

## 9. Appendices

### Appendix A. Complete Tribal Needs Assessment

Read the [Introduction to the Regional Needs Assessment \(Accessible\)](https://www.sfestuary.org/wp-content/uploads/2022/12/Introduction-to-the-Tribal-Needs-Assessment_ADA.pdf). [https://www.sfestuary.org/wp-content/uploads/2022/12/Introduction-to-the-Tribal-Needs-Assessment\\_ADA.pdf](https://www.sfestuary.org/wp-content/uploads/2022/12/Introduction-to-the-Tribal-Needs-Assessment_ADA.pdf)

#### Introduction to Regional Needs Assessment

In the spirit of restorative justice, the following land acknowledgement 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 acknowledgement, 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.

#### Acknowledgement

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 Org/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 Org/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 SF 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.



**Photo 1:** A member of the Amah Mutsun Land Trust's Native Stewardship Corps harvesting tule.



**Figure 1:** The stewardship area of the Amah Mutsun Land Trust.

#### Amah Mutsun Tribal Band Land Acknowledgement Statement

Popelouthom, 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.



**Figure 2:** Association of Ramaytush Ohlone provided ancestral territory map.

#### Association of Ramaytush Ohlone Land Acknowledgement Statement

We acknowledge that we are on the uncended 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.

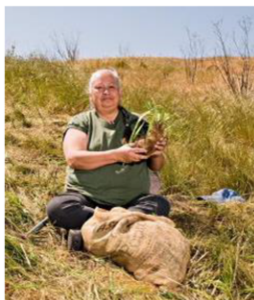


**Photo 2:** This photo is of Trina Marine Ruano in 1934, Ruth Orta's mother who pushed her to always acknowledge and be proud of her Native American Heritage roots.

#### Him-r'n Ohlone, Jallquin, Saclan Tribe, Bay Miwok, Plains Miwok Land Acknowledgement



My name is Ruth Orta I am an Ohlone elder from the Him- r<sup>n</sup> Ohlone, Jalquin, Saclan Tribe, Bay Miwok, Plains Miwok. I was born in Newark California August 20<sup>th</sup> 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.



**Photo 3:** Ruth's Oldest daughter Ramona Garibay as she gathers the Soaproot plant at Coyote hills regional parks and prepares it to create a Soaproot brush.

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 Garibay learned how to create jewelry out of abalone shell and pine nuts. Overtime, my two youngest grandchildren Brenda and Davis Morris, as well as Sabrina's two children and Alfred Caldron are all 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.



**Photo 4:** Ruth Orta attending at Coyote Hills Regional Parks presenting how her ancestors would prepare the acorns to eat and what each of the tools on the table were used for.



**Photo 5:** 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.

## 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 tuuxl! (*Hor-sheh too-see*) 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 uncended lands of the ancestors of the Muwékma Ohlone Tribe of the San Francisco Bay Area who 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!



**Photo 6:** 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 7:** 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.

# San Francisco Bay Area Funding Area Tribal Needs Assessment

FINAL Report

(10/15/21)

DACTI Needs Assessment Results, California Indian Environmental Alliance, [cieaweb.org](http://cieaweb.org)



This report was completed by the California Indian Environmental Alliance (CIEA) for the Disadvantaged Community and Tribal Involvement Program of the San Francisco Bay Area Funding Area. It was funded by the Proposition 1 Integrated Regional Water Management Grant Program. This report has been reviewed for accuracy by CIEA's SF Bay Area Tribal partners who completed the Needs Assessment. For more information or to obtain the final version of this report please contact (510) 848-2043, or email [info@cieaweb.org](mailto:info@cieaweb.org).

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(CIEA) was created in 2006 at the request of impacted California Tribal leadership and Tribal members to address the toxic legacy of mercury left over from the California Gold Rush. Our mission is to "protect and restore California Indian Peoples' cultural traditions, ancestral territories, means of subsistence, and environmental health." Since 2003, CIEA has worked in partnership with Tribes in Northern California, over eighty (80) Tribes today, to increase Tribal participation within the decision-making bodies that affect water quality and to identify strategies to address environmental destruction and resulting toxins that keep families from fishing cultures wherein fish play an important cultural, spiritual, and nutritional role.

Our programs are Mercury Tribal Health, Tribal Self-Advocacy, and Leadership Programs. We provide health education to healthcare providers and community members on ways to avoid Mercury and PCBs in fish. CIEA piloted the first Women Infant and Children's (WIC) curriculum, providing nutritional information on wild-caught and store-bought fish. The Self-Advocacy program provides tools for Tribal leadership to advocate on their own behalf with the goal that Indian Nations are at the table whenever decisions are being made that affect traditional Tribal lands, resources, and Tribal members. One of CIEA's guiding principles is that Indigenous Peoples have a right to eat traditional foods and set environmental cleanup standards for their cultural continuance.

CIEA staff continues to provide training to American Indian Health clinics, health care providers (for Continuing Medical Education (CME) and directly to the public. We have successfully worked with California Tribes, the Office of Environmental Health and Hazard Assessment (OEHHA) and the California Department of Public Health (CDPH) to develop materials and clear messaging. Over time, our advocacy work and resulting leadership of partnering Tribes has become stronger and our goals have shifted to creating a future where fish are available at subsistence levels throughout the state. We now provide technical support to this end. Today, CIEA is the Tribal Engagement Coordinator for three key Integrated Regional Water Management (IRWM) regions, in the Sierra/Sacramento River, the North Coast, and the San Francisco Bay and Bay Delta, wherein we coordinate Tribal Representative Elections, water strategy workgroups, and advisory committees. We are spearheading a campaign to create new tools for Indigenous Peoples to require cleaner water quality standards under the Clean Water Act.

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CIEA supports Northern California Tribes in applying new Tribal beneficial use definitions to develop safer water quality objectives for Central Valley, San Francisco Bay and North Coast Basin Plan Amendments, and the Pacific Ocean Plan Update. CIEA will support Tribal engagement for Northern California Tribal efforts to regionally designate traditionally used water bodies under the "new" statewide beneficial use definitions, "Tribal Subsistence Fishing" and "Tribal Cultural Uses. These new definitions are now legally defensible under the Clean Water Act (CWA). In addition to meaningful Tribal inclusion, long-term benefits include increased protections for water quality. Integration of the two new Beneficial Uses, has been determined as a priority by each Regional Water Board for all four plans. CIEA is currently working to engage 81 San Francisco, Central and Northern California Tribes to support Tribal engagement and participation in the update process. For Tribal subsistence. We will provide training on how to complete fish consumption and cultural use surveys; build consensus on final recommendations to each regional water board; organize and coordinate two planning meetings per basin plan and provide travel support for Tribal cultural practitioners and staff to attend regional board meetings and hearings (32 participants to attend water board hearings). Tribes will determine which water bodies in their regions need these definitions applied, and the associated water quality objectives. We will then assist Tribes in coordinating testimonies and identifying criteria to support the need for cultural beneficial uses on specific water bodies during different times of the year.

### Integrated Regional Water Management

AB-52 Tribal Consultation requires Tribes to request in writing notification of proposed projects in Tribal footprint areas where proposed projects may have a significant impact. CIEA works with Tribes who are working to increase state agency outreach and consultation to reach Tribes in the source water and receiving water areas. We maintain that consultation should be conducted with Tribes when their cultural resources will be affected by a project, by Tribes need to be Water is a cultural resource and by only consulting with those in the footprint area the state is not meeting its responsibility of prior and informed consultation.

The Delta Conveyance Project proposes new intake facilities which will remove a total 6,000 cfs from Northern California to be transferred to Southern California. This limits the possibilities for how surface and groundwater can be enhanced by restoration and enhancement of natural systems and impacts the footprint and surrounding environment and habitat negatively making it unsustainable and detrimental to the environment. This plan largely focuses on how much water can be stored and diverted instead of focusing on how upland meadows, slowly meandering streams and rivers supported by wide riparian zones, and wetlands could greatly enhance groundwater sequestration and slowing surface water flow, which would provide water in wildlands for fire protections and cooling water for fish habitat. CIEA is in discussion with California Tribes to put an end to this project and present environmentally friendly and sustainable alternatives spearheaded by Tribes. CIEA and Tribes are in conversations with the Department of Water Resources (DWR) to convince them of the negative impacts of this particular project. We are hopeful that DWR will recognize this and listen to the expertise of Tribes who have been stewarding the land since time immemorial. The Delta Conveyance Project is similar to other projects proposed in the past by governors of California only with a different name. CIEA is advocating for DWR to work more closely with Tribes to create a more sustainable plan for California that has less of a detrimental impact on both the environment and on the Native American people of California.

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## I. Introduction and Methodology

This San Francisco Bay Area Funding Area (SF Bay Area) Tribal Needs Assessment Report is an initial assessment of the results of the targeted Tribal Needs Assessment surveys, follow-up interviews and meetings completed from April 24, 2019, through December 1, 2020, by the California Indian Environmental Alliance (CIEA), for San Francisco Estuary Partnership (SFEPP), and the San Francisco Bay Area Funding Area Disadvantaged Community and Tribal Involvement (DACTI) program. This assessment was funded under the Department of Water Resources Integrated Regional Water Management (IRWM) Program. Four Bay Area Tribes, each asked their Tribal members to complete the needs assessment survey.

CIEA staff provided the survey using an online digital service, fillable pdf and paper surveys to Tribal Environmental Directors, Tribal Administration, leadership staff, Tribal Elders, and members at large. The Tribes of SF Bay Area agreed upon this style of surveying to better encompass an aggregate result of their Tribal Communities. Each Tribe who completed this survey has traditional territory within the San Francisco Bay Area. Two of the four Tribal partners have territories that overlap with IRWM regions in funding areas adjacent to the San Francisco Bay Area region.

CIEA's four Tribal partners of SF Bay Area who completed the needs assessment surveys were:

- Amah Mutsun Tribal Band/ Amah Mutsun Land Trust
- Association of Ramaytush Ohlone
- Him-r'n Ohlone, Jalquin, Saclan Tribe, Bay Miwok, Plains Miwok
- Muwekma Ohlone Tribe of the San Francisco Bay Area

It is worth recognizing the significant difference in the membership of each Tribe and the resulting wide range in the numbers of responses from individual Tribes. For example, two of the four participating Tribal partners have fewer than 50 members, while two of the Tribes have membership base of over 500. This is not due to lack of representation in the San Francisco Bay Area but due to active members.

CIEA acknowledges that the SF Bay is home to many Tribes. During our initial outreach we have reached out to all Tribes with ties to historical use and subsequent management responsibilities in the Bay Area including Federated Indians of Graton Rancheria, Lytton Band of Pomo Indians, Kashia Band of Pomo Indians of the Stewarts Point Rancheria, and Misheal Wappo of Alexander Valley. Some of these Tribes expressed interest in participating but due to capacity issues were not able to join at this time. Others wanted to provide other Tribes within the San Francisco Bay Area the opportunity to expand and grow but asked to be kept informed as the work continues. For some Tribes their aboriginal territory is within both the Bay Area and the North Coast IRWM region and their information can be found within that Needs Assessment Report.

CIEA wants to express that the needs assessment process was delayed heavily due to the COVID-19 pandemic. CIEA and our Tribal partners had planned major events to gather survey responses and to hold face-to-face discussions about regional Tribal needs initially to be held in Spring and Summer 2020. For two of these events, two of our Tribal partners expected to have about 200 participants combined at their events. Due to state shelter-in-place directives and because of the risk of endangering Tribal Elders and other participants, we postponed these events for a later date. At the time that this report is being published there are still continued concerns over COVID-19, and these events remain on hold.

In order to continue the needs assessments process during the COVID-19 pandemic, we moved efforts to an online format that yielded 56 additional results across the four Tribal partners. The fact that this online process did not allow Tribal Chairs and Council members to introduce and endorse the survey in likely undermined Tribal Community engagement and reduced overall responses rates. CIEA believes the size of the survey roughly 50-100 questions impacted the ability of respondents to meaningfully engage and respond to the survey. Another factor that impacted our survey was not being able to attend in person to reassure Tribal members that upon completion of the survey there will be formal action arising from the needs of the Tribes, as opposed to inaction promised by agencies who do not follow up or communicate the final results with Tribes after survey's or requested our completed by the Tribes. CIEA and SFEPP agreed therefore, that this report is an initial submission. CIEA continues to conduct follow-up interviews with our Tribal partners individually to review their results and to receive additional and/or clarifying information. As part of the DACTI Program, these follow-up conversations are intended to provide additional information about what support is needed by Tribes and Tribal members in the region.

These Tribal Needs Assessment results and the information in the attached appendices are provided in aggregate to protect sensitive information and maintain the anonymity of the Tribes that responded. This enabled Tribes to share transparent and honest answers without the concern that there will be direct or indirect negative outcomes.

CIEA has also shared this report, appendices and individual needs assessment and notes with each Tribe who completed a Tribal Needs Assessment survey. Tribes will be encouraged to share their results with the SF Bay Area DACTI team, their IRWM Coordinating Committee, and others to help address their identified needs. Bay Area Tribes requested that CIEA convene a Tribal Advisory Committee (TAC) to assist in interpreting the results of this survey and to prioritize the services they will be offered through the DACTI program towards the development of IRWM implementation project(s). This recommendation is aligned with basic environmental justice principles, supports Tribal sovereignty and self-determination, and reflects the policies of the State of California to support Tribal self-governance.

## II. SF BAY AREA IRWM Tribal Needs Assessment Executive Summary

This Executive Summary introduces the process and preliminary findings of the water-related Tribal Needs Assessment conducted in the San Francisco Bay Area Integrated Regional Water Management (IRWM) Region between April 2019 and May 2020 and will be updated to produce additional findings as they become available. The Needs Assessment process described here was undertaken with four Bay Area Tribal groups with ancestral territory within the SF Bay Area IRWM Region (the Amah Mutsun Tribal Band; the Association of Ramaytush Ohlone; the Him-r'n Ohlone, Jalquin, Saclan Tribe, Bay Miwok, Plains Miwok; and the Muwekma Ohlone Tribe of the San Francisco Bay Area). The process consisted of introductory meetings with Tribal leadership and members, the administration of a Needs Assessment survey (both in-person and via a web-based platform), and follow-up discussions. Importantly, this process was substantially impacted by the Covid-19 pandemic and associated restrictions for in-person meetings and public gatherings, and, as a result, a number of planned activities have been postponed until in person meetings can be safely conducted.

The majority of the findings presented in this Executive Summary and the full Final Needs Assessment Report stem from the Tribal Needs Assessment Survey, which consisted of a combination of closed-ended, open-ended, and multiple-choice questions organized in specific sections focused on Tribal background, demographic information of survey respondents, water access and water quality, environmental issues and watershed-level concerns (e.g. stormwater and flooding, climate change, sea level rise, sources of contamination), fire preparedness and emergency response, other challenges in Tribal communities, and awareness of and participation in IRWM processes.

In total, 56 members from the four Tribes participated in the survey. Respondents included Tribal Elders, leaders, and general members representing a diversity of age groups and geographic locations. Just over half of these respondents (52%) reported living in urban areas, while 34% resided in suburban areas, and 13% lived in rural areas. It is notable that only 31% of respondents reported living within their Tribe's ancestral territory. This finding underscores the high levels of displacement of Tribal members from their traditional territories throughout the San Francisco Bay Area and adjoining regions, due both to historical colonization processes as well as ongoing socio-economic challenges such as the region's high cost of living and widespread gentrification. This displacement has not, however, served the Tribes connections to these territories do not have it removed the responsibility Bay Area Tribal members have to steward and provide balance to the lands, or negated the need for access to traditional foods, medicines and water for subsistence and cultural uses within the region. The fact that a significant number of Tribal respondents reside outside the San Francisco Bay Area region as a result of this displacement means that a portion of the findings reported here correspond to water systems and environmental conditions in geographic locations outside the Bay Area, we therefore attempted to divide these out of area responses where possible by comparing responses to the residence status. Additionally, the ancestral territories of some Tribal communities extend beyond the boundaries of the SF Bay Area IRWM region, heightening their responsibilities and costs related to participation and inclusion in IRWM-related resource management activities within multiple IRWM regions.

### Water Access and Affordability

With regards to water access and affordability, 36% of survey respondents reported a monthly average water bill of \$0-100, while 37.5% reported a monthly cost of \$100-200+, and 23% reported that their monthly water costs were included in their household rent. Broadly, 23% of those surveyed stated that they had experienced difficulty paying for monthly access to water, a concerning finding that requires follow-up investigation. Additionally, 43% of respondents stated that they purchased bottled drinking water, with 72% of this group paying between \$0-50 per month and 14% paying between \$50-100+ monthly for drinking water. Of those purchasing drinking water, 32% reported experiencing difficulty with this expense, a detail that also requires additional investigation and in particular the need to identify solutions for these Tribal members.

### Drinking Water Quality

When asked about drinking water quality, 18% of survey respondents rated their water quality as poor, 41% considered their water to be of fair or tolerable quality, 23% rated their water as good quality, and 17% considered their water to be of excellent quality. Respondents were largely unaware of the last time their water had been tested to be compared with safe quality standards, and a large majority (71%) expressed an interest in having their household water supplies tested for quality. In addition of the 43% of respondents who reported purchasing bottled drinking water, 36% reported drinking filtered tap water. Together, these findings highlight a widespread avoidance, and potential mistrust, of direct consumption of tap water, a condition that can contribute to significant additional household expense and environmental impacts caused through the purchase of bottled water. As the Needs Assessment process with other communities in the SF Bay Area region and elsewhere has shown, public mistrust of tap water quality is widespread and requires additional investigation and follow-up in many contexts, including with Tribal households.

### Environmental Issues and Concerns

Tribal respondents expressed a wide variety of concerns around environmental issues and watershed-level impacts, many of which were linked to specific geographic locations. Site-specific issues included concerns over pollution of waterways by various sources and contaminants (e.g., chemicals from agricultural and industrial processes, sewage, trash and illegal dumping, homeless encampments, etc.); flooding of homes, roads, and other infrastructure; and erosion. Some of the broader environmental issues mentioned by respondents included climate change impacts such as higher temperatures, growing wildfire risks, sea level rise, and saltwater intrusion; drought, declining and over-drafted water supplies; air pollution; declining native plant diversity; and problems with invasive species, pests, and disease vectors like mosquitoes. In addition to concerns over these environmental impacts, a number of respondents mentioned impacts to cultural practices and resources or Tribal beneficial uses of natural resources. These include concerns over reduced access to ancestral waterways and landscapes for traditional ceremonies, subsistence and resource gathering, and direct impacts to important cultural sites (including burial sites). Follow-up activities are needed to understand and discuss strategies to address these concerns for both environmental and cultural impacts are required.

#### Emergency Responses and Fire Preparedness

When asked about emergency response plans and fire preparedness, a majority of survey respondents (64%) reported having no emergency response plan, and 50% of respondents stated that they would appreciate assistance in developing such a plan. When asked if their Tribe or Tribal community needed fire preparedness assistance, 27% of respondents answered "yes", 8% of respondents replied "no", and 52% of respondents answered, "I do not know". Similarly, when asked if they would be interested in receiving funding for fire preparedness, 27% of those surveyed said "yes", 21% said "no", and 34% responded "I do not know". These responses coupled with the increasing frequency and intensity of wildfires in the San Francisco Bay Area and California in general, suggest a need for follow-up related to emergency response generally and fire preparedness. There is an opportunity for municipalities to communicate with residents and with Tribal staff and leadership of Tribes in their regions about any existing emergency response plans.

#### Specific Challenges

When queried about specific challenges within their Tribal communities, respondents nearly unanimously (96%) pointed to the high cost of living as a challenge to housing within their traditional territories. When asked about factors limiting access to Tribal culture in their communities, many respondents highlighted issues related to separation from and lack of access to ancestral lands, and associated resources such as traditional foods, including aquatic fish and shellfish, native plants, and medicines. Other issues mentioned by multiple respondents included a lack of educational opportunities and knowledge resources in addition to the ongoing intergenerational trauma linked to colonization and settler colonialism. When asked about other issues impacting their Tribal communities, respondents pointed to problems such as limited job opportunities, poverty, lack of federal Tribal recognition, and limited activities for children towards cultural continuance. When asked about ways to address or overcome these diverse challenges, respondents offered an array of ideas including suggestions for returning land to Tribal communities, creating access opportunities within ancestral territories, improving educational and recreational opportunities, supporting cultural revitalization including activities for youth and emerging leadership, and providing more affordable housing.

#### Familiarity with IRWM

Only a small percentage (11%) of surveyed respondents expressed familiarity with the IRWM process in the SF Bay Area, likely reflecting those Tribal members who are participating in the Tribal Advisory Committee and/or facilitating the Needs Assessment and related IRWM activities under the Disadvantaged Communities and Tribal Involvement (DACI/DACTI) Program.

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### III. Needs Assessment Summary

The first two questions included the name of the respondent and which IRWM they are in. Results by IRWM region are found in Appendices A-1 through A-4.

#### Questions (Q) 1-12.

##### Personal Information: Contacts, Tribal Information, and IRWM Self-Identification

Personal information divulged by respondents provided context related to specific locations of their concern and to issues that have long affected Tribal communities due to the effects of colonization and settler colonialism, which have led to a Tribal diaspora from the San Francisco Bay Area.

Tribal participation in the IRWM program is challenging for a number of reasons related to IRWM boundaries. Simply stated, this is because the traditional territory of a Tribes often does not align with IRWM boundaries. Half of the responding Tribes indicated that their ancestral homelands and areas of Tribal responsibility are in more than one IRWM region either because of their current physical location, or because IRWM regional boundaries cut across their Tribal traditional aboriginal territories. For some Tribal members, displacement from ancestral territory means they currently reside in regions distinct from those territories where they have cultural responsibility for stewardship, and where they want to focus engagement in IRWM efforts. Responses can be attributed to the following adjacent IRWM regions and associated funding areas:

- North Coast Funding Area
- Central Coast Funding Area
- Santa Cruz IRWM
- Pajaro Watershed IRWM
- Greater Monterey IRWM

#### Q 13-16.

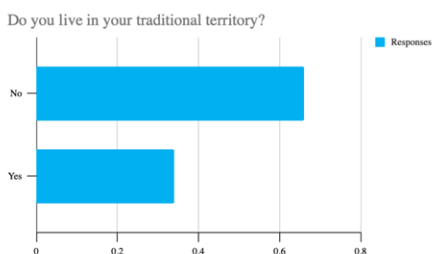
##### Demographic Information by Individual Tribal members (including but not limited to type of residence, geographic location (on or off traditional territories), length of time at residence)

Respondents indicated their role within their Tribal communities and specified type of residency in order to be able to respond to capture differences in residency and in type of community of residence. Of the three options provided 52% of respondents said they lived in an urban community, 13% of respondents stated they lived in a rural community, and 34% of respondents said they lived in a suburban community.

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Only 31% of respondents stated they lived on their traditional territories, which highlights the disparities between one being able to live on their traditional territories and being forced out due external factors such as gentrification, cost of living, and other issues resulting from colonization and settler colonialism. This pressure was also reflected as a reason CIEA and Tribal partners have scheduled out of area events to gather Needs Assessments: there is an increased cost of hosting meetings within the Bay Area, and there was a need to accommodate Tribal members who do not live in their traditional territories.



**Graph 1:** This Graph shows that out of all our Tribal Members who responded only 31 percent have the ability to live on their Traditional Tribal Lands.

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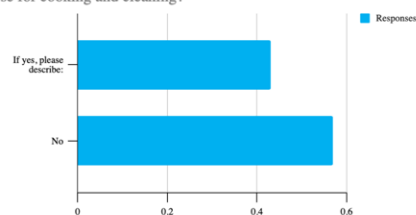
#### Q 17 - 29.

##### Status and Source of Tribal and/or Community Services for Drinking and Tap Water Services and Quality

The first subset of questions (17-18) in this section are related to the approximate monthly average cost a resident pays for water access. This was a multiple-choice question.

Of respondents 36% said their bill average was \$0-\$100, 37.5% stated their bill average was \$101-\$200+, and 23% said they rented, and that water was included in their rental payment. In a follow-up question the survey asked if Tribal respondents have difficulty paying for access to water and of these 23% stated that they did have difficulty paying for their access to water. The second subset of questions (19-21) are related to sources of drinking/tap water and asked if it was different from their primary source. This question was also multiple choice. Of these 43% of respondents said their drinking water was different from their primary source. We asked if respondents noticed changes in their water and multiple respondents have noticed a difference. One respondent stated the water has small change and that it is "not as delicious". One said it "looks dirty." Another stated that it "takes a while to go from foggy to clear." One said, "there is a subtle, slight metallic smell, and more grit." Two respondents agreed that there is a little difference in their sources of water, and they were therefore less stressed about their water quality.

Is your Primary source of drinking water different from what you use for cooking and cleaning?



**Graph 2:** This graph represents that 43% of our Tribal Respondents use a different source of water than their Tap water for cooking and cleaning purposes.

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When asked if their drinking sources was different than unfiltered tap water 43% stated they drink bottled water and 36% said they drink filtered tap water. The third subset of questions (22-23) are about costs associated with paying for drinking water. This is a multiple-choice question. The first question asked if the respondent pays for drinking water, that is not tap water and what is the cost. The largest percentage, 72% said they paid \$1-\$50 a month, and the remaining 14% stated they paid \$51-\$100+ monthly. The last question asked if respondents have trouble paying for drinking water, and 32% said they did have trouble paying for this service.

The last subset of questions (24-29) are related to disruption of services, access to services, and water quality standards of the region. This is also a multiple-choice question. The first question asked if respondents have experienced disruptions of services at any given time due to problems associated with respondents' water systems and 22% said yes due to drought related issues. When asked if members had access to drinking water, only 1% said no, which can be interpreted to mean that all members have some access to water and that it is the quality that is in question. When asked if services are disrupted who would they contact 2% of respondents stated they would contact their landlord, 36% of respondents said water agencies/providers, 8% stated the city and 16% said they were unsure of who to contact if they experienced disruptions in their services. This was an open-ended question. We then asked how they would rate their drinking water 18% of respondents rated their drinking water poorly, 11% of respondents rated their drinking water fairly, 30% of respondents rated their drinking water as tolerable, 41% of respondents rated their drinking water good or above average. This question was multiple choice. When asked the last time their water quality was tested and if they knew the results of said test 82% of respondents said no, they did not know the last time their water quality was tested. We then asked respondents that answered no, would they like to receive a water quality test and 71% of the respondents said yes. This was a close-ended question.

### Q 30 - 33.

#### Rain and Stormwater

The following questions asked participants if there were concerns about rainwater or stormwater in their community. This question provided respondents with a list to choose from and at the end had the availability to be open-ended.

The highest rates of concern 32% were associated with pollution of creeks from chemicals or trash. A few respondents said that homeless populations living near creeks were a concern. One respondent specifically cited that "Silver Creek in San Jose had issues." Another that there were issues in the locations of "Plata Arroyo Park, Hayward regional Shoreline area, and Alameda Creek." One respondent said they were "concerned about the quality of creek runoff into the ocean." For those responding about out of area pollution concerns, respondents cited "urban runoff in downtown Long Beach, and the Sulfur Bank mine adjacent to Clearlake."

Water quality problems from soil or animal waste was an issue for 20% of respondents, and of these responses again "Plata Arroyo Park in San Jose" was indicated as a problem area." Another respondent said, "Alameda Creek had issues." Out of region concerns indicated were related specifically to the "cattle farm pollution in Hanford, California."

In addition to direct water quality issues, concern was expressed about pests that carry viruses associated with agricultural and/or water mismanagement including fruit flies and mosquitos. Notably, 30% of respondents stated mosquitos were a concern and of these the Plata Arroyo Park in San Jose was identified, while another respondent said that West Nile Virus was common in the San Jose area.

Flooding was a concern among 23% of respondents. One respondent said that they are three houses down from the creek and that they have worries about flooding. For another they were worried about flooding at Plata Arroyo Park in San Jose. For those respondents that stated that flooding was a concern CIEA has initiated follow-up to receive specific information and these areas could be identified for future IRWM implementation projects. The question of flooding yielded additional information wherein 20% of respondents stated that road flooding was their concern. There was a higher number than expected for house flooding specifically, 12.5% of respondents indicated this was their concern. One respondent said, "they live on the Hayward fault and there was concern about flooding because of earthquakes." One of the responses related to house flooding didn't list a specific concern and as a result additional details have been requested.

Park flooding was a concern for 11% of respondents and two respondents listed Plata Arroyo Park as a flooding issue. Another respondent said, "that park flooding was a concern" and a follow-up will be needed to ask them to specify their specific concern and the location.

Sewage from manholes was a concern for 12.5% of respondents. In this questionnaire area Plata Arroyo Park in San Jose, and Cameron Street in Hanford were listed as problematic for manholes and sewage. In relation to garbage, waste and trash one response noted that household waste is a huge problem. Another respondent said Big Silver Creek in San Jose near Muwkeka Ohlone territory was an area of concern. Erosion from flooding was a concern for 16% of respondents. One respondent listed Plata Arroyo Park in San Jose as a concern, and another said that yes erosion from flooding is a concern. Follow-up is being conducted to identify specific needs to address erosion control.

We also asked an open question to determine additional concerns not listed in the survey and 9% of respondents stated there were other concerns. One respondent said that they were concerned about the climate change impacts to regional water including sea level rise and the upcoming variability in freshwater and precipitation. Heavy rains were cited as the reason for one respondent to change their water heater and placement of sand bags for heavy rain.

#### Issue Areas of Concern

For the following questions the needs assessment asked respondents to indicate their level of concern for each category. For each they indicated a "Strong", moderate, or "Extreme Concern" for any category we asked that they briefly explain. We have been interviewing respondents and other Tribes to receive more details to seek solutions to challenges and to guide an appropriate follow up. This question was multiple choice. Raw water quality: 25% had a moderate concern, 29% a strong concern, and 18% said this was an extreme concern. Irrigation water supply: 30% had a moderate concern, 21% a strong concern, and 14% said extreme concern.

- Water pressure: 36% had moderate concern, 12.5% a strong concern, and 12.5% said extreme concern.

- Water use and recycle: 32% said moderate concern, 23% said strong concern, and 20% said extreme concern.
- Groundwater recharge: 25% had moderate concern, 18% a strong concern, and 21% said extreme concern.
- Lack of data/information: 11% had moderate concern, 21% a strong concern, 29% said this was an extreme concern.

#### Resources and Support Needed

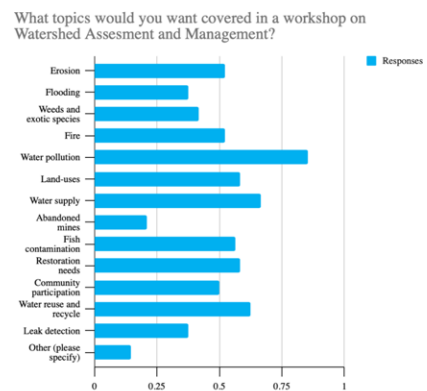
The next question asked respondents to indicate what kinds of resources and support would be most helpful in addressing each issue that they had ranked above. This section was aimed at solution identification. This question was open-ended.

One respondent said, "they want to make sure they do not live in an area where raw sewage would reach their home." The respondent also mentioned they would like more knowledge on grey water, and a desire to "become a good steward for water in our tribal area." Respondents stated a "need for water enforcement regulations, water testing, better quality control from local government, and a need to be more informed and knowledgeable on how to have their water tested." One respondent stated that "there was a need for an independent testing organization." The last question in this section asked respondents if they have ever been under water restrictions during summer months, periods of drought or during peak demand periods; 62.5% of respondents said yes and a smaller number, 20% of respondents said no. This was a close-ended question.

### Q 34 - 35.

#### Miscellaneous (Policies/Dumping)

The first question in this section asked respondents what policies to choose from or add to the list which policies, regulatory approaches, and management programs do they think are most impactful and/or important to watershed work. Responses listed by highest response rate were:



Graph 3: These are a depiction of what the Tribes have identified they would like to receive trainings on throughout the life of this program.

- 52% Water quality and improvement under Clean Water Act
- 41% City planning
- 37.5% IRWM Program
- 36% Restoration of Degraded Land
- 36% CalFed or DWR watershed programs
- 34% Federal Land Management
- 28.5% Endangered Species Regulation

- 9% chose other issues that are impactful and/or important and listed the following key issues:
  - Cultural/Tribal /Traditional knowledge of land management
  - Water stewardship
  - Fire/water connections (Use of fire as a sacred tool that can boost water yield, traditional cultural practices, and food production).
- One respondent said, “government doesn’t have an effect on anything, potentially indicating a mistrust of government to provide benefit to water quality or quantity.”

The last question in this section asked respondents which areas were of concern regarding trash and dumping and asked where these areas were located. This question provided respondents with a list to choose from and at the end had the availability to be open-ended. The following were those responses:

- A) Dumping large material: 32% said this was a concern. Locations of concern were under freeways in San Jose and San Lorenzo due to homeless, Balboa Avenue in San Jose, Plata Arroyo Park in San Jose, along freeways 101, 280, 680, McLaughlin and Story Road in San Jose. Entire watersheds were of concern to one respondent including the Pajaro, Guadalupe, and Alameda creeks and rivers. Out of the area areas of concern due to dumping included Arrowhead Drive in Clear Lake that was listed as being full of trash. Respondents noted that in these dumping areas they are concerned about chemical leakage.
- B) Trash: 29% stated this could be seen in trash in parks, generally everywhere around town, at beaches and sewers, vacant lots, and freeways. There were specific concerns that animals eat the trash, and that trash is only an issue if it cannot be recycled noting a solution to regional trash is revising the materials being used by consumers.
- C) Homeless/Encampment trash: 48% said this was a concern, and this concern was listed in the narrative responses of the two preceding questions. Locations included include under overpasses, and along the sides of freeways and open spaces in park, near Lake Merritt in Oakland, Ross Camp on Highway 1 in Santa Cruz, River Street in Santa Cruz, Cowell’s Beach in Santa Cruz, under freeways in San Jose and San Lorenzo, “everywhere around town-all over the city of San Jose, Alameda Creek Niles area; Pajaro, Guadalupe, and Alameda watersheds; Highway 82 Monterey Road to San Jose, intersection of Monterey Road and Senter Road in San Jose. Related to Homeless issues respondents were worried not just about trash, there was also concern about raw sewage and that this is a human justice issue that should be addressed more broadly.
- D) Oil, paint, or chemicals: 25% said this was a concern and included types of toxic sites such as sewers, and car/auto places. Specific locations listed included the Pick-n-Pull on Dolan Road adjacent to Elkhorn Slough near Moss Landing, and Plato Arroyo Park in San Jose. Respondents noted proximity to waterways, that this is all around town and that it causes the ground to be the wrong color and/or to smell toxic.
- E) Dog or other animal waste in water: 16% stated this was a concern. Locations of concern included everywhere around town, at beaches, at Plata Arroyo Park in San Jose. One respondent did state they was unconcerned stating that animal waste in small amounts is natural.

- F) Recycling facilities: 12.5% said this was a concern. Of these respondents one location was cited again, Plata Arroyo Park in San Jose. For one respondent this problem was hindered by the current federal administration.
- G) Other-5% chose this option and stated that there was a need for more public drinking water sources at parks and highly populated areas, especially in recreation areas. This respondent again cited the need for this at Plata Arroyo Park in San Jose.

#### Q 36 – 38

##### Sea Level Rise and Intrusion

The first question in this section asked respondents about the impact of sea level rise and sea water intrusion on the respondents Tribe or their Tribal community. Responses included loss of ancestral lands and cultural resources that will be underwater, a worry of increase in territoriality and fighting, and that there would be further restrictions for Tribes to access resources and cultural sites. The core concern was related to flooding and loss of land, that “sea level rise and sea water intrusion would be bad because our lands are on the coast,” including concern for some that they are “already under sea level” and further erosion or events would inundate them. This is worth noting in regional climate adaptive strategies especially where human rights and environmental justice are concerned. For Tribes, especially those in coastal communities the loss of traditional territories and resources must be elevated because Tribes cannot practice their place-based cultures or steward their territories in another place. Loss of traditional territory is irreplaceable. Another respondent worried “that it will change the shape/function of the coast.” There is widespread concern that sea level rise will result in ocean inundation of cultural sites and a revealing of burial sites and remains. Protection of these places should be included in collaboration with regional Tribes in any plan to address climate change. This must be done in a way that protects the anonymity of the site so not to alert those intending to desecrate Native cultural sites.

Because there is a cultural and nutritional need to maintain traditional food sources for Coastal Tribes, animals, birds, and other species that rely on intertidal and ocean foods sources, there is a general concern that there needs to be more done to save the environment. Tribes are worried for the general population in addition to their own members, that sea level rise will threaten central coast agriculture and food supplies.

Respondents stated their Tribe is not prepared for sea level rise and increased environmental catastrophes, and that they need more research, review modeling and assessment of options for mitigation so they can make regional recommendations and engage in activities to protect resources and culturally sensitive areas. One of the respondents had written a piece on the potential “partial law of symmetries” along the coast, which may be related to the need to review international law and sea level rise as well as enter into policy and water related work.

The following were the top environmental priorities listed by largest percentage from Tribal participants they identified themselves:

- 44.4% Pollution of water
- 40% Cultural resources, land stewardship, traditional lands
- 25% Air pollution.
- 11.11% Recycle and limit waste
- 0.7% Native plant restoration, and address the overuse of forest, and abandoned mines.

The following were the listed priorities that Tribes identified:

- Resilience to sea-level rise
- Need for climate change mitigation and adaptation
- Land management/restoration for water quality
- Restoration of cultural and fire practices
- Responses to catastrophic wildfires like those in California and Australia
- Connecting knowledge systems for environmental stewardship, e.g., helpful parts of western science connected with indigenous knowledge is a top priority
- Erosion, sea level rise, and temperature rise
- Removing invasive plants to grow our Native plants
- Need clean water to grow Native Plants
- Health effects, affordable drinking water, and food farmed. Reduction of pollution and clean water
- Erosion, sea level and temperature rise
- Cleaning up waterways and creeks
- Cultural resources, stewardship, traditional ecological knowledge sharing
- Water quality and communal wellness aligned with environmentalism is a top priority

##### Primary Issues Affecting the Watershed(s)

The Respondents were asked about the primary issues affecting their watershed(s), and what topics they would like to be covered in a workshop on watershed assessment and management. Respondents were provided with a list to choose from and at the end had the availability to be open-ended. The following are the responses identifying the primary issue by highest percentage; these percentages closely follow the priority topics identified by respondents for a watershed assessment and management workshop:

- 61% Water pollution
- 48% Water supply
- 41% Water reuse/recycling
- 38% Restoration needs
- 36% Fish contamination
- 36% Land uses
- 32% Erosion
- 30% Weeds/exotic species
- 30% Fire
- 23% Flooding
- 23% Community participation was an issue.
- 23% Leak detection
- 11% Abandoned mines
- 4% Harmful Algal bloom

Of the responses 9% said there were other issues, to find out what those issues are CIEA is conducting follow-up questions and interviews.

#### Q 39- 40

##### Miscellaneous: Watershed Assessment and Toxins in Water Source

Question 39 asked respondents what topics they would like to be covered in a workshop on watershed assessment and management. This question provided respondents with a list to choose from and at the end had the availability to be open-ended. The following listed by largest percentage of responses for each, will assist us in scheduling workshops and trainings for Bay Area Tribes and Tribal members:

- 69.6% Water pollution
- 53.6% Water supply
- 51.8% Water reuse/recycle
- 46.4% Fish contamination
- 46.4% Land uses
- 46.4% Restoration needs
- 42.9% Fire
- 41% Erosion
- 39.3% Need for community participation
- 33.9% Weeds/exotic species
- 30.4% Flooding
- 30.4% Leak detection
- 16% Abandoned mines
- 0.7% other without specification

CIEA will need to do a follow-up with these respondents to gain additional information to confirm that planned trainings are tailored for these needs, and then to schedule trainings as part of the DACTI Program. For example, 'leak detection' could be different for pipes, storage tanks, etc.; 'fire' could be how to manage forests to reduce chances of large catastrophic fires using controlled burning or the need for water storage tanks or fire hydrants; and for many issue areas there may be a need for trainings on how to identify regional point sources of toxins. There are some trainings like those for 'fish contamination' that CIEA can provide online given COVID-19 since we already have trainings prepared using PowerPoint presentations developed for California Native American health centers, and Bay Area Women, Infant and Children (WIC) clinics on how to continue to eat traditional fish while avoiding or reducing toxins. There were additional training and workshop needs captured in the notes sections after each question. Of these most were listed above, with the exception of a request for funding, and the need for environmental clean-up information and trainings.

Respondents provided the following list of toxins and problems with their water sources that the Tribal members identified:

- Harmful Algal Blooms: In estuary near the Inns – "two acres where it should be clean but is super dirty with trucks and boats," where there is camping, and in park ponds
- Invasive plants
- Herbicides/pesticides in waterways- head [waters] region Salinas River, and from residential area
- Sediments pesticides/metals
- Agricultural fields
- Traditional foods such as water lilies in the Delta
- Mercury from gold mines
- Certain public water sources smell like sewage
- Water Quantity: Minimal flow and temperature rise

#### Q 41 – 42

##### Climate Change

Respondents were asked what they know about their Tribe/Tribal communities' climate change vulnerability and most respondents provided detailed responses. This was an open-ended question.

One respondent wrote "many Tribal members live in the Central Valley where living conditions could get worse with pollution heat and aridity." Similarly, drought was a concern for another. Respondents were concerned that the "cultural resources in the ocean may be impacted by climate change and the opportunity to revitalize Tribal culture will be affected." Another who taught earth science stated "that with improved air quality they could focus on how to adapt with extreme cold winters and hot summers. There is concern for regional wetlands and native plant diversity." One respondent wrote that "there is so much fire fuel over the lands, which would be addressed in part by Tribal traditional burns." There is concern that cattle ruins the land and is a cause of climate change, whereas traditional cultural practices and indigenous stewardship protects against climate change. Concerns were also expressed that there will be less access to waterways for traditional ceremonies and gatherings, and less access to freshwater. One respondent said, "we need to be educated about climate change." Another respondent stated, "rising water tides." One respondent wrote, "climate changes have led to abundant fires and drought locally." According to another respondent, "traditionally stewarded territories are drastically changing, ecological systems are shifting, and our traditional homelands are in danger due to settler impacts and a lack of indigenous stewardship." There is concern that Santa Cruz in particular is very vulnerable to climate change due to sea level rise, flooding, drought, and fire.

Tribal respondents identified the following ways to address these environmental concerns. This was an open-ended question:

- Let Tribes monitor [and steward] the land
- Renewable energy, near the Monterey Bay windy area but with careful consideration since some strategies may kill birds and/or animals
- Solar energy
- Utilize watershed[s] for traditional foods, fresh water and as a great environmental benefit to Tribe
- Fuel reduction
- Land restoration
- Environmental work
- Restrictions on land use and water uses
- Textile recycling
- Return land to Tribes, return to what had before as restoration goals
- Petition and rally to possibly create and change policy of water
- Land stewardship programs, training of communities on healthy practices
- Changes to system, including anarchy and/or use of collaborative management model

#### Q 43 – 44

##### Funding and Project Implementation

Most Tribes responded to the question related to **staffing and training**, and we had many conversations about this need during meetings with SF Bay Area Tribes. Tribes indicated a strong need for staffing and training, particularly that funding is needed for their staff.

When asked if their Tribe needs financial assistance including grants, low interest loans, etc. 48.2% of respondents said yes, and 17.9% of respondents said no. Where respondents could provide more details, answers included the need for grant and grant-writing, education and funding for administrative operations, educators and other resources especially for Elders, housing and rental control, to address the inequity and the unsustainability of the cost of living, need for funding for environmental programs, organizational and leadership development, environmental awareness, networking, capacity-building, infrastructure assistance, information on how to navigate institutions, bureaucracy and agency criteria, and how to get more groups communicating with other groups more widely. This was a close-ended question with the ability to input commentary. When asked what resources are needed in order to implement IRWM projects the following were provided listed by largest percentage. This is an open-ended question:

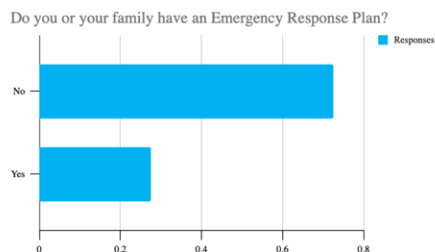
- 28% Financial resources / funding
- 6% Time
- 14% Education and help from government or other resources

Additional narrative responses included "funding, creation of infrastructure for project implementation, training, solidarity, education including what is needed for the general public to teach accountability, reciprocity and recognition of environmental impacts." One respondent included "ceremony including rain dances for weather modification."

#### Q 45 – 52

##### Fire Preparedness and Emergency Response

Tribes in all areas of the SF Bay Area expressed concern for water **supply for fire suppression and access to fire hydrants**. Tribes stated they have limited or no storage for fire suppression and that they are in regions that have experienced intense fires within the last four years, therefore fire suppression and access to fire hydrants is an extreme concern. Tribes in rural areas or isolated at the end of water delivery systems are looking for water tanks so there is dedicated water for fire suppression, and back up pumps should the electricity go out. There may be a difference for respondents living in urban and rural areas, therefore we do need to confirm where these needs physically are and encourage Tribal staff and leadership to communicate with local fire responders about the source and availability of water in their areas, and location of fire hydrants. This question was close-ended.



Graph 4: 64.5% percent of Tribal members responded that they do not have an emergency plan.

We asked respondents if they have an emergency response plan. [Most respondents answered individually for their families. Only 22.3% did have an emergency response plan, while 64.3% said they did not. For those that did not have such a plan, 50% said they would like to develop one. This is an opportunity for cities and counties to better communicate emergency response plans with their residents and with local Tribes who can assist their members in knowing what to do in an emergency and how they can receive support. This question was close-ended.



When asked if their Tribe/Tribal community been impacted by recent wildfires. 33.9% of respondents said I do not know. 37.5% of respondents said no, and 14.3% of respondents said yes. Next respondents were asked if their fire suppression supply/plan was reliable. 3.6% of respondents said no, 60.7% of respondents said they do not have one and 19.6% of respondents said yes.

Following this question respondents were asked if they have an adequate supply of water for fire/emergency suppression. 32% of respondents said no. 51.8% of respondents said I do not know. 5.4% of respondents said yes. This was a close-ended question.

Next respondents were asked if there were fire hydrants available in their area. 7.1% of respondents said no. 17.9% of respondents said I do not know. 64.3% of respondents said yes. This was a close-ended question.

When asked if their Tribe/Tribal community need fire preparedness assistance 51.8% of respondents said I do not know, 7.6% of respondents said no and 26.8% of respondents said yes. In the narrative comments section one response was that "we all need to become fire practitioners and return fire to our homelands" and another said that "not every Tribal member get an opportunity to learn about cultural uses of fire, due to our families being separated without land." Responders said that in addition to better management, Tribes and Tribal members need training, equipment, emergency kits, plan development assistance, funding, capacity, and training for more community members. This was a close-ended question but had the ability to input commentary. When asked if they needed funding for fire preparedness 21.4% of respondents said no, 34% of respondents said I do not know and 26.8% of respondents said yes. Six respondents agreed that training, programs, and equipment, along with training for fire preparedness would be of interest. Two respondents said they need funding. One respondent wrote there is a need for fire insurance and preparedness plan. Another respondent mentioned they are very "interested in fire preparedness." It would be worthwhile to touch base with the respondents that said they did want funding for preparedness and align more detailed needs with what support we can provide. This was a close-ended question with the ability to input commentary.

## Q 53 – 58

### Tribal Input on Challenges in Their Communities

When asked what factors make housing a challenge in this community 96% of respondents said that they struggled against the barrier of the cost of living in the Bay Area. This was an open-ended question.

When asked how to address these needs the following potential solutions were offered by Tribal members:

- 100% said funding
- Employment and training opportunities
- Subsidize fair housing, because Silicon Valley bedroom communities in Santa Cruz skew costs where incomes are too low to live there
- Increase income and provide equal resource opportunity
- Provide access to traditional lands and create rooms outside, spend most time outside
- Build/rehab more affordable housing and accessible housing for disabled people
- Revitalize Cultural Practices
- Governmental intervention, such as regulations for affordable housing
- One respondent wanted to include this as a future meeting topic

When asked what factors **limit access to culture in their community** respondents gave the following detailed responses that collectively lay out short and long-term strategies for a return to their homelands and access to traditional resources? This was an open-ended question.

Three respondents agreed that there are physical and ontological disconnection to ancestral lands. One respondent documented a "lack of knowledge." Another respondent mentioned transportation limitations due to various issues.

There is general agreement that displacement has driven Native communities from their traditional territories and the ability to reacquire lands through purchase is not feasible. Land urbanization and displacement has left Tribal communities without access to traditional foods, medicines, and cultural resources. Tribal community displacement has also impacted traditional burials and other cultural practices. Respondents feel that displacement and land dispossession has scattered families and

contributed to the loss of cultural education and tribal resources. Tribal members are not willing to share cultural information because due to historical trauma and the effects of (settler) colonialism Tribes are weary of divulging intimate cultural information. Participants expressed that transportation and lack of funding to support leadership as significant barriers to capacity-building.

Participants feel there is a lack of acknowledgement for Tribal communities within the region and commented that there is wide continuation of Tribal community post-colonial trauma, lateral oppression and intergenerational trauma. They expressed the importance of educating non-native people on local tribal histories.

The following question asked respondents to provide ideas on how to receive support for cultural projects. This was an open-ended question. The following suggestions were documented in response to the question by Tribal members:

- Return of traditional land base and resources to support tribal communities and cultural practices
- Coordination and with state, local, federal agencies and private landowners
- Cultural revitalization- one respondent suggested all children learn their traditional language
- Spiritual revitalization- Support cultural/spiritual leadership and the Tribal community
- Bring people together to share ideas better in close proximity. This includes the need for transportation support since many no longer can live in close proximity to each other
- Project coordination, resources, and capacity building-
- Funding and organizational support including grant-making support
- Communication, education to spread awareness, and land acknowledgement
- Replanting more native plants, trees, and shrubs in the city area
- Secure locations for educational opportunities
- Leadership development
- Identifying the needs of all members and reaching out to all

One respondent wrote, "Capacity build, solidarity, collaborative educational outreach, empathy, cultural sensitivity training, and funding Indigenous led projects." In order to capture any questions not gathered before the Needs Assessment asked an open-ended question where Tribal members could identify **other issues impacting their community**. The following issues were identified and can be grouped into two issue areas:

#### Visibility, Colonial Paradigm, Access, and Lack of Understanding

- Intergenerational trauma and lack of federal recognition and land base
- Need for building connection and communicating with other Tribes.
- Various pollutants
- "Inaccessibility of my own lands"
- "Settler colonialism oppresses Indigenous Peoples, it's focused on consumerism, it's exploitive and extractive, it's divorced from accountability, its spiritually-morally-ethically bankrupt. Settler colonialism is affluent and entitled. These things are a mindset that takes us away from our Indigenous pedagogues."

#### Economic Inequity

- Employment Opportunities, housing, and education
- Not a lot of job opportunities for people, families are in poverty.
- "We cannot live close to our lands because of the high residential costs" - not being able to live on or access Tribal territory impacts them.
- Inequality, cost of living are other issues impacting their community.
- Education inequity

#### Solutions and Opportunities to Overcome Issues

The last question asked respondents to provide ideas on how to overcome the disadvantages identified. This was an open-ended question. Tribal members suggested the following:

- Federal recognition
- Land repatriation
- Development of a Tribal community center that supports healing workshops
- That the city installs more recreational for families
- State and/or city provide more educational opportunities
- Local politicians support benefits for local Tribes
- Taxation and redistribution
- Financial Assistance
- Affordable housing
- Transportation support
- Educate the masses on different perspectives Honor truth in history, teaching and practices of land stewardship and communal accountability, need for listening to Indigenous communities
- Connecting to language revitalization and Traditional Ecological Knowledge teaching
- Need to continue to be protective of the Tribe - "keep trying to salvage what we do have"

## Q 59 – 60

### SF BAY AREA IRWM Feedback

In addition to the Needs Assessment questions related to Tribal participation in IRWMs, during the Tribal Meetings, participants discussed what is needed to increase Tribal participation within the IRWM program. The overall sentiment was that Tribal participation must be a consistent element in the IRWM governance structure and that Tribal perspectives need to be included in all IRWM Plans.

In one case, a Tribe was discouraged from participating in their local IRWM and was told to work with an adjacent IRWM instead because that is where the Tribe was physically/located at this time. This kind of discouragement ignores the history of displacement and forced removal from Tribal homelands. The history of colonization, settlement and land dispossession has separated Tribes from their original traditional territories. This disregards the responsibility of Tribes to their traditional Tribal territory and doesn't allow the Tribe the opportunity to participate in the stewardship efforts for resources that they rely upon or with which they have histories of cultural beneficial uses and present-day intentions to maintain or re-establish such beneficial uses. There are multiple Tribes that have traditional territory in more than one IRWM region, and many overlap IRWM funding areas. Tribes should not be forced to choose only one IRWM to participate in, especially given project development can only occur within multiple designated IRWM region with DWR's approval, and because each diverse ecosystem within a Tribe's traditional territory is distinct and provides an important resource for the People.

In follow-up interviews and meetings, the question related to Tribal involvement in IRWM programs prompted conversations about changes in the IRWM PSP for Proposition 1 for IRWM Grant Solicitation, including removal of barriers to Tribes in receiving IRWM funds. Several areas of concern that continued to be identified related to each Tribe's participation in IRWM governance structures. This included additional discussion related to local agencies/governments removal of the **limited waiver of sovereign immunity** in order to receive funds through the IRWM program and other state funded programs. DWR representatives stated that they removed this requirement from the PSP and hoped it would be an example to regional agencies to do so as well. Tribes continue to express the need for a **Statewide Tribal Round Table of Regions and meaningful Tribal engagement within the existing Round Table of Regions**. Tribes also suggested the creation of templates that can be shared across IRWM regions especially useful where Tribes' territories overlap multiple IRWMs.

The first question within this section asked respondents if they were familiar with the San Francisco Bay Area Integrated Regional Water Management (SF Bay Area IRWM) and of the respondents 10.7% said yes, 69.6% said no and 3.6% of respondents said they wanted additional information. This was a close-ended question with the ability to provide additional information.

The final question asked of respondents was to identify challenges or barriers to participation in SF Bay Area IRWM that staff have experienced. This is a multiple-choice question with the ability to provide additional information. Of the total respondents, 5.4% said they have no difficulties for participation, 12.5% said time commitment for participation is too high, 7.1% said meeting times were not compatible with their staff, community member, or council/board schedules, 12.5% said there was a lack of in-house skill necessary to develop and submit a project for IRWM funding, 10.8% of respondents said they have a lack of staff to perform grant administration, even if grant funds were available, 12.5% said that it was too difficult to understand IRWM and 25% of respondents said other which requires follow-up interviews.

Of the narrative responses one respondent noted that they participated in the program due to the current available DACTI Program funding, otherwise the time commitment would be too great.

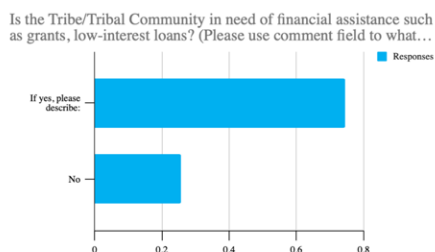
The majority of Tribal participants indicated they need training to do the work of the DACTIP because there are few comments within their assessment. Respondents wanted more detailed information on what DACTI trainings will be offered and how they will be provided.

## IV. Follow-Up

The following are planned activities based on the identified needs:

Tribes did indicate they are interested in geospatial technology and **mapping** but did not give details on the level of training needed. There is a variety of skill sets among users: some are able to use GPS technology to gather data and generate maps documenting historical features; others conduct data entry. The goal is to attend free online training courses offered by the BIA Geospatial Division Branch, or if needed hire SFEI or other trainer(s) for follow-up classes.

Tribes that indicated a need for **grant writing and/or administrative support**, stating that there is a lack of staff time available to complete proposals. Other comments identified a need for funding to support Tribal needs for planning and to support the development of successful grant applications. One participant stated, "grant writing is not the issue, it is finding grants." This respondent requested a grant resource list. Other participants expressed a need for specific trainings and support for IRWM proposal development.



**Graph 5:** This graph represents the need Tribes have related to Financial Assistance support and Capacity Building, 74% of respondents identified this as a concern.

Additional Tribal comments were related to a need for training to support **water quality sampling to support compliance concerns**.

CIEA is working with the Tribal Advisory Committee made up of participating Bay Area Tribes to prioritize workshop, training and technical assistance beginning winter 2021.

Continued conversations will be held with Tribes during meetings. Previous conversations aligned with the questions and structure of the Needs Assessment Survey. This allowed for Tribes to discuss and provide answers to the assessment as a group. Recommendations from these meetings are included in the appropriate sections below under Section V. Recommendations and Next Steps, adjacent to related recommendations that address needs identified within the Tribal Needs Assessments and in follow-up interviews.

### Needs Assessment

In the initial meeting the following question was asked, "why complete another survey that may not result in issues being addressed?" This question is not surprising given the experience of many Tribes and Tribal members that feel they are superficially studied repeatedly, with little benefit from the outcomes of those studies.

During the first **DACTI orientation meeting** held in October 2018 Tribes expressed concern about the lack of available funding to support meaningful participation in the program, as well as a lack of funding for technical assistance. Tribes requested that funding be set aside specifically for Tribes to participate. This is being provided through the DACTI program through CIEA. With the funding secured, CIEA convened participating Tribal partners of the Bay Area in a Tribal Advisory Committee, which provides a space for inter-Tribal dialogue and review and approval of project process and outcomes. The Needs Assessment was the first step to identifying what should be offered and be asked among each of the Tribes.

CIEA was then asked, "how the survey(s) will benefit Tribes and Tribal members, in addition to types of resources offered through the DACTI Program?"

For the presentation, we were advised to use qualifying statements, to minimize the promise of assistance that might not be available. Tribal participants expressed general discouragement by use of the word "may" as directed to include in the outreach presentation (Needs Assessment May Result in Potential Technical Assistance & Capacity Building). This created challenges and prompted extensive explanations, as Tribes requested a description and detailed information as to the nature of benefits that could be received if they participated in the DACTI or related IRWM programs. It is important to know what is available and to ensure that Tribes themselves guide how funds will be spent so that the program best meets the needs of Bay Area Tribes.

In follow-up interviews and meetings, participating Tribes identified CIEA as the organization they preferred to conduct initial follow-up questions after completion of the Needs Assessment. Tribes indicated that once the needs assessments and follow-up interviews are completed a federal or state agency that is approved by the Tribes, would provide technical assistance for the Tribal organizations and Tribes. After Tribes choose who they trust and hire they will work hands in hand with the Tribes to do onsite evaluations and recommendations for workshop activities to develop a potential project.

When Tribes were asked how to they would like to advise the results of the needs assessment, program, and maintain their voice in services being provided, participants suggested a convening of Tribes throughout the region would be most beneficial. There was consensus that a formal group discussion would ensure that the assessment is not misinterpreted and will allow Tribes to collectively decide what could be provided to them throughout the life of the program. There was a general consensus that Tribes are willing and feel they are best positioned to interpret the results of their **Tribal Needs Assessment** for their People and to collectively identify solutions that will work best for their individual Tribe. To provide for this opportunity, the Tribal Needs Assessment report will be provided to participating SF Bay Area Tribes for review and next steps towards development.

#### **DACTI Program and Technical Assistance Programs Eligibility**

During meetings and interviews Tribes asked the following questions regarding eligibility for participation in the DACTI program:

1. Is their Tribe eligible to receive support through the DACTI program?
2. What funds can the DACTI program provide to augment other funding sources and/or elevate capacity for Tribes to receive support?
3. Do we need to be federally recognized Tribes to participate?

According to Proposition 1 IRWM Guidelines, "Disadvantaged Community Involvement Program is designed to ensure the involvement of disadvantaged communities (DACs), economically distressed areas (EDAs), or underrepresented communities (collectively referred to as DACs) in IRWM planning efforts." Furthermore, it is up to each DAC funding area program to define "Underrepresented Communities", and to choose what activities their program will support for which communities. Tribal participants agreed that in general most Tribes could be described as "underrepresented" in watershed management, visibly, politically, and in regional and state representation. Tribes in the SF Bay Area repeatedly reiterated that the DACs program should consider all Tribes as eligible in the DACs program as underrepresented communities.

Early in the planning process, Tribal participants agreed that the DACTI program, should prioritize support and technical assistance to Tribes who are not state or federally recognized, or to small communities ineligible to receive funds as a public water system. This perspective is aligned well with the overall purpose of the DACTI program as Tribes originally envisioned: the focus being to support those in need, and to supplement what state and federal programs cannot fund.

According to the granting guidelines there is no eligibility requirement for communities to be certified as a public water system. The size or number of hookups that a water system has should not determine eligibility for Tribes and/or DACs to receive support through the program.

Federally-recognized Tribes with water and wastewater systems are generally regulated by the USEPA and receive assistance through either the BIA or IHS. However, since the passage of Proposition 1 Tribes have been encouraged by these federal agencies to seek state funding to augment federal programs. Occasionally, Tribes have opted to connect to existing non-Tribal systems if their location allows for it and in these cases, agreements are made to allow for the provider to deliver services on Federal trust land. Non-federally-recognized Tribes do not own land held in trust by the federal government and are therefore not provided the same assistance as federally-recognized Tribes. In particular this is a challenge in the Bay Area.

There are some technical assistance and training programs already offered by the federal USEPA, Cal EPA, SWRCB, IHS Sanitation Deficiency Service (SDS) program, RCAC and Cal Rural. These programs can assist Tribes, however during interviews, meetings, and during the needs assessments, we found that not all Tribes are eligible to receive services because of limits of the provider from the associated state or federal funding sources. For example, to receive support from some of these programs the water system must pose a public health issue, must serve over 10 families, or Tribes are met with a compliance requirement barrier.

#### **Governance Structure Participation and Inclusion in the IRWM Plan Updates**

There are decades-long issues with Tribes being unrepresented in decision making bodies. Participating Tribes in some IRWMs do not want to fall under a Coordinating Committee IRWM umbrella without Tribal representation in the Coordinating Committee. Providing designated space for Tribal participation in would ensure that there is meaningful representation by Tribal leadership to advocate for their membership when projects are being considered. The best way to move forward is to encourage and include Tribal representatives at the highest levels of decision-making bodies.

There are examples of successful Tribal participation in governance structures that allow for a process to select a Tribal representative and a designated alternate. We discussed these at our monthly SF Bay Area TAC meetings in March 2020. Following these conversations, the Coordinating Committee has allocated two to three seats to specifically be shared among the Tribes and Tribal partners of the Bay Area.

In follow-up interviews and meetings, the question related to Tribal involvement in IRWM programs prompted conversations about changes in the IRWM PSP for Proposition 1 for IRWM grant solicitation including removal of barriers to Tribes in receiving IRWM funds.

The number of recommendations that DWR integrated into this PSP was encouraging. Several continued areas were identified to assist Tribes in participation in IRWM governance structures, in a Tribal Round Table of Regions, as well as an associated working group and/or participation of Tribes in the existing Round Table of Regions directly. Specifically, recommendations include stronger encouragement to RWMGs by local agencies to remove limited waivers of sovereign immunity in grant requirements, and the creation of templates that can be shared across IRWM regions.

#### **Tribal Oversight of the SF BAY AREA DAC Program including Tribal Advisory Committee**

Tribes have expressed dissatisfaction with the program name "Disadvantaged Communities" (DACs). Because it carries a negative connotation and doesn't reflect the condition of Tribes. Tribes asked that we call the Tribal program the Disadvantaged Communities and Tribal Involvement Program, or DACTI program. Adding the word "Tribes," best captures the unique political status of Tribes, who are not just stakeholders. Tribal governments have responsibilities to their Tribal citizenship, and state and federal agencies have responsibilities to Tribes as acknowledged in the US Constitution, in multiple legal statutes, and by Executive Orders. At the request of Tribal participants, we began calling the DACTI program, the DACTI program, in order to respect the special status of Bay Area Tribes and Tribal participants.

SF Bay Area Tribes continue to express agreement that a funding area wide Tribal Advisory Committee (TAC), is the best way to guide the Tribal DACTI program. The TAC serves to both encourage Tribes to participate in the DAC program, and in their own regional IRWMs. For the Bay Area the funding area and the IRWM region are aligned. This is advantageous as there is consensus that it is beneficial to share solutions with a greater number of Tribes at the funding area level other than solely participating with Tribes in their own IRWM region.

San Francisco Bay Area Tribes continue to express agreement that a funding area wide Tribal Advisory Committee (TAC), is the best way to guide the Tribal DACTI program. The TAC serves to both encourage Tribes to participate in the DACTI program, and in their own regional IRWM's that their Traditional territories may share.

As of June 2019, there were 5 Tribes in the SF Bay Area interested in joining a funding area wide San Francisco Bay Area TAC to support this DACTI Program. Starting December 2020, CIEA met with the TAC about 7 times, which consists of 4 Tribal partners; none of whom had been in the same room at once, who agreed to collaborate to the benefit of this program, and to ensure that Tribes in the region benefit from the remaining years the program will be in place and to benefit from needed technical assistance, workshops and training, developing adequate needs assessments, governance structure guidelines, and any other documents or tools created to benefit the Tribes of the SF Bay Area.

## **V. Recommendations and Next Steps**

The following recommendations and next steps are in the order of the above materials with requested trainings listed together.

\*Note: Those bolded have been identified as top priorities for recommendations\*

1. **Recognize the DACTI, or DACTI, program as unique and acknowledge its potential for filling service gaps for which many Tribes are unable to find support. Tribes recommend that both federally recognized, and federally unrecognized Tribes are supported through the DACTI program, and that federally unrecognized Tribes be specifically considered for assistance since other federal options are generally not afforded to them.**
2. **Encourage communication between water providers and the Tribes they service. Provide contact information for regional water providers so that Tribes can reach out to address needs, potentially develop collaborative projects, and to find out about water quality of the water Tribes are receiving. Obtain and share with Tribes the results of the needs assessments from water purveyors in each IRWM region. Ask water purveyors if they know which Tribes they serve and when was the last time they contacted and/or met with those Tribes.**
3. **For water source resiliency there is a need for Tribes to secure secondary and/or alternative sources of water from different water sources or aquifers to ensure continuity of water sources for their territories to maintain cultural practices and subsistence.**
4. **Identify a bulk storage tank purchase solution because this need is shared by many Tribes in the SF Bay Area region. This need is for both potable and non-potable water sources. In some cases, Tribes need these tanks to be separate so that fire suppression sources are protected.**
5. **Follow up with Tribes who have documented failing infrastructure, document specific needs, including the scope of upgrades, and identify an appropriate funding source.**
6. **Ensure access to water/fire hydrants in emergencies, recommend that Tribal staff and/or leadership are trained as regional fire responders with the appropriate fire hydrant wrench(es), access, and are link into a network of water tender "tankers" that are stored for use in the local area.**
7. SF Bay Area Tribes requested CIEA as the organization they would prefer to conduct initial follow-up questions after the completion of a Needs Assessment.
8. We recommend that follow-up interviews are completed before the end of the first quarter of 2021 of the DACTI Program. This includes calls with all Tribes who indicated challenges that were of Extreme and or of Strong concern.
9. Convene the TAC/ to review these needs assessment and provide recommendations for selection criteria and distribution of technical assistance support in the Project Development. Each Tribal Partner will be given an opportunity to determine how remaining Tribal Technical Assistance and Capacity Building funds will be spent.
10. Once the needs assessment and follow-up interviews are completed contractor(s) of the Tribes' choosing could provide phone or onsite evaluations and recommendations for workplan activities.



11. The Tribes and CIEA will leverage other funding mechanisms through the DACTI program.
12. Encourage groundwater recharge, including upland meadow restoration and reintroduction of species that sequester water such as beaver and hardwood native species of trees, explore overuse and need to protect against water diversions and to institute regional conservation from source to receiving waters.
13. Identify and distribute options and examples of natural filtration systems and look in IRWM Plans to see if these are eligible for IRWM funding through implementation grants.
14. For Tribes with limited or no options to restore or identify potable water we recommend convening an interagency innovative solution task force made up of IHS, EPA, BIA, SWRCB, Bureau of Reclamation and other DWR programs to seek innovative new solutions.
15. Provide printed or digital instructional information and/or schedule regional trainings on natural filtration systems and distribute region wide
16. For operations and maintenance needs we can offer training closer to the Tribes, more focused for Tribal needs, hold regional meetings to initiate shared regional operations and maintenance staff solutions.
17. Support installation of emergency storage tanks, generators for water pumps and look into solar powered systems and electrical storage.
18. Coordinate with IHS, RCAC and Ca Rural for those that need tank inspections.
19. Provide primers and information about water reuse, recycling, rainwater capture and/or provide trainings, technical assistance, or support for a pilot or IRWM implementation project submission.
20. Provide Tribes with information on how to engage with their regional GSA under the Surface Groundwater Management Act program – contact DWR (Anecita Agustinez) for these materials and distribute.
21. Identify sources for groundwater data (more will be available through GSAs), request counties document old or abandoned wells for lead and groundwater toxicity water.
22. Research or develop a primer on the legal aspects of water related to groundwater rights and changing water rules.
23. Work with USEPA, SWRCB and DWR to complete a list of programs and grants that Tribes could apply for – DWR's Tribal Policy Advisor and CIEA have started this already, we need to compile our lists and complete this task.
24. Complete list of Tribally vetted contractors to provide Technical Assistance and confirm with each Tribe to receive assistance which contractors they prefer before scheduling the support.
25. Coordinate meetings with Tribes interested in sharing a water operator(s) as part of TAC meetings or separate.

#### Training Recommendations

For Tribes seeking trainings we recommended that the CIEA and the wider SF Bay DACTI program provide a list of courses we could offer based on identified regional needs and have Tribes choose from them. Before hiring contractors, or before scheduling technical assistance, trainings or workshops Tribes will need to approve trainers by consensus where possible through the TAC.

It is the goal of the TAC to confirm that the activities of technical assistance for the DACTI program truly meet that needs of Tribes and Tribal communities. We could schedule trainings around the largest number of interested participants, provide travel for those located outside the region, and due to Covid-19 restrictions attempt to schedule trainings online beginning at the end of the first quarter of 2021.

To increase Tribal participation, we recommend Tribes host trainings and coordinate training dates to minimize conflict with other mandatory meetings. We recommend providing trainings as webinars, when possible, but Tribes indicated there is value to in person conversations where participants can share experiences and identify opportunities to share resources.

The following trainings, technical assistance and workshops were identified through the needs assessment, follow-up interviews and/or in meetings with Tribes:

\*Note: Those bolded have been identified as top priorities for recommendations\*

1. **Hazardous Waste Operation and Emergency Response (HAZWOPER) training: coordinate with Tribes to be sure the training contains the elements respondents are looking for. These can be tailored.**
2. **Program Planning and Management, both IRWM related and generally: could perhaps invite any who may want to apply to attend Round 1 recipient trainings to see how the process works ahead of time.**
3. **Geospatial trainings can range from very detailed map creation to how to use existing data/programs. We do need to gather more information and bring courses that were well received to be repeated near those that need this.**
4. **Grant writing trainings templates of successful grants both generally and specifically for IRWM proposals, and lists of grants that Tribes could apply for. CIEA, DWR, Department of Toxic Substances Control (DTSC), EPA, and SWRCB have each been gathering these lists; we propose combining them and linking these in a web hub. Funding to do this could come from multiple sources and SF Bay Area DACTI program can link to that site.**
5. **Provide trainings in water quality sampling, for board governance structuring, visualization software, nonprofit background, and information training, obtain tools for monitoring such as plankton and microplastic monitoring.**
6. **Tribes would like to create an infrastructure with cultural competence and develop a background working with Tribal communities.**

7. Schedule water operators' trainings closer to Tribes and coordinate with Tribes ahead of time for potential shared operators especially for small systems, while there are organizations and agencies that can provide this, staff persons are stretched and as part of capacity-building Tribes would prefer their own operators.
8. Provide Tribes with a template letter working with SWRCB and Intertribal Council of Arizona so Tribes can advocate that free certified water operator training can be applied in California.
9. Contract with multiple Engineering and design providers, match with list of Tribal needs and coordinate with existing programs of IHS, EPA, SWRCB, Ca Rural, RCAC etc. and Tribe to receive support, which could be in the form of training(s) or service.
10. Provide resources to identify what compliance is needed for different types of small water systems. Information may be different for Tribes because of status of recognition, number of individuals they serve, type of system, jurisdiction and what agency oversees their compliance. Provide this in a primer and/or training and offer CEQA, NEPA and hybrid support.
11. Provide financial management support where needed and trainings for those to be able to conduct their own training at the organizational/Tribal and project levels.
12. Provide rate structure training for water systems.
13. Provide water quality and fish tissue sampling and testing procedures (CIEA can provide this information as we have sampling program previously coordinated fish and game, OEHHA and the California Department of Public Health – Environmental Health and Hazard Investigations Branch (CDPH-EHIB).
14. Review all needs, conduct follow-up interviews, and identify a suite of trainings and trainers for the TAC to confirm. Identify collectively which trainings should be held jointly with other TAC members, with the wider DACI/DACTI program or which are specific to the Tribal Partners to identify which DACI/DACTI program financial source trainings should be held from.
15. Work with each Tribal partner to identify IRWM Implementation projects, identify any project partners, which consultants (engineers, water specialists, etc.) are needed for each project and seek initial quotes for project budgeting, or command assist where needed in project proposal development
16. Include staff time into all proposals for paperwork and reporting.

#### Recommendations to increase Tribal participation in IRWM programs

\*Note: Those bolded have been identified as top priorities for recommendations\*

1. Dedicate a Tribal Engagement Coordinator or dedicate staff to update Tribal contact lists so that Tribes receive meeting invitations, project solicitations and up to date information that enables them to participate in the IRWM Program. In the SF Bay DACTI Tribal Contact List multiple staff and Tribal council persons are included whenever possible including the Tribal Environmental or Natural Resources Director, Tribal Administrator, Member(s) of the Tribal Council, and Tribal Historic Preservation Officers, or others as identified by the Tribe.
2. We recognize there is a cost associated with outreach and Tribal engagement, therefore the SF Bay CCC, Roundtable or Regions and the SF Bay TAC itself should recommend to the state that there be future IRWM funding and that it includes support for Tribal engagement funds specifically.
3. Tribes expressed the importance for the IRWM Coordinating Committee to understand that Tribes have unique political designations as sovereign governments. Federal, state and local governments have constituencies and responsibilities to protect those interests. Tribes are Nations with governing bodies and therefore, have similar roles and responsibilities with the added challenge of maintaining cultural continuance of their People.
4. Coordinating Committees should include language in their IRWM Plan and related scoring criteria to incentivize funding projects from Tribes, and encourage projects that support cultural beneficial uses, access to water and Traditional Ecological Knowledge. This can be in the scoring criteria for project selection and could be supported by intentionally involving Tribes as project partners.
5. Project proponents should be required to provide a letter of support from the Tribe(s) listed whenever they state that their project will benefit Tribes. This is especially important when a project proposal can receive increased project ranking if it benefits Tribes or DACs.
6. Future IRWM rounds should provide incentives for interregional IRWM collaboration. In many cases, it would be beneficial to collaborate and share resources, and to work with adjacent IRWM funding regions to apply in both regions for overlapping projects. IRWM funding regions could choose to collaborate with neighboring IRWM funding regions to co-fund projects where the project footprint or benefit overlaps with other adjacent IRWM funding regions to result in broader watershed-wide solution-oriented projects.
7. Tribes recommend DACI program names be changed to DACTI to be more inclusive and respectful of the unique political status of California Tribes. Tribes continue to remind us at DACTI meetings that Tribes are governments and not stakeholders.
8. Tribes feel that Coordinating Committees can increase Tribal participation in IRWM by sending invitations/save-the-dates early by email from three weeks to one month at minimum, or secure dates for regularly scheduled meetings. Follow-up to be sure that each Tribe has received such information.

9. Utilize the "SF Bay Area Tribal Contact List" to outreach to Tribes in each IRWM region directly. California Indian Environmental Alliance, [cieaweb.org](http://cieaweb.org)
10. Tribes expressed that to participate in their local IRWM travel stipends or support may be needed for those Tribes with limited resources and had hoped that the DACTI program could support this effort while it is operational.
11. We recommend that Tribes are included in the decision-making bodies, in the SF Bay in the Coordinating Committee, and Project Selection Committee for the IRWM Program and that there are seats established for Tribal participation in the Coordinating Committee of the SF Bay Area IRWM, and in any workgroups or project selection committees.
12. There should be a clear path to navigate the process for Tribes to participate in IRWMs as active voting members of IRWM Coordinating Committees and IRWM workgroups. In outreach materials the IRWM should document membership requirements.
13. Tribes must be included in all cases where regional governments are included in IRWM decision-making structures.
14. The SF Bay Coordinating Committee should work with Tribes in their region to develop a system which allows each Tribal decision-making body participant to have an alternate, and establish meetings dates coordinated with existing mandatory scheduled events,
15. Tribes should be encouraged to participate in all of the IRWMs that overlap with their Tribal traditional territories, or homelands.
16. The Coordinating Committee should link their website to the DWR Water Management Tool so that Tribes can see which IRWMs they should be a part of. For many Tribes their Traditional territories overlap more than one IRWM so interregional funding is important, and as it is now most IRWM regions do not score higher points for interregional projects.
17. To prepare for upcoming IRWM Implementation Project submissions CIEA or subsequent Tribal engagement support staff will follow-up with all SF Bay Tribal proponents who submitted projects previously, as well as with the Coordinating Committees to see what can be understood about the last funding round.
18. Tribes would like a pre-review process or clear checklist so the Coordinating Committees can advise project proponents if they are missing any attachments or information.
19. Submit IRWM projects for inclusion in the IRWM Plan and work with Coordinating Committees to confirm steps to update the Plan. This is important whenever IRWM regions require that projects are include in their IRWM Plan before funding them.
20. Ask each IRWM region if there were Tribal projects that were submitted by either a Tribe or by another entity partnering with a Tribe. Inform how many Tribal projects were approved in their region during Round 1.

21. Contact Tribes who did submit and whose projects were not funded to see if they are interested in resubmitting.
22. Tribal projects may straddle IRWMs in adjacent funding areas. At one time interregional funds were available through DWR, however these funds did not provide benefits to Tribes as DWR, and California Tribes had hoped. This idea should not be discarded.
23. That the state includes additional funding for IRWMs in budgets and bond measurements, and that bond authors include support for Tribes in multiple IRWMs. Several Tribes indicated they did not have the resources to participate in their IRWM, and when they have two to four to participate in their capacity issues are compounded.