sovereignty.
 - We continue to advocate for policy that de-criminalizes traditional harvesting.
-



- The importance of gathering
 - Impacts of colonization on culture knowledge
 - The importance of stewardship and connecting with land
-

Here are some reasons why gathering is vital to the wellbeing of both our tribal communities and environment:

- Native Americans are vital to the ecosystem. Through gathering, we are able to maintain the growth and wellbeing of our native plants and wildlife.
- Native American stewardship prevents destruction by wildfires due to controlled burning, in addition to invasion by non-native plants.
- By gathering, our Native communities are able to participate in exercise and maintain healthy habits.

- Highlighting the relationship between Indigenous peoples and their land
 - Paying tribute to tribal fire ecology (relevant and necessary during these times)
 - Gathering as an exercise
-

- Native Americans are able to reclaim their native foods and ways through traditional gathering. This is a form of resistance against colonization and colonial diets.
- By decolonizing our diets, we can fight against the lasting impacts of colonization (diabetes, historical trauma, etc.) that exists within our Native communities.



- Gathering as form of resistance
 - Reclaiming culture includes reclaiming foods
 - Trauma informed
 - Diabetes as result of colonization and historical trauma
-

- The cost of the permit may vary depending on the Forest Service personnel's assessment. The minimum cost for "small commercial and personal-use sales" is \$20 per permit.
- The permit does not allow you to:
 - Collect forest product over \$300 value
 - Extend past 1 year.
 - Obtain equipment or protection free of charge such as aquatic gear, heritage resources, or threatened and endangered species habitat.

- Rules and restrictions regarding permitting for gatherers
 - Increase accessibility to information regarding permits
-

- 
- The Forest Service may also apply limitations to the permit, such as:
 - Prohibited collection at specific locations, such as Research Natural Areas or Wilderness Areas.
 - An approved map of permitted areas to collect.
 - A list of rare plant species, look-alikes, or plant parts that are not allowed to be collected.
 - Seasonal restrictions.
 - Safety protocols.
 - Learn more at:
<https://www.fs.fed.us/wildflowers/ethics/permit.shtml>

- Limitations of permits
 - What can and can't collect
 - Where you can and can't gather
-

GATHERING: A HEALTHY ACTIVITY

Gathering and harvesting not only keeps Native peoples healthy through the connection and the medicine gathered but also by the means in which it is acquired. Gathering promotes a less sedentary lifestyle through cultural practices, it requires physical activity which promotes a healthier lifestyle. While gathering, some go on hikes which vary from moderate to difficult trails, this can also vary in length from 30 minutes to several hours. Depending on what is being harvested the activity can also require more strenuous movements on the body such as bending, pulling, digging, etc. Gathering increases physical activity and in turn has a positive correlation on increasing a healthy lifestyle. As a reminder to our Indigenous gatherers; we encourage you to include this activity and time put into gathering and harvesting when reporting activity to your health providers. It is important to quantify the benefits of cultural practices and remind ourselves as well as others of all of the health benefits that come along with it.

- Encourage tribal members to engage in physical activity through gathering
 - Suggest that they count as physical activity when speaking to their health provider
-



- Inform tribal members about when to gather what
- Encouraging tribal members to be physically active through gathering year round

VITAMINS TO KNOW FOR GATHERING		
Vitamin Name & Source	Functions & Mechanisms	Deficiency & Toxicity
Vitamin C: - Fruits & Veggies - Quail, Strawberries, Elderberries, Miner's Lettuce, Dandelion	- Colds: Increases Immune Function - Cancer: Strong protective effect w/ oral cavity, pharynx, stomach, lung, breast, & colon	Def: Leads to Scurvy Tox: Minor side-effects usually from supplements like diarrhea, nausea, vomiting, heartburn, insomnia, kidney stones
Vitamin B1: - Fortified Foods - Meats, legumes - Acorn, Deer, Quail, Salmon	- Energy Transformation - Membrane & nerve conduction	Def: Dry beriberi, wet beriberi, Wernicke-Korsakoff syndrome Tox: Little danger in oral intake
Vitamin B2: Milk/Dairy, eggs, meat, liver, legumes, & fortified grains	Facilitation of the release of energy from carbs, pro, & fat	Def: Ariboflavinosis, cheilosis, glossitis Tox: None reported
Vitamin B3: - Fish & meats - Enriched grains	- Coenzymes in Redox Rxns - Non-Redox: donor of ADP-ribose - Formation of cyclic ADP-ribose	Def: Pellagra (4Ds: dermatitis, dementia, diarrhea, death) Tox: Side effects w/ doses over 1 a day, itching, dry skin, rashes

- Inform tribal members about the nutritional benefits that traditional foods have and compare them to non-traditional healthy foods.
- Aim is to uplift traditional foods as healthy options in our everyday diets.



- CIMCC TYA wish to share this project widely throughout our tribal communities to highlight the importance of connection of the health of our environment being linked to the health of our community.

Video Presentation of Culture Card Use:

<https://drive.google.com/file/d/15M9xnc-qSWBCjDZkOwFsGPBZ59EG7tkr/view?usp=sharing>

Appendix D: COFL YPAR Based Year 3 Recipes

ACORN BREAD

Serving Size: 18

Ingredients	2 Cups	Acorn Flour	Per Serving (excluding unknown items): 159 Calories, 6g Fat (32.7% calories from fat); 4g Protein; 24g Carbohydrate; 3g Dietary Fiber; 0mg Cholesterol; 147mg Sodium. Exchanges: 1 1/2 Grain (Starch); 0 Lean Meat; 1 Fat; 0 Other Carbohydrates.
	2 Cups	Whole Wheat Flour	
	1 Package	Dry Yeast	
	1 1/2 Cup	Very Warm Water	
	1 Teaspoon	Salt	
	1 Teaspoon	Baking Powder	
2 Tablespoons	Honey		
2 Tablespoons	Olive Oil		

In a large bowl dissolve yeast in 1/2 cup very warm water.

Add the honey, oil salt, baking powder, and 1 cup all-purpose flour to the yeast mixture; using a hand mixer blend for 2-3 minutes.

Slowly add more water and 1 cup flour to yeast mixture. Add the acorn flour slowly stirring by hand to form a soft dough that is not sticky to handle.

Turn out on floured surface; knead until smooth and elastic. 6- 8 minutes

Place dough in a bowl with oil; turn to coat both sides. Cover and place in warm area and let rise until double in size. About a 1 1/2 hour.

Punch down and turn out on a floured surface. Knead and shape into loaves.

Place on cookie sheet and let rise until double in size about and 1/2 hour. Pre heat oven to 375 degrees.

After dough has doubled in size bake in a preheated oven for 30-45 minute. Remove from oven and let cool for 5 minutes. Serve hot or cold.

This meal is recommended to be enjoyed with a salad of miner's lettuce to increase the nutritional value of the whole meal.



Recipe developed by Lois Fluke
(Sherwood Valley Band of Pomo Indians Tribal Member)

For more information visit: <https://cimicc.org/>
Funded by USDA SNAP-Ed, an equal opportunity provider and employer.



In a large bowl dissolve yeast in 1/2 cup very warm water.



Add the honey, oil salt, baking powder, and 1 cup all-purpose flour to the yeast mixture.



Using a hand mixer blend for 2-3 minutes.



Slowly add more water and 1 cup flour to yeast mixture.

Add the acorn flour slowly stirring by hand to form a soft dough that is not sticky to handle.



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QUAIL & MUSHROOMS



Serving Size: 8

Ingredients

3 Slices	Bacon
1 1/2 Cups	Sliced Onion
3 Cloves	Minced Garlic
8 Whole	Quail
1/4 Cup	Acorn Flour
3 Cups	Sliced Mushrooms
1 1/2 Teaspoons	Balsamic Vinegar
2 Cups	Chicken Broth
1/2 Teaspoon	Black Pepper
1 Teaspoon	Salt
1/8 Teaspoon	Cayenne Pepper (Optional)

Per Serving (excluding unknown items): 272 Calories; 16g Fat (53.5% calories from fat); 25g Protein- 7g Carbohydrate; 1g Dietary Fiber; 85mg Cholesterol; 289mg Sodium. Exchanges: O Grain (Starch); 3 1/2 Lean Meat, 1 Vegetable; O Fruit; 1 Fat.



In a large skillet, over medium high heat, fry the bacon until crispy. Drain bacon, set a side.

Add the flour to the skillet stirring to make a brown roux. Keep stirring for 8 minutes.

Stir in the onion and garlic; saute for 3 minute or until wilted (If needed, add Olive Oil).

Add the mushrooms and continue to cook for 2 minutes.

Add the chicken stock and balsamic vinegar; stirring constantly until well mixed. Bring to a boil.

Cut the quail down the middle of the breast and season with salt, pepper, and cayenne pepper.

Add the quail to the mushroom mixture and reduce heat and simmer for 30 minutes.

Finish off the dish by adding chopped bacon back in and serve with a salad of miner's lettuce to increase the nutritional value of the whole meal.

Recipe developed by Lois Fluke
(Sherwood Valley Band of Pomo Indians Tribal Member)

For more information visit: <https://cimcc.org/>
Funded by USDA SNAP-Ed, an equal opportunity provider and employer.



In a large skillet, over medium high heat, fry the bacon until crispy. Drain bacon, set a side.



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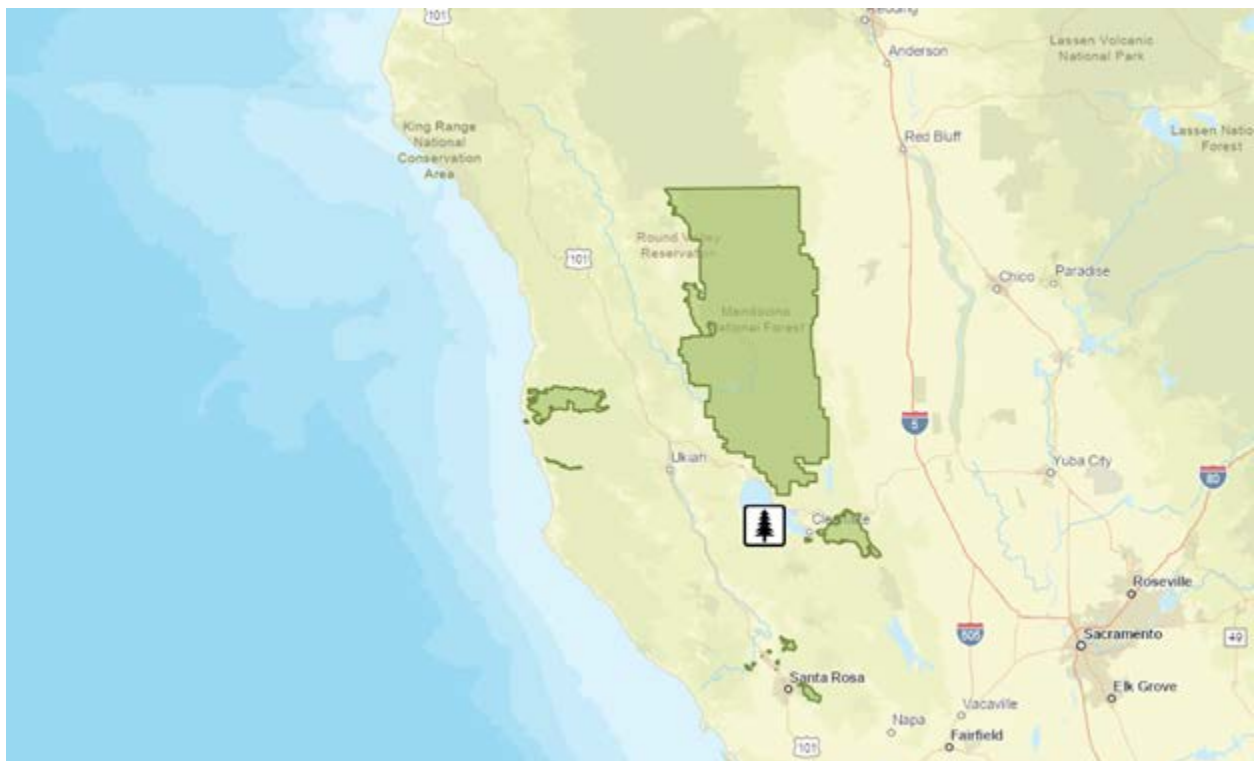


Appendix E: TYA GIS Mapping Project

GIS Pesticide Mapping Project:

Please note that the protected accessible version of this project is shared via Mukurtu for access for our tribal community. The map contains information about what traditional resources are available at public spaces, what pesticides data is available for that region, and what permitting policies are at that location.

Our aim with these resources is to protect cultural information to protect the safety of traditional resources while increasing education in our tribal communities to support the stewardship of their traditional homelands.



Appendix F: Traditional Plant Identification Cards



BRODIAEA

brodiaea californica



WHAT: BRODIAEA IS A PERENNIAL HERB THAT IS OFTEN CHARACTERIZED BY ITS BEAUTIFUL LAVENDER COLORED FLOWERS. IT COMMONLY GROWS IN AREAS WITH LOW MOISTURE AND A GOOD AMOUNT OF SUNLIGHT. IT IS COMMONLY USED IN BUTTERFLY GARDENS. IT FORMS AN IMPORTANT STARCH SOURCE THAT IS VITAL TO THE DIET OF MANY CALIFORNIA NATIVE PEOPLE. THIS PLANT IS KNOWN BY CALIFORNIA NATIVE PEOPLE AS INDIAN POTATO

WHERE: OPEN, GRASSY PLACES SOMETIMES WITH GRAVELLY CLAY

WHEN: MAY BUT LONG FLOWERING SEASON WELL INTO SPRING/SUMMER

NATIVE USES: TYPICALLY COLLECTED IN LARGE QUANTITIES BEFORE, DURING, OR AFTER FLOWERING DEPENDING ON DESIRED TASTE PREFERENCE, BULBS ARE EDIBLE

BLACK OAK

Quercus kelloggii



WHAT: BLACK OAK IS AN OAK TREE THAT CAN GROW ANYWHERE BETWEEN 30-80 FEET TALL AND 1-4.5 FEET IN DIAMETER. ONE CAN DISTINGUISH A BLACK OAK TREE FROM OTHER OAKS BY ITS DEEPLY LOBED LEAVES AND RELATIVELY LARGE ACORNS. THEY CAN LIVE UP TO 500 YEARS OLD, BUT THEY ARE EXTREMELY VULNERABLE TO SUDDEN OAK DEATH. THEY ARE CONSIDERED THE OAK TREE WITH THE MOST DESIRABLE ACORNS BY NATIVE AMERICANS IN CALIFORNIA.

WHERE: SLOPES AND VALLEYS BETWEEN 2,000 AND 8,000 FT. IN THE COAST RANGES, TRANSVERSE RANGE, PENINSULAR RANGE, AND LOWER ELEVATIONS OF THE SIERRAS

WHEN: EARLY FALL WHEN LEAVES ARE JUST TURNING BROWN FROM GREEN

NATIVE USES: FOOD (SOUP, MUSH OR BREAD), MEDICINE, DYES, UTENSILS, GAMES, TOYS, AND CONSTRUCTION MATERIALS

BUCKEYE

Aesculus californica



WHAT: BUCKEYE IS A SHRUB OR SMALL TREE THAT CAN BE FOUND THROUGHOUT THE ENTIRE STATE. THEIR LEAVES ARE A DARK GREEN SHADE AND HAVE FIVE LEAFLETS. BUCKEYE IS AN EXTREMELY IMPORTANT NECTAR SOURCE TO BUTTERFLIES, BUT THEIR FLOWERS ARE POISONOUS TO HONEY BEES. IN THEIR RAW STATE, THE SEEDS CAN BE POISONOUS TO HUMANS IF INGESTED.

WHERE: DRY SLOPES, CANYONS OR STREAM EDGES, MOST OFTEN IN THE COAST RANGES OR SIERRA FOOTHILLS

WHEN: THROUGHOUT FALL

NATIVE USES: MEDICINE, STUPEFY OR KILL FISH, FOOD (STARCH), AND FOR SPINDLES IN FIRE MAKING KITS

CHOKECHERRY

Prunus virginiana



WHAT: CHOKECHERRY GROWS IN SHRUBS OR SMALL TREES AND CAN BE FOUND ALMOST THROUGHOUT THE ENTIRETY OF NORTH AMERICA, EXCEPT THE DEEP SOUTH AND FAR NORTH. THE COLOR OF THEIR FRUIT VARIES FROM RED TO BLACK. IT IS IMPORTANT TO NOTE THAT WHEN UNRIPE, THEIR FRUIT CAN CONTAIN A SMALL AMOUNT OF CYANIDE. THE DARKER THE BERRY, THE LESS CYANIDE THEY CONTAIN. CHOKECHERRY ATTRACTS BIRDS, BEES, AND BUTTERFLIES.

WHERE: ROCKY SLOPES

WHEN: LATE SPRING TO SUMMER

NATIVE USES: RAW, JELLIES, JAMES, SYRUP, OR PUDDING, INNER BARK IS MEDICINAL, SEEDS ARE USED FOR JEWELRY, TWIGS AND BRANCHES USED FOR ARROW SHAFTS, CRADLE BOARDS, AND OTHER HOUSEHOLD ITEMS

ELDERBERRY

Sambucus nigra ssp. caerulea



WHAT: ELDERBERRY IS ONE OF THE MOST IMPORTANT FOOD SOURCES FOR BIRDS. THEY CAN BE FOUND ALL THE WAY FROM OREGON TO BAJA. NEW GROWTH CAN BE FATAL TO LIVESTOCK DUE TO GLUCOSIDE. THEY GROW TOUGH AND RAPIDLY. THEY HAVE CREAM OR YELLOW FLOWERS IN THE SPRING FOLLOWED BY DELICIOUS PURPLE BERRIES IN THE FALL.

WHERE: STREAM BANKS, SLOPE BOTTOMS, CANYONS, SLIGHTLY MOISTER PLACES THROUGHOUT THE STATE

WHEN: MID SUMMER TO EARLY FALL

NATIVE USES: BERRIES, LEAVES AND FLOWERS ARE USED FOR FOOD, MEDICINE, AND DYES. TWIGS AND WOOD ARE USED FOR MEDICINE, ARROW SHAFTS, AND MUSICAL INSTRUMENTS

NARROWLEAF CATTAIL

Typha angustifolia



WHAT: NARROWLEAF CATTAIL IS A PERENNIAL HERB THAT GROWS THROUGHOUT CALIFORNIA. ALL PARTS ARE EDIBLE WHEN GATHERED AT THE RIGHT STAGE OF GROWTH. THEY ARE FAST GROWING AND REQUIRE FULL SUN EXPOSURE. THEY ARE SUPPORTED BY BUTTERFLIES AND HAVE A SPRING FLOWERING SEASON.

WHERE: DRY GRANITIC SLOPES AND RIDGES

WHEN: MID TO LATE SPRING, HARVEST WHEN IMMATURE BEFORE DRY

NATIVE USES: MATTING, BEDDING MATERIAL, CEREMONIAL BUNDLES, AND HOUSING MATERIALS SUCH AS THATCHINGS, ROOFING MATERIALS, CLOTHING, DIAPERS, AND WHERE OTHER ABSORBENT MATERIALS ARE NEEDED, YOUNG SHOOTS EDIBLE, YOUNG FLOWER HEADS EDIBLE

ONION

Allium sp.



WHAT: WILD ONION HAS A SPRING SUMMER FLOWERING SEASON. EACH SMALL BULB PRODUCES UP TO 10-50 FLOWERS. THEY ARE COMMONLY FOUND IN BEE GARDENS AS THEY ATTRACT BOTH BEES AND BUTTERFLIES. THEY REQUIRE FULL SUN EXPOSURE TO GROW.

WHERE: WOODS, CLAY SOIL

WHEN: SPRING, EARLY SUMMER

NATIVE USES: BULBS AND LEAVES OF ONION ARE USED FOR FOOD. THE LEAVES CAN ALSO BE EATEN AS A SNACK.

PINYON

Pinus monophylla



WHAT: PINYONS ARE A MEDIUM SIZED TREE WITH A SLOW GROWTH RATE. THEY ARE COMMONLY FOUND IN THE SIERRAS, TRANSVERSE RANGE, AND PENINSULAR RANGE. THEY PRODUCE THE LARGEST CONES OF THE TRUE PINYONS.

WHERE: ROCKY SLOPES

WHEN: EARLY SUMMER

NATIVE USES: TREE FOR FUEL WOOD, THE PINE NUTS FOR FOOD, AND MELT PINYON PITCH AS A WATERTIGHT APPLICATION FOR BASKETS AND POTTERY VESSELS

STRAWBERRY

Fragaria vesca



WHAT: THE WOODLAND STRAWBERRY CAN BE FOUND PRIMARILY IN NORTHERN CALIFORNIA. IT CAN BE IDENTIFIED BY ITS SMALL WHITE FLOWERS WITH FIVE PETALS AND ITS BUSH-LIKE FORM. ITS BERRIES ARE SMALL AND JUICY. THEY CAN BE EATEN RAW. THIS PLANT ATTRACT BUTTERFLIES.

WHERE: WOODLANDS

WHEN: SPRING

NATIVE USES: COMMONLY GATHERED AND EATEN FRESH

TAN OAK

Notholithocarpus densiflorus



WHAT: TAN OAK CAN BE FOUND THROUGHOUT CALIFORNIA AND OREGON. IT CAN BE IDENTIFIED BY ITS SMALL WHITE FLOWERS AND WAVY-TOOTH BORDERED LEAVES. LIKE MANY OTHER OAK SPECIES, THEY HAVE A FLOWERING SEASON IN SUMMER AND FALL AS WELL AS A WINTER DORMANCY. THEY CAN REACH UP TO 130 FEET TALL AND 6 FEET WIDE. TAN OAK IS ONE OF THE OAK SPECIES MOST SERIOUSLY AFFECTED BY SUDDEN OAK DEATH.

WHERE: FORESTS OF THE COAST RANGES AND SIERRAS

WHEN: EARLY FALL WHEN LEAVES ARE JUST TURNING BROWN FROM GREEN

NATIVE USES: FOOD (SOUP, MUSH OR BREAD)

TULE

Schoenoplectus tabernaemontani



WHAT: TULE GROWS IN MOIST AND WET ENVIRONMENTS, TYPICALLY NEAR BODIES OF WATER. IT CAN GROW ANYWHERE BETWEEN 3 TO 8 FEET. THE STALKS OF TULE ARE KNOWN TO BE BUOYANT AS THEY FLAT ATOP WATER. TULE IS EXTREMELY ABUNDANT AND CAN BE FOUND IN ALL 50 STATES, INCLUDING HAWAII AND VARIOUS REGIONS OF CANADA.

WHERE: MARSHES, LAKES, STREAMBANKS

WHEN: LATE SUMMER, WHEN TIPS OF TULE BEGINS TO DIE BACK

NATIVE USES: STEMS AND STALKS ARE USED IN BASKETS, BOATS, DECOYS, ROPE, BEDDING, CLOTHING AND HOUSING MATERIALS, CAN ALSO BE EATEN BY STRIPPING AWAY THE OUTER BARK, YOUNG SHOOTS AND SPROUTS CAN BE EATEN

WOOD ROSE

Rosa woodsii



WHAT: THE WOODS' ROSE CAN BE FOUND THROUGHOUT CALIFORNIA, TYPICALLY IN THE MOUNTAINOUS REGIONS. IT IS A FAST GROWING SHRUB WITH BEAUTIFUL PINK FLOWERS. IT ATTRACTS A LOT OF BIRDS AND USUALLY GROWS IN HIGHLY ELEVATED PLACES WITH AN ABUNDANT AMOUNT OF MOISTURE.

WHERE: MOIST PLACES AND STREAM BANKS OF HIGHER ELEVATIONS

WHEN: LATE SPRING

NATIVE USES: ROOTS, STEMS, LEAVES, FLOWERS, AND FRUITS OF ROSE FOR FOOD, THE INNER BARK AND ROOTS ARE ALSO USED MEDICINALLY

Appendix G: My Native Plate

MY CALIFORNIA NATIVE PLATE

BE ABUNDANT IN HEALTH



Foods come from the coast, valleys, lakes, mountains and deserts. Individuals and families can harvest from reserved and shared areas. Tribal Ecological Knowledge (TEK) will serve to improve our health while contributing to environmental stewardship and sustainability. Please visit www.cimcc.info for additional resources on identification, harvesting, processing, storage and preparation of California traditional foods.

Use your plate as a guide to help you eat in a healthy and traditional way. Lets remember to stay active, stay hydrated and integrate traditional foods into our daily lives.





Appendix H: Traditional Food Shopping Guide

ACCESSIBLE TRADITIONAL FOODS

Incorporating traditional foods into your plate supports a healthy lifestyle and preserves traditional cultural knowledge in our communities. Whether you harvest your own or are shopping at the grocery store, here is a list of traditional foods you can easily incorporate into your meals:

Harvest and Gather:

Purchase at Market:

Fruits



Blackberries
Huckleberries
Native Strawberries
Rosehips

Blackberries
Currants
Elderberries
Raspberries



Vegetables



Miner's Lettuce
Purslane
Cedar
Cattails
Tule



Seaweed
Watercress
Nettle
Fennel
Mushrooms

Proteins



Acorn
Peppernuts
Walnuts
Hazelnuts

Salmon
Quail eggs
Venison
Quail



Grains



Wild Oats
Buckeye

Chia



Tips:

- Please strive to utilize plants that are free of pesticides. We recommend ethically harvested sources. If you gather your own traditional foods please also ensure to follow the cultural protocols of the region.
- Always ensure to honor the traditional beliefs of reciprocity when harvesting, never overharvest. The plants need seeds to be left to sow and animals need to access food in environments where they can have low access to resources.
- Consider shopping at local grocery stores and farmers markets.
- Consider buying in accordance with traditional seasonal gathering cycles.
- Consider non-GMO ethically sourced, they are options that are closer to traditional foods.
- Always ensure to properly identify the plant in order to avoid adverse health reactions by ingesting the wrong plants.



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Appendix I: Traditional Teas

CALIFORNIA INDIAN TRADITIONAL DRINKS

RE-CONNECTING TO ANCESTRAL BEVERAGES

Traditionally California tribes have used their vast knowledge and relationship with their traditional homelands to boost their health and wellness. Part of that health and wellness comes from the numerous positive health benefits that various traditional plants bring and the medicine they have to offer to us. As American culture relies on modern sugary drinks and beverages, Native communities turn to traditional teas to quench our thirst and meet the needs of our health.



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CALIFORNIA INDIAN TRADITIONAL DRINKS

RE-CONNECTING TO ANCESTRAL BEVERAGES

Please note that every tribe and culture has traditional teas and medicine their ancestors turned to for their health as well. In this guide we share a few traditional tea combinations that were shared to us by our Native community.

Please strive to utilize the plants that are free of pesticides. We recommend organic and ethically harvested sources. If you gather your own medicine for these teas please also ensure to follow the cultural protocols of the region.



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TEA BLEND #1

ROSEHIP AND HONEY TEA

This delicious combination of tea mixes the perfect blend of sweet and tarte. This delicious combination highlights:

- a great source of vitamin c
- boosts your immune system
- is high in vitamin A
- rich in antioxidants
(Healthline & Pearce)

Traditionally this tea is utilized in the winter months when the immune system needs an extra boost. It is recommended to drink when you are seeking to recover from a cold. Add honey as desired.



Brew 1 teaspoon of dried herbs per 1 cup of water for 10-20 minutes

TEA BLEND #2

ELDERBERRY FLOWER TEA

This tea highlights a culturally significant plant, the elderberry. The flowers are the complete highlight of this tea, benefits include:

- boosts your immune system
- can help fight colds
- rich in antioxidants and more when combined with elderberries (Healthline & Pearce)

The flowers of this plant are not known for a potential cyanide risk like the uncooked berry counterparts are. Traditionally this tea is also recommended to drink when you are seeking to recover from a cold or flu.



Brew 1 teaspoon of dried herbs per 1 cup of water for 10-20 minutes

TEA BLEND #3

DRIED MANZANITA FLOWERS AND ELDERBERRY TEA

This tea highlights two popular traditional plants, the elderberry and the manzanita. The dried berries are packed with numerous health benefits, including:

- high in antioxidants
- high in vitamin C
- good for heart health
- boosts your immune system (Healthline & Pearce)

This tea combination adds to its counterparts of tea mixes mentioned above, as it is known traditionally to support you in recovering from flu symptoms.



**Brew 1 teaspoon of dried berries per 1 cup of
water for 10-20 minutes**

TEA BLEND #4

PINE TEA

This tea highlights a traditional plant famous for its pine cones, but the highlight of the tea centers on the fresh spring tips. Health benefits associated with this tea include:

- high in vitamin A
- high in vitamin C
- high in antioxidants
- boosts your immune system
(Seven Generations & Pearce)

This strong tea is a great one to add to your arsenal of teas that support your immune system health. Its wide availability makes it easy to access.



Brew 1 teaspoon of dried herbs per 1 cup of water for 10-20 minutes

TEA BLEND #5

CEDAR TEA

This tea highlights a popular plant used for medicine by numerous tribes across the U.S. This plant is widely known for its immune boosting health benefits. Health benefits associated with this tea include:

- high in vitamin A
 - high in vitamin C
 - anti-inflammatory properties
 - anti-microbial properties
- (Seven Generations & Pearce)

This tea has a beautiful light flavor, to enhance its rich flavor add a stick of cinnamon. Not only is this plant known as a spiritual plant, but its seen as a medicine that provides continuous support for lung health. As the leaves give us a hint to what they are meant to support.



Brew 1 teaspoon of dried herbs per 1 cup of water for 10-20 minutes

TIPS

CONSIDERATIONS WHEN MAKING THESE NUTRITIOUS BEVERAGES

It is always important to acknowledge that the associated health benefits of these plants need to be taken with the consideration with one's pre-existing health issues. Because they may have negative health interactions with one's health. If you are unsure about these interactions always consult with your health care provider to avoid potential negative impacts. For example, some plants should not be taken internally if one has certain underlying health conditions or is taking certain medication.

The information presented in this guide is meant to honor the teachings and medicines of tribal communities by centering traditional healthy drinks. Always ensure to follow the cultural gathering protocols of your region before harvesting your own medicinal plants for your teas. In addition, ensure to properly identify the plant in order to avoid adverse health reactions by ingesting other plants.



Please research sources where you can ethically purchase plants listed in this guide.

SOURCES

- Rosehip health benefits:
8 Surprising Health Benefits of Rosehip Tea
([healthline.com](https://www.healthline.com/health/rosehip-tea))

CIMCC Community Traditional Medicine
Presentation by: Corine Pearce

- Honey health benefits:
The Top 6 Raw Honey Benefits: Fights Infection,
Heals Wounds, and More ([healthline.com](https://www.healthline.com/health/honey))

- Elderberry health benefits:
The Pros and Cons of Elderberry
([healthline.com](https://www.healthline.com/health/elderberry))

CIMCC Community Traditional Medicine
Presentation by: Corine Pearce

- Manzanita health benefits:
CIMCC Community Traditional Medicine
Presentation by: Corine Pearce

- Pine health benefits:
How to make cedar tea | Seven Generations
Education Institute ([7generations.org](https://www.7generations.org))

CIMCC Community Traditional Medicine
Presentation by: Corine Pearce



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