

The background of the slide is a soft, misty landscape. It features rolling hills or mountains in the distance, partially obscured by a light fog or mist. In the foreground, there is a calm body of water, likely a lake or a wide river, which reflects the surrounding landscape. The overall color palette is dominated by various shades of teal, light blue, and pale green, creating a serene and ethereal atmosphere.

Santa Ana Watershed Planning and California Native Nations

Angela Mooney D'Arcy
Sacred Places Institute for Indigenous Peoples
January 20, 2020

Origin Stories: Before there was California-Indigenous Peoples Here Since the Beginning of Time



The Native peoples of California | Map by Timara Lotah Link, who adds: “Although many Native people in California lost their lives and cultures during the Mission and Gold Rush eras, they are reviving their languages, continuing their cultural traditions, and teaching us about this place we call home.” available at <https://www.kcet.org/shows/tending-the-wild/what-john-muir-missed-the-uniqueness-of-california-indians>

Origin Stories: Before there was California

The Original Land Use and Water Planning Experts

Photo Credit: Blas Aguilar Adobe Museum & Acjachemen Cultural Center



Doctrine of Discovery and Coastal Colonization in California



Climate Colonialism in California

In central Mexico, transformation of the land scape from introduced plant species had taken more than 300 years..."the magnitude of the change, good and bad, was almost greater than the mind could encompass or the heart endure..."

According to the archaeological record at several missions, this same alteration was accomplished in just over 70 years in coastal Alta California. The ecological transformation of California was underway well before the gold rush, and had a profound effect on both the native and nonnative human population. *Alta California Missions and the Pre-1849 Transformation of Coastal Lands* Author(s): Rebecca Allen Source: *Historical Archaeology*, Vol. 44, No. 3, *Environmental and Economic Archaeologies of Missions, Colonies, and Plantations* (2010)

We acknowledge that we are on the shared
ancestral homelands of the Tongva and
Acjachemen People today



Why is engaging with California Native American Tribes Important in the Watershed Management Planning?

Over 150 Native American Tribes with ancestral homelands in what's now known as California. Therefore there are likely multiple tribes in every IRWM region in California.

California Native American Tribes, including those with ancestral homelands in the Santa Ana Watershed, care deeply about water.

California Native American Tribes are sovereign nations and there are multiple scenarios, including related to watershed management and river restoration, which require state and local agencies to engage in government-to-government consultation with Native American Tribes as part of the planning process.

Tribal Consultation in State and Federal Waters

CEQA, AB 52, California Native American Tribes

Coastal Commission Tribal Consultation Policy

State Lands Commission Tribal Consultation Policy

SB 18

Year-Long Tribal Community Engagement Process--What do tribal community members want?

Methodology

SPI utilized a variety of digital and in-person mechanisms to inform and engage tribal community members who live or work within the Santa Ana Watershed, and/or consider the areas within the watershed to be ancestral homelands in our outreach and work related to water management planning in Orange County.

We developed a Tribal Community Engagement Survey, which was distributed at multiple tribal listening sessions and tribal community events throughout the 2019 calendar year.

Year-Long Tribal Community Engagement Process--What do tribal community members want?

Methodology

Outreach efforts were conducted and surveys were distributed to tribal community members at the at the Indigenous Water Talks held at the Orange County Museum of Art in Santa Ana, Moompetam Salt Water Peoples Festival, and at the Indigenous Water Talks held at the Aquarium of the Pacific, and at the CalState Puvungna Pow Wow at CSULB in Long Beach, at the LA River Native Community Discussion and at the American Indian Arts Market at the Autry Museum in Los Angeles, and at a Tribal Listening Session at Pitzer College in Claremont. In addition to feedback collected directly at these tribal listening sessions, we received a total of 45 completed Santa Ana Watershed Tribal Community Engagement Surveys.

Year-Long Tribal Community Engagement Process--What do tribal community members want?

Equal Representation for Tribes in Local Watershed Management Governance Structures and on all Decision-Making Bodies Related to the Watershed

What does Tongva and Acjachemen involvement look like?

“It means being involved at all levels not just a gestural act on their part, but a genuine collaboration, a seat at the table and a voice in the process from the very beginning at all levels because within our communities we have experts and professionals, we have cultural and academic scholars that are more than qualified to respond to these things and probably can educate them on how to proceed.” *Participant in Tribal Listening Session*

Year-Long Tribal Community Engagement Process--What do tribal community members want?

Include Indigenous Place Names whenever possible in representations of the river.

Tribal Territories should be visibly demonstrated on all maps and associated materials.

Recognition of local tribes as full partners in ideas, and programs, especially in stewardship programs.

Access is Crucial--Prioritize Spaces for Tribal Cultural and Ceremonial Use Within and Along the River. Plans for Open Space and Parks should consider and prioritize multiple types of access, including spaces where tribal community members can gather clean, safe, pesticide-free plant materials without fear of harassment from private security, local homeowners or police.

Resources

Coastal Commission Tribal Consultation Policy

It is important to recognize that the entirety of the State's coastal zone was originally indigenous territory that likely has cultural significance at some level or another. Long before the coastal areas were colonized by white settlers, each coastal area had significance to the local indigenous communities. This significance is part of the State's history, which is full of centuries of land theft, suppression, and aggression, pushing indigenous people from coastal (and other) regions early in the colonization and settlement of the State.

Resources

Coastal Commission Environmental Justice Policy

Respecting Tribal Concerns

The Commission respectfully acknowledges the painful history of genocide against Native American Tribes and honors the efforts of California's coastal tribes to rebuild thriving, living cultures based on traditional knowledge, languages, and practices. The Commission commits to regular and meaningful partnership to ensure that tribes are valued and respected contributors to the management of California's coast.

Resources

State Lands Commission Tribal Consultation Policy

Even on lands not under direct tribal jurisdiction, such as the submerged lands and school lands under the Commission's management jurisdiction, Tribes have maintained a constant presence on the landscape and remain stewards of lands and resources in areas of tribal interest. The Commission will approach its interactions with Tribes with due respect for and recognition of the sovereign rights, power, and authority of tribal governments.

Resources

State Lands Commission Environmental Justice Policy

The Commission recognizes the critical connection California's Native Nations have to the environment and acknowledges that the injustices they have endured over generations, including the destruction of natural resources that sustained their communities and systematic displacement from their lands, give tribal communities a unique perspective on environmental justice concerns.

Final Reflections: Kuuyum and the Santa Ana Watershed--Being a good guest in tribal homelands.

OCMA PUBLIC PROGRAMS
WHAT IS COMING UP?

Saturday, November 16, 2019 | 3 P.M.

PANEL DISCUSSION | **SACRED AND HEALING WATERS: FLUID MEMORY IN ORANGE COUNTY**



Celebrate the opening of the second phase of the exhibition *Carolina Caycedo: Wanaawna, Rio Hondo, and Other Spirits*, and join us for a panel discussion and reception to follow.

Artist *Carolina Caycedo* will discuss the context of climate crisis and drought in Southern California with indigenous scholars and activists *Cindi Almitre*, *Angela Mooney D'Arcy*, and *Charles Sepulveda*. They will explore what we can learn from looking back and remembering how the rivers across Orange County used to flow and flood, and how the recognition of injustices perpetrated against human and non-human indigenous entities nurtures a conversation between stakeholders about balanced, enduring ways of inhabiting our planet.

Orange County Museum of Art | South Coast Plaza Village | 1661 W. Sunflower Ave. | Santa Ana, CA 92704
714-780-2130 | ocmaexpand.org

Planning for the Future of Our Paxaayt Wanawna/Santa Ana River Tribal Listening Session



**Saturday, November 16, 2019
11:00 a.m. to 1:00 p.m.**

Orange County Museum of Art
1661 W Sunflower Avenue
Santa Ana, CA 92704



This event is organized by *Sacred Places Institute for Indigenous Peoples*.

For more information please contact:
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Final Reflections: Kuuyum and the Santa Ana Watershed--Being a good guest in tribal homelands

The path towards decolonization is markedly complex in locations such as Orange County where millions of settlers live, work, bury their dead, and have formed their own individual relationship with place....Kuuyam is a reimagining of human relationships to place outside of the structures of settler colonialism. Kuuyam is also a theorization that attempts to imagine a future for California Indians in which we can bring our lands and our sacred waters back to life. It is thoughtfully a continuation of our culture and traditions that prioritizes sacred human relationships with land and water.

--Dr. Charles Sepulveda, Our Sacred Waters: Theorizing Kuuyam as a Decolonial Possibility

Thank You!



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