

Meeting the Moment: Solidarity and Partnerships with Indigenous Peoples in the California CLT Movement

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Jacky Rivera 00:15

Hello, welcome everyone. Thank you for joining us. Okay, see folks joining in. Yes, awesome. Please feel free to introduce yourself in the chat again. Thank you for joining us for meeting the moment solidarity in partnership with Indigenous peoples in the California CLT movement. This is organized by members of the California Community Land Trust Network, with the support of the International Center for Community Land Trust, RONDO Community Land Trust, and the Robert Wood Johnson Foundation. I'm Jacky Rivera, a program manager at the California CLT Network, calling in from the unceded land of the Yokuts people in California's San Joaquin Valley, and I'm delighted to be here today with everyone again. Welcome, you to introduce yourself in the chat. Next slide. Awesome, we have the honor of being the last workshop of the last workshop in the first ever Global Global CLT Virtual Summit. You know, this has been a six week series of free online events conceived to reclaim and honor the Black and Indigenous leadership traditions that gave rise to the Community Land Trust model and continue to shape our community land stewardship globally. This invitation also came to us at a perfect time and lined up nicely with our own network 2026 workshop calendar and a meeting the moment solidarity series that we were organizing, which was and is an opportunity to create spaces of dialog and lateral learning for our community land trust members, and how they're showing up for communities facing attacks, both historic and within our current political climate. And we look forward to expanding that dialog today in this global audience. Next slide. Before we begin, just a few housekeeping notes. Please submit any questions you may have throughout the session in the Q and A box function. The session is being recorded, and any notes and links will be shared with all participants after the event. Today we have interpretation, live interpretation in English to Spanish, and so, si ogupan interpretation in Espanol. La funcion esta vierta. If you'd like to listen to the interpretation in Spanish, you can use the interpretation function to select your language of preference. Next slide. I'm excited to present, present today's speakers, and I encourage folks to read their full bios in the event landing page, which I'll drop on the chat. And yeah, thank you for introducing yourselves. And so, starting off with Darlene Franco is part of the Chumny community land trust and the tribal chairperson and chief executive direct officer of the Chumny tribe, whose ancestral homelands are near what is today known as Visalia in Tulare County. Darlene has worked all her life in Native communities, including directing statewide native language revitalization programs, coaching youth sports teams, leading health and wellness cultural programs, providing cultural curriculum development, and teaching and practicing her tribe's culture, and running ceremonies for her people. Then we have Aerin Monroe, who is co-founder and co-director of Pathways of Purpose and the Liberated Futures Lab Community Land Trust. He holds a bachelor's of arts in environmental studies and community organizing from Cal Poly Humboldt, and is a writer, media producer, agri colleges, and environmental consultant. Aerin's work is focused on Afro-indigenous food ways, land stewardship, climate resilience, and sovereignty for BIPOC communities. PIPA pathways of purpose theory of change is inspired by his vocational development process and unique educational path in environmental justice and advocacy. Excited to hear all, and Alice Lincoln Cook of the Kuruk Tribe is the co-founder of Fireskeeper Alliance and a partner of the Liberated Futures Lab Community Land Trust. Alice draws on a lifetime of working as an independent artist, traditional basket weaver, cultural bearer, and cultural fire expert. She is passionate about teaching the practices she grew up with to help others manage ancestral lands and waters in a

good way that is healthy for all people and our culture. Since obtaining her basic 32 red card firefighting certification, Alice has given trainings in California and nationally. And last but not least, Ruth Wortman is of many tribes and many nations, both native and non-native. She is of Europe, Tolloway, DNA, Mattole, and we are descent. She is the founder of the Humboldt Healthy Families, the cultural coordinator for Surreal Leaf Healing Center, and a partner of the Liberated Futures Lab CLT, along with her professional life, Ruth is a mother, ceremony leader, cultural bearer, tending to and weaving community wellness regionally with cultural revitalization recovery pathways for intertribal native families, women, and two-spirit communities. Super excited for folks to hear more, but before turning it to presentations, we'd love to do some California context setting, so everyone is on the same footing in today's virtual space, and so I'd like to pass the mic to Darlene to provide us. Thank you.

Darlene Franco - Wukchumni Tribe 06:18

Thank you. Can we go to the next slide? So he did. Hoy Ocean, I'm Darlene Franco, not the Indiana Wukumi. I am from the Wukumi people here in Central California, specifically in the San Joaquin Valley. And I just wanted to give a little bit of a context of the history of California through a native lens. People often ask, well, why don't you own more land, or why don't you live on a reservation? What's your need for a community land trust? So, this is kind of, give a little bit of a context. So, as you know, many of you know, in 1848 when the Treaty of Guadalupe Hidalgo was basically ended the Mexican-American War, and the borders changed. Now these are borders by these governments, not native borders, but these are good. These are borders that were placed upon us by the by the PENA World Government. And even further, further back than that, there were the California missions that affected our native people, and during that time, missions, there was 21 created along the coast from San Diego all the way to Sonoma County, lot of slave labor, a lot of by California natives, they even came as far as into the valley to take people to the coast to build these missions, force Christianity, Christianity, Christianity upon our people who already had our ways of lives and our ceremonies, our spirituality. When this happened, we were unable to practice a lot of our traditions and ceremonies. Average lifespan of an Indian taken to a mission was less than 10 years, because of the drastic changes. By the late 1820s over 100,000 native people died as a direct result of the California missions. So that's often left out of history, not only in California, but across the United States, of how California was really affected by the missions in 1849 1848 1849 Gold was discovered in California, and that caused a lot of changes, so that caused people to come here by the 1000s. Non-native population grew by over 100,000 in two years, forced to more Indian slavery devastated our environment, our land, our water, our life ways, and this is the time when they were really trying to eradicate native people. There were bounties put on our heads, there were, you know, the government supported killing us. That's where you get the term Redskins. They took our scalps, took our heads. So very devastating times. In 1850 California became a state. 1851 52 is when there were treaties that were created in California. They went throughout California, met with the native people, the different tribes, supposed to be a treaty of friendship and peace that were negotiated. However, because of the gold rush, when these went back to the, you know, to the United States Senate, they were not ratified, and they were not signed. So, even though all the native people signed these treaties, they were not signed by the federal government, and they were actually hidden for over 50 years. So that was affected how we, how we lived our lives, and how we were able to access land anymore. So, there was also the 1851 is when they started reservations and Rancherias, and basically these were created for homeless Indians. Reservations that were established, it may not be in a tribe's Aboriginal territory, because they moved people because they wanted certain pieces of land, and not all tribes received reservations, and this caused because of that, and a lot of native people chose to stay where they lived naturally and where they always live didn't receive land, so they may not be recognized by the federal government as a tribe. So, you hear the term federally recognized tribes, non-federally recognized tribes. It doesn't mean that we weren't practicing our culture and our way of life, because I come from a non-federally recognized tribe, and so that was another thing that happened in the 1860s were the Indian boarding schools, 1880s through 1960s and boarding schools were set up to assimilate the children, they were set up to basically beat

the Indian out of us, take away our culture, our life ways, and they thought by doing that to our children would force the next generations to not be living Indian way of life anymore, forced us to cut our hair, forced us to learn English. No traditions were allowed. We were punished severely and abused. A lot of devastating things happened during these boarding schools. My mom was actual survivor of an Indian boarding school here in California in the 1880s. I was also the Dawes Act, which gave land Allotments to native people, non-native people. As a result, there are still a lot of Indian trust land Allotments that is still basically overseen by the federal government. So that was kind of a give and take on my grandpa's side, we received land Allotments. On my grandma's side, she was on a reservation at Tule River. Other things that happened to our land is the dams that diverted water a lot of times for agricultural reasons, but it affected the Pine Flat Dam that was built in 1954 affected the Kings River. We had the Success Dam that affected the Tule River, and then in 1962 the Terminus Dam that affected the Coyo River watershed, which is where my people came from. So, a lot of land issues and problems caused by the history, and I just wanted to kind of throw that out there at the beginning, so that people knew a little bit more about California. I understand this is a national webinar today, so feel free to reach out to me if you have any questions about this, but our particular tribe was landless for a lot of years, but that's changed because we bought a piece of land last year, but anyway, that's all I have for now.

Jacky Rivera 13:08

Thanks, Darlene. And throwing it out there, we're international today, so okay, awesome. And with that, you know, we also want to, for those that are not familiar with the California Community Enters Network. We also want to share, first and foremost, recognizing that history and acknowledging that we and all our members reside and work on the ancestral and unseated homelands of indigenous peoples of Turtle Island. We have deep respect for tribal communities who are the original and continuing stewards of the land, waters, and resources, and in that spirit, we're committed to supporting repatriation of land and land-back decolonization, whether through the community land trust model or not. The economic and cultural development of California and the United States was built on genocide, stolen indigenous land, and the backs of enslaved Africans and their descendants. As such, we recognize the diversity of struggles for justice and honor the interconnected movements for indigenous sovereignty, black liberation, disability justice, immigrant justice, gender justice, and other liberation justice movements, and support CLTs' autonomy to carry out efforts and campaigns that honor their local context and unique histories, which we'll get to hear more of today. Next slide, briefly. Again, for those that are not familiar with the CLT network, great to see so many of our members here today, but just want to share, you know, we're a statewide membership organization composed of community land trusts and community ownership folks from organizations to individuals that are in alignment with these missions in in classes of our voting and supporting membership, we have about 50 community land trust spread throughout the state and about 25 counties, and continuing to grow within those. Think these stats probably need to be updated, since there's been more and more growth, but about 1650 plus units of housing over 3500 residents, and that's just on the housing front, many of our members, as you'll hear today, are also working on things beyond housing and land, and in different ways that the CLT model is helping them in their efforts of land stewardship, and just to wrap up, in the residents, about 75% are black and indigenous and people of color. Next slide, and briefly, the network provides four main kind of areas of work that we do: policy and advocacy at the statewide level, as well as supporting organizations in their regions, in their cities and county level advocacy to continue to create policies that support and advance community ownership. We also have, as I mentioned earlier, workshops under our curriculum program. These are virtual, monthly, and different topics that our members highlight and elevate for us, and want to create space for that. Also, is part of or segues into our community building through our annual CLT conference. Please check it out. It's coming up in September this year in San Francisco. If you're in California, or even outside and wanting to come and join us, we'll drop some of that information on the chat as well, and lastly, also providing technical

assistance in different areas, from legal to real estate and campaign planning as well. But now to pass it on to our presentations for today. Next slide, and I think first up is the Chimney CLT

Darlene Franco - Wukchumni Tribe 17:06

back, so well, Chumny CLT. This is our community land trust. This picture right here signifies how our houses used to be back in the day, traditionally, and what we're hoping for the future is, where our next project is to be building some apartments, so tribe, where tribal led community land trust focused on providing affordable housing for our elders and our community, and holding land in perpetuity for our future generations, and that's the most important thing for us, really, is our future generations. So next slide, so here's a picture of our traditional life ways gathering food in our baskets, and then there's a picture here that we have of our elders, and we're actually at the farm where we are growing food to feed our community, so the Wukumni people are one of the bands of Yokuts. Yokuts isn't a word in our language that means people. We're indigenous to the San Joaquin Valley, and like I explained earlier, due to land grabs, force relocations from our ancestral lands, and the United States government not ratifying our treaties. We have no tribal land or reservations, we don't receive aid from the government, though many tribal members have a California Indian judgment roll number, which does qualify us for some benefits, but since 1919 87 we submitted our petition for federal acknowledgement to the federal government, and we've maintained our governance, our culture, our language, and traditions, and so we continue to provide social and ceremonial services to our chimney people, but we are not a federally recognized tribe. So next slide. So here are some pictures of our farm, we have intergenerational, we have little kids all the way to our elders, we also have a youth services program, prevention program, that's a picture of some of our youth on a drum, we have a food pantry that is assisted by a local food bank, and then the food we grow at the farm, and we distribute weekly to our tribal members, and actually anybody in the community who needs food. We also have chickens, so we distribute eggs. We have a couple of goats, and yeah, that the farm is growing, and we also have a native plant nursery. We have a couple of hoop houses where we grow native plants, and we encourage people to plant these plants in their homes at the farm. The property is about 27 acres. We have a grant where we are removing all the invasive species and trying to replace them with native plants, recreating habitat for some of the animals that have not been able to live there, so because of our webcams, we've seen foxes, we've seen coyotes, we've seen blue herons, we've seen just a lot of different animals that are actually feeling safe enough to come back to the area. We have a lot of species that are endangered that we've been able to catch also on on camera, so we operate the tribe, we oversee all these businesses, fundraising efforts, and a lot of education, cultural food sovereignty programs, but one thing that we were missing was providing housing for our people. So, next slide, please. And so, what we wanted to do is, we want to recreate our village, and so this is kind of a sketch that I did at one of the workshops I was at, kind of dreaming, what do we want for our people, and so we wanted things like affordable housing. This particular drawing is like a rough sketch, but it's got our gymnasium here, a tribal office, a market, our cultural center. We want to have a garden, we want to have an elder center, a school that not only teaches education, a formal education, but also that teaches our cultural values and our language. Like to have a health center there, and those little, eh, are like elder housing, kind of like around the top, and then around the back, and all around the village would be housing for families. So, basically, keeping our elders safe and surrounded by everybody else, a place for our ceremonial villages and our gardens, and you know, just, it was just a big dream, and so out of this dream we created the Community Land Trust. We had been learning about Community Land Trust and what other people were doing. We were getting inspired by people in the Bay Area, people in Los Angeles, and so we created our, our CLT, and so this is our pathway to reclaiming our traditions and community wellness, and we wanted to encourage elder to newborns in an intergenerational setting to create health and wellness. Next slide, so in 2020 January 2025 we did a housing needs assessment, and so what we found is, of course, we had a high housing demand, over half of our respondents, 53% lived in overcrowded multi household homes. There was a strong interest, interest in having tribal housing. So 88% of our respondents wanted to relocate to tribal housing, where people were living

together and taking care of each other. Our cultural priorities were clear that we needed ceremonial grounds, we needed elders to be with our families, health and wellness was important, and then having a place for gardening and nursery space. What we also seen is that the average median income for our people in this area is 46% which is low. So all respondents express interest in the Buhacha village, that means family village, for the opportunity to revitalize the tribal culture and surround themselves with family and heritage. Next slide, so this that survey was done in early 2025 and then we just kept talking to people in June of 2025 We got our our formal community land trust nonprofit approved, and then in July we were able to buy this one and a half acre vacant lot in North Visalia. This is actually down the street from where I grew up. Grew up, there were a lot of native people that lived in our neighborhood because of, you know, force relocation or just not having a place to live, so we kind of stayed together. So this one and a half acres. We are our initial goal was to build housing for our tribal elders. We wanted a community center. Right now, where we run our youth program, we're leasing this building, and it's, you know, why should we be leasing when we can be having our own place? So we want to create a community center here. We want to have affordable rental, and we want to also expand our food sovereignty program, so we could also - this could be a distribution place for us. So, in July, we were able to purchase this, so things are moving fast for us, and we hope that with what we're learning, we can share and help other people create the same thing, and there's not.. there's only maybe two other CLTs in the Central Valley, so we're kind of paving the way. Next slide, so we're building for the future. We have our elders, we have our kids involved in everything, from our youth programming, our elders come in from our, we do digital storytelling with some of our elders, so we've had youth come in to help with the digital stuff, so it's a always a win-win situation when we're bringing our families together, so the housing report that we did, it gives us a really good understanding of what our people, how our people are currently living. We have a lot of couch surfers, we have a lot, especially young people, young adults who can't afford to rent a place on their own or have difficulties if they have a young family, so we were able to see a lot of reality, reality in our community. We're able to gather preferences and aspirations from our members. So, what with all of this going on, we hope to launch event fundraising campaign to support more land acquisition and our pre-development for our bigger village, like our big vision is we're we have been collaborating with some brokers, but we're really looking for other places, suitable parcels to expand and build the bigger dream of what we want. We are establishing partnerships with experienced nonprofit housing developer with self-help enterprise. We have already established that, but also with local tribes that are building affordable housing, such as a Big Sandy Ra. We've been engaging with other organizations through the community land trust network that have already been through some of these things, so we've been learning and visiting their sites over the past couple of years, and we are facilitating community-led design process for this land. We already have a kind of a plan where you need to get things approved through the city, and yeah, so anyway, it's exciting times. Every time I drive children by there, they're excited, they're like, that's our land, what are we going to do with it? And we're going to build apartments, and these are like city kids, and our kids don't go to school, not very many go to school with each other, because people live at different areas of town, and, and so they're excited about being able to live closer to each other. And next slide, so you can find more information at these, our websites here at the Wukumni tribe.org you can also see a film that we did. It's about a 10 minute film talking about a little bit of our history, but also about the farm and what we're doing at the farm. We have Utah YouTube channel, we have Facebook for our farms, Instagram for our farms, and we also have for our youth program, too. We have a lot of programming with youth and prevention and culture and wellness. So that's our story on Community Land Trust. Thank you. So we'll turn it back over to Jacky.

Jacky Rivera 28:59

I forgot to mention, I dropped it on the chat. We are doing a speed round of Q and A in between the presentations, so folks can ask specific questions to Wukumni CLTs presentation, for example. So, if folks want to drop any, we have like speed round, like five little minutes. I do see one that I'm leaving for the larger Q and A, so more of the speakers can answer, but I do see one that maybe we could pop

here from Frances. I would like to hear from folks how they're getting around fair housing laws to be able to prioritize or restrict housing for tribal members, especially when, when it's not a federally recognized tribe.

Darlene Franco - Wukchumni Tribe 29:40

Yeah, so we're really working on that, and part of it is, you know, meeting with our community and land trust people that want to rent is some of the conditions that we're establishing, like, you know, wellness - not everybody wants to, you know, live in a lot of cultural thing, so we are being very careful about that. It's not fully developed, but we are working to create something, because we know that there is fair housing, and we want to make sure that our.. we also want to make sure that our tribal members receive the priority based on what what our needs are, but yeah, it's a very careful thing. And then, if you want to contact me, maybe in six months from now, I can have a better answer for you.

Jacky Rivera 30:31

I'll take one more. I think I saw one come in before we pass it over. First of all, folks, remembering you all from 2023 and I think our 2023 CLT conference in Oakland, and just really impressed how far you all have come. And this other one, what funding sources have you accessed for land acquisition and housing development?

Darlene Franco - Wukchumni Tribe 31:00

So, for the land acquisition we were very fortunate that a private foundation donated money for us to purchase this land, and it really just started with storytelling, our people are storytellers naturally, and so my daughter and working with a foundation people and just really told our story about how we want to create this village, how there's some land available, it's not big enough, but there's land available down the street from where you know we grew up, and you know just telling our story and what we want to create, and they gave us money to buy it, we, we knew how much it cost, and so, and we had a little bit of extra to handle any of the other things, so that was a private foundation. Now, because we're doing in pre-development, we need to work with architects, you know, we need to do set our plan and everything. We have been receiving funding from smaller sources, people that we've known. We just were awarded something from a bank. If you don't know about community benefit agreements with banks. I recommend that you look into that, because it was under that stipulation we're able to get some pre-development funding for Native people in California. The California fund also assisted us with some of this pre-development, and then enterprise housing and I think that it's called, anyway, they, we went through a program with them, and so they offered some money, so we're, it's, it's a lot of things, and right now we are working with South Enterprise to apply for some other tribal housing grants and loans, so it's a long process.

Jacky Rivera 32:44

Awesome. Alrighty, we're the other two questions I'm going to keep for the larger Q and A, so we can have more of the speakers. Thank you, Darlene. We will pass it off to Pathways of Purpose and Ari Laptop. Thank you. Hi,

Aerin Monroe 33:09

thanks so much. My name is Aerin Monroe, co-founder and co-director of Pathways of Purpose, alongside my wife, Dr. Suzanne Sarley. I wanted to start by uplifting Slater King, Charles and Shirley Sherrod, and all the black farmers and activists who created the first modern community land trust in the US during the civil rights movement. So, welcome to Liberative Futures Lab presentation. This is a project of our organization, Pathways of Purpose, or PROP, and we're a Black and Indigenous-led community land trust model in the Northern California rural redwood region. Next slide, so pathways of purpose empowers youth in the community to dream big for their lives and the world by providing asset-

based STEAM, educational, and vocational programs. We address the growing risks of climate change, social and economic inequities with movement building towards sustainable systems. Next slide, so this is our leadership team, is myself, along with Dr. Susanne Sawley, my wife and co-founder. And just to highlight, because she's not with us at the moment, she is a researcher, program, and curriculum designer, consultant, arts integration project, and place-based learning, and those can go on. She, she kind of does it all for us. So, just thanks to her leadership in our organization. Next slide. So, also want to shout out our inter-tribal advisors and partners, two of which are here today, Alice Lincoln Cook of the Karuk Tribe, will be joining us. She's a cultural fire practitioner, teacher, basket weaver, and co-founder of FireKeepers Alliance, and the former chair of the California Indian Basketweavers Association. And we're also joined by Ruth Wortman, Bear River Bend, Wiyot, Mattole, Tolowa Deni and Yur Rock Descent, founder of Humboldt Healthy Families and cultural coordinator of SorreLife Healing Center, cultural artist, and ceremony leader. Unfortunately, Nicole Halvorsen, our board president, was not able to join us today. Nicole is a powerhouse, our board chair, business director for Sogorete Land Trust and the American Indian Child Resource Center. Next slide, so when we're addressing needs in different communities, what we found here is a relationship between material deprivation and a lot of the issues that have intersectional issues. So, Humboldt County has the highest rate of sea level rise in the state of California. For example, we have extreme heat, wildfires, coastal flooding, sizable activity, and a slew of extractive industries that are consistently posing threats to our environment. In addition to that, over 50% of our residents in the region are low income. We have some of the highest ACEs scores and food insecurity in the state, and a quarter of adults are receiving food stamps, so that material deprivation part all realize is intertwined with food security, with health care, with housing, and all of the event. Next slide, so the collaborative vision for POP is the Liberated Futures Lab CLT. So this is the coalition of community-based organizations and partners in this North Coast Red region of California. So we're working towards land-based reparations and land back, so we're a land-based project incubator and a co-stewardship model for black and indigenous, INTERTRIBAL, and people of color. So we're trying to move in solidarity, ironically, the theme of today's meeting, so that we can collectively create futures with planning for environmental conservation, food justice, cultural revitalization. That is the cutest baby off camera right now, that you're not going to see, unfortunately. Maybe Norland is kind of amazing. Next slide. So, in addition to that, we are inspired by the Black and Indigenous Land Working Group, which is something that LFL created in collaboration with New Economy Coalition remotely, and that has 200 organizations and members nationally and several abroad, so the sacred purpose of this and REPARATIONS, as well as land back, is centering the need for land best REPARATIONS and land back, so despite the like historical and current legacies of these traumas, there are movements for black and indigenous communities to return to stewarding the land as they've done since time immemorial. Next slide, so there are over 50 non-federally recognized tribes in California, and the largest number of unrecognized groups in the US, and the US is holding over 500,000 acres of land and trust for only 110 federally recognized tribes in California, less than 1% of the state's landmass, and a fraction of the 70 million acres of tribal homelands. So many people are beginning to acquire and access their traditional lands through other means, such as partnerships, cultural easements, and land trusts, which are our work is essentially situated in next slide. So, if we're talking about the history of black land loss and REPARATIONS, which is something that is very embedded within our organization historically. I can read you a figure here, which is quite interesting. That in 1910 about 14% of us farmers were black with stewardship of more than 16 million acres. Today, less than 1% of farms in the US are black owned, and in California it's only 0.3% So, access to farmland in our county is prefaced by the fact that we have 1300 producers over 700 farms locally, and of that, two are on tribal lands, no or BIPOC owned and operated, three are Latin led but not owned, and zero are black led and are owned. Next slide, so so in this configuration, you'll see this is kind of an imagination of what we're considering as our proof of concept site and discussion of land having memory, so this mock up here shows community space, commercial kitchens, offices, food forest farms, arts and Cultural Annex Retreat Cabin, Elders Village, so all of these things that are connected to the needs of the people in utilizing the land community land trust in and of itself I believe

does afford the opportunity for Black and Indigenous people and people of color to access all of these parts of needing to thrive, not just survive, but to thrive. Next slide, so just to give you an idea of where we're located, and kind of what we're looking at in terms of property goals. So we're in Northern Humboldt, and we are looking for 20 to 100 acres of mixed forest farmland, proximity to nature, different structures on site, and infrastructure that would help facilitate further activities like greenhouses, barns, ADUs, other housing types, etc. but with a ADA universal design compliance, and obviously access to water and zoning rights. Next slide, so I would like to pass it to Alice Lincoln Cook. I'm very excited to have her with us today, and yeah, thank you guys for your time,

Alice Lincoln-Cook 41:10

Maybe I can't see myself there. Okay. Good afternoon, everybody. My name is Alice Think Cook. I'm the main tribal member, and I'm here today to talk about culture fire and managing the land and land back, which I think is a great combination all together. So bear with me as I get through this, because I'm not used to doing slides and doing what Aerin does so well, so let me see this wrapping off whatever I say, so, so bear with me, talking about culture, fire, foods, fibers, medicines, land management, workforce development in the programs that I have helped build, as well as the organizations I've worked with in building these programs, that's all part of it is just kind of restoring our ways, restoring back to the land, and then also developing programs for our people to come back out on land and helping them heal in some way to be out on their land and to have that feeling again to be out on the land, which is pretty important to get back, so I'm grateful that we're able to have spaces like this to be able to talk about our culture, to talk about the things that we can do to help heal, to talk about the things that have happened in the past, and moving forward, what we can do to all work together and become stronger. So next slide. Hey, look at that. Oh, that's not the right slide. This one goes on to it's called FireKeepers Alliance, which is I am a co-founder for the FireKeepers Alliance, which is a company out of that was built out of LA, and we did start this company out of LA because of the need for a culture fire or some prescribed fires, some tracks burning, and stuff like that. That's in LA, and LA is probably one of the most difficult areas to collaborate and to have a lot of prescribed fires, tax fires, or any partnership, for that matter, that they just don't have the capacity, and we have a lot of people that are really still scared of fire. So this Firekeeper Alliance is about educating, educating structural fire, prescribed fire, tracks fire, and culture fire, and we're just integrating as much as we can to educate people about fire and take that fear away from people, as well as offer programs to different tribes within those particular areas, and hoping to help them build partnerships, help them build relationships, so that they can start making templates for their own land and start making, making a difference in their land, and being able to manage it, getting the option to manage it again. So, FireKeepers Alliance, that's the group that I'm in, and we're trying, we're just starting, and we are trying to do some really good things. So, I'm looking forward to watching that grow. Next slide, please. This one talks a little bit about culture burn and community health. This one is pretty important to me. The baby rattles, actually, my grant, the baby is my grandson, and the baby rattle is a rattle that my daughter made for him. I use this particular picture because it talks about the fuels management and what we don't want put on our plants, so normally there is gasoline, propane, or some form of petroleum that's put on these when a burn is done, like when a prescribed burn is done, or a text burn is done, or some small burns were done, and I'm trying to veer away from any type of petroleum at all, because of the very reason where he's putting in his mouth, and so we also make cooking baskets, so it would be the exact same thing, we'd be cooking with whatever fuels were manned with that land, so for us culturally we go away from any type of gasoline, and I really push for going away from any type of petroleum for that very reason, and as weavers we also put the sticks in our mouth when we clean them, we put the sticks in our mouth when we, when we're making any of these items, we put it in our mouth. So it is, it's super important to me to get back to a very long time ago, where we didn't, we didn't use any form of gasoline for any of these materials, so super important, but yeah, that's that's Lincoln, and then on in the middle you can see where we're gathering, so the left is Verna Reese, and she's a master weaver in the Karuk tribe, and then that's my nephew Jared Lincoln, who is becoming a master weaver, he's pretty amazing. So,

it's good stuff. Next slide, please. Not me. So, I just wanted to do one more thing before we finish up, really quick. And I think I just have a few minutes, right? So, I just want to talk a little bit about culture fire and what it means to me, and how I think it's a lot different than the fires that are being put on the ground in terms of big fires. I think we need prescribed fires, I think we need tracks burns, I think we need bigger agencies collaborating and doing that stuff, but I also think that culture fire is super important, and I think when we get to spots where there is a plant, material, medicine, foods, fibers, anything that we would use ourselves, then cultural people will come out and burn on that land, and I think that is super important. So, for me, it's like marking it off, like you mark the trees with a ribbon, you do the same thing for culture fire, you mark that out and say, hey, let them come back and burn this the right way. And I also think it's super important for cultural people to burn their culture, their land. We've been, we've been fighting for our rights to do this for a very long time. I don't think it needs to be done by non-natives. I think we need to push through and keep doing that, and you know, with land back, it's a, it's a great collaboration, because we can help manage land, we can help teach the tribes that are closer to them, or have the people out there managing that land, and doing what we've done for years and years and years. So, thank you. Thank you for having me today. Thank yeah,

Aerin Monroe 47:56

I just wanted to, one, say thanks to everyone for being here, and also just want to introduce Ruthie really quickly, because Ruthie's work is super important, as is Alice's. So, with our partnership with, let me find, because my wife wrote this, and it's, it's quite brilliant. It really explains exactly what we're doing here with our partnership with Humble Healthy Families and our founder Ruth Wortman, LFL seeks to fill gaps such as cultural revitalization, repatriation, and land back for fairly unrecognized tribal communities, Native-led inter-tribal organizations, nonprofits, and groups. Liberated Futures Lab is situated in respect for and in solidarity with other land back practices, we're partnering and supporting land back processes in our region for native-led stewardship projects in this region. These projects support wildlife corridor conservation efforts, and the coalition will ensure land is returned and protected through indigenous land stewardship practices. I just wanted to throw that out there, and also I'm very excited to have Ruth come on, and the floor is yours. Ruth,

Ruth Wortman 49:14

Ruth Evelyn Wortman. I'm the eighth of my name. I introduced myself this way to not just acknowledge my indigenous roots, but also my non-indigenous roots, and so I just wanted to talk briefly about humble healthy families and what we're doing there. So, humble healthy families is a recovery program that is based in Fortuna. The hope is to have everything be free of cost to the participants. We want everything to be self-sustaining, off-grid type of vibe, so that the community members who are utilizing our services are able to save their money that they've earned to get their first apartment, or to get a house, or a vehicle. The purpose of Humble Healthy Families is to help them identify who they are, where they come from, healthy communication skills, and this is all really tied into the land, so where Humble Healthy Families is located, it's very isolated. There's not a lot of people coming and going, and so they get the time in the community of the trees and the plant nation to really sit back and listen to themselves and acknowledge themselves, and so humble healthy families is centered around cultural activities, learning to harvest, learning to garden, learning to weave baskets, sweat lodge ceremonies, and it also highlights the different nations, understanding if you're two-spirited or not is really important. Recognizing the two-spirited relatives in the non-human relational view is important. Recovery is really hard. The way that they do recovery, and that right now is separate everybody, send mom over here, send dad over here, send the kids over here, and that's kind of like defeats the whole unity, like the whole family is separated, and then they all come back, and one person's here, the other person's there, the kids are over here, and so everybody has to relearn who each other is, they have to reintroduce themselves, relearn who they are. So, keeping the family together, helping them grow together, watching them struggle together, find strength within each other. Keeping them together is where we get strength at. Cultural revitalization is right in there with recovery, right, because in order to

have healthy people we need our ceremonies. In order to do our ceremonies, we need to be healthy, and so acknowledging the connection between our ancestors and the strength in the spiritual that we don't see, but we can feel, we can see over time is really important to us here at Humble Healthy Families, I am a ceremony leader, and I love singing songs. I like to give everything I have to people, because I know my songs are prayers, and I know that my songs are meant for everyone, and so I love to sing, and I like to give that to people, because there's so much strength in a song. When somebody gives you a song to keep, that means that they trust you to be well with that song. And so my hope is to get more land, so that humble, healthy families can expand and grow, and so that we can show the greater community like our way, our way is still here, we can teach you that way, you know, we have the ability, and you know you guys can help us do this, you know, we're all important, all of our medicine is sacred, and that's what Humble, Healthy Families is here, it's not just for native people, it's for everyone. All nations are welcome here, because we're all people, and we're all important. Okay? Do I have more time? Yeah. Okay. Thank you. Bye. keep going. Wow,

Aerin Monroe 53:46

I'm not cheering, I'm not crying, you're crying. Yeah, I just want to say thanks to everyone for being here. Thank you, Darlene, for your presentation, it was powerful. Ruthie, Alice, everyone, yeah, it's really special to be in place together and working towards this greater good. So, give us a

Jacky Rivera 54:10

thank you, Aerin Alice and Ruth. We have, we want to again take time to answer some specific questions to the presentations that just happened, and I see a few for Alice on the chat. Welcome folks to, if you have any questions specific for Aerin, Alice, and Ruth, to drop them in the Q and A. But yeah, if we could pass it to Alice, there was some specific questions around what are the alternative non-petro fuels, and how do you go about getting permission for cultural burns?

Alice Lincoln-Cook 54:44

So, culture burns are different with every tribe, so every tribe has their stipulations and the things that do, and it really does depend on them, the land that the tribe has, the amount of the land they have, and their partners within that tribe. So, each tribe, most tribes know about culture burns, and a lot of them are getting really good information on culture burns now. So, if you reach out to, like, your culture department in any tribe, you'll probably find what they're doing and ask about culture fire or any other agency around there. Culture fires pretty big now, and we're getting again, we're sitting at tables where we've never sat before and had our worst heard and our ways heard, and people are understanding it, and it is a big movement that our cultures is finally being taught the right way, so people are understanding it, rather than a fourth grade book that they still think we live in teepees and don't do anything with the land, so so we are, you know, it, we're making really good progress, and culture fire should be, you should be able to find it anywhere, but there are several agencies around here that we have collaborations with people all over, so like we're working in Denver, we'll work in Montana, we're working Idaho, we've been over at Illinois and New York, so we are pushing it everywhere, and yet, is it is getting really big.

Jacky Rivera 56:05

Thank you, Alice. I also see some questions here for pathways of purpose in general. Going to be combining these two. How is REPARATIONS engaged in the work, and have REPARATIONS been granted by any government or non-government agency that you may know of,

Aerin Monroe 56:27

that's a good question. Unfortunately, there is a REPARATIONS task force in California. My understanding is, so far, REPARATIONS have not been provided. I would have to do more research,

but my understanding is that land-based REPARATIONS is still a question mark on the table, as opposed to REPARATIONS of monetary goods. So, no, in terms of our work, we're considering, and I'm speaking as an environmentalist and a black farmer, is that we need the land, but for me, and for what our work is doing, is we see that there's a direct connection between the community land trusts that were created in the civil rights movement here in the US, but also the concept of what stewardship in the land means in our native communities, so I feel like the marriage of the two forms some very powerful relationships historically. If you talk about the enslaved people that were brought here and their relationships that were dependent upon native communities to survive in this unknown territory, and that it goes in terms of plant and Foodways and cultural place making and all of these different elements to where we had to collaborate in order to survive in this unknown land, so for our work to bring it back full circle is I think that there's something to learn from that concept of land stewardship from our native communities, because they're the concept of ownership - no one owns the land, right? And so stewarding land versus owning the land, I think, is a very important connection, and so in our work, that's something that's been really facilitated and empowering to us and to myself specifically, and everything that I learned from our partners in our community.

Jacky Rivera 58:27

Thank you, and I'm seeing some really good questions for our larger Q and A. So, if it's okay to transition to our last slide before we open it up for all our speakers to answer some of the Q and A that's coming in, that's definitely focusing more on, yeah, how do we continue this bridging? Right, I just wanted to highlight a few other ways that our members in the California Community Land Trust Network, some that are here today, and please drop more information on the chat or in the Q and A feature, but other ways that members of CLTs are practicing solidarity with Black and Indigenous communities in their respective communities. First and foremost, by grounding and the and the history of CLTs, just as Aerin brought that to the forefront, right through New Communities Inc, and that history, and also that suppression, right, of like how actively white supremacy suppress that movement, and in other ways are the intentional representation and board governance, right, how your board makeup, I think we heard we saw, for example, here with pathways of purpose, as well as with Chumi CLT, how they're setting up their boards to have that representation and also that governance in our tripartite board structures explicitly stating you know the purposes and goals on websites to make it clear for for others that are maybe looking to connect and so continuing to you know to have that explicitly stated. Other examples are both the creation and participating in voluntary land taxes, for example, our peers in Segoretta Land Trust with the Shuumi land tax in in the Tongva Tara Sack Conservancy, with there's also something similar to their guest exchange tax, and one other example that I wanted to highlight is also non, you know, native led CLTs, or non-BIPOC, non-native CLTs, also being explicit on a percentage, and for example, recognizing that they live and work and are in unceded territory, that they give certain percentages of their CLT home sales back to local tribes, for example, here in Fresno, the South Tower Community Land Trust has that, and they're doing that. Other examples include things like liberation, liberation Easements, and good job that in the chat, but our peers from the Sustainable Economies Law Center and Board Magazine and Segoretta Land Trust, you know, creating being creative with new ways, right through these, not only through the taxes, but through these things like liberation Easements. So, just wanted to highlight that before we transition to our larger conversation. And again, if you are doing our part of these groups or doing anything creative in your areas, we'd love to welcome that into this dialog and to share that, but we can take off the slides and open it up for our broader Q and A, and maybe we can get Ruth and Alice also in the image there, so we know everybody's here. But I wanted to transition this to our larger Q and A. Folks are welcome, you know, from our speakers to answer all these questions, but I wanted to kick it off first from one that came at the very beginning in relation to land acknowledgements, especially from folks that are non-natives. You know, we had Rebecca Simon's share as a non-native person. I'm unsure about if it's helpful or useful for me to include a land acknowledgement when I introduce myself in general settings, I know

that the land I'm on doesn't have a sample history, and just wanted to bring that up here for conversation. If folks, yeah, whoever, whoever would like to start,

Darlene Franco - Wukchumni Tribe 1:02:42

I guess I'll answer, so for me, land of land acknowledgements for a non-native person is important, that that you know where you are and where you're living, and a little bit of history of the land. It's, and me, as a native person, when I'm asked to do a land acknowledgement for my land, where I'm living, it's a little bit different, because I know where I'm from, I know whose land this is. So, rather than that, I do more of welcome to our land, or opening, you know, any kind of presentation. But for me, land acknowledgements are important for people to know where you're at and and live in rhythm with the land. My mom has always said, no matter where you go, no matter where you live, live in rhythm with the land. So people who are not from here and they come here, learn about the people, learn about the ancestors and and the earth and how things move and live in rhythm of the land, so I think it is important. I don't know if you need to, I forget what the whole question was, but I don't know if you need to acknowledge it all the time in all your meetings, but I hope I answered the question, but open it up to anybody else who wants to answer, I

Alice Lincoln-Cook 1:04:03

Acknowledgment is imperative. I think it's something that no matter where I go, whose ever land I'm on, I will, I will ask them to do the opening prayer. It's their land, and for me, that's respect of their land, and I'll acknowledge it over and over again until people understand the land they're on, and you know, like, super important, it is something that I was raised with. No matter what we do, land acknowledgement is, is vital, no matter where we're at, whatever land we're on, that's what we're going to, we're going to find the person that belongs to that land, or is the closest one to that land, and acknowledge to the best of their ability. I'll never ever go to somebody else's land and say and acknowledge their land, that's that's not something I would ever do, so and that's what we're taught. So it is imperative for me, no matter where we go, what we do, or how many times we do it, we acknowledge that land, so people understand it.

Jacky Rivera 1:05:01

Thank you. Not sure that anything there. No. Okay, we'll go to Aerin. You were, you were kind of not kind of in your last response to the questions around REPARATIONS. I think you were also getting at this question, but wanted to also bring it up to others in the space from Kendall around, how do we continue this conversation and aligning the shared goals of REPARATIONS and land back? You know, how can we bridge these very different communities in some ways, you know, as you were mentioning, also the similarities. Yeah, I wanted to bring that to other speakers, if y'all had more to share, or if you wanted to expand on I

Aerin Monroe 1:05:46

I'll go ahead and jump in. I think that it starts with community, and again, it's easy to assume, because we all have, you know, for the majority of us, public school educations, and we're misinformed about each other's cultures, right? Even though we have a long history of solidarity as an action, not as a word, right? So, before everyone was using the term solidarity, you know, we were living in place together and creating lives, and then intersecting with one another, and I think getting back to that in community is important, and I feel like that's a way in which you start to have the conversation and see not only the historical similarities between cultures, whether that's black, indigenous, or even other people of color, but seeing the beauty of a culture is how you kind of, I feel like, reassess your presuppositions around that culture, or what is being shared publicly, or what is general knowledge, right? And no one really knows until you start having conversations and making friendships and

investing, you know, I can't assume that anyone will invest in me or my people until I invest in them. So, I think it does come down to not just respect, but care, community care.

Jacky Rivera 1:07:22

Thank you, Aerin. Others would like to share. I also would like to welcome folks. We can bring, if you raise your hand, you know, folks are dropping some really good questions on the chat, and I welcome also for you to, you know, be able to share that question yourself or expand on it a little bit more, so just if you didn't see, you are able to raise your hand, and we could bring you into this this dialog with all our speakers while we have maybe some brave souls to that. I'm going to read another question, and I think actually this one's a comment by Robert, I think, in relation to what we were talking about, you know, other creative ways, as well as land acknowledgement. Is the Canadian CLT workshop that happened earlier this month, and I also got an opportunity to attend. One of the speakers shared that the land in one of their land trust was given a chair seat of the board and allows it to hold space in all their convenience, like it was literally assigned a chair in their, in their board. I see another question here. I think both of y'all, both of the organizations, you know, Wannu CLT and Pathways of Purpose shared these really beautiful designs and and plans, right? And there's a question around, you know, what are some of the inspirations for the urban design drafts or plans in the context of the land trust and the recently acquired land, and how important is indigenous urban design to the conversation of land back and stewardship? The media, so I think we heard a little bit from Wukumni CLT on how y'all started formulating that design. Aerin, you also pulled one up, and I'd love to hear, yeah, more if y'all would both like to expand on how that went about community sessions, etc. Okay,

Darlene Franco - Wukchumni Tribe 1:09:25

well, we've had community sessions, and a lot of things that we incorporate into our designs, whether it be we're also redoing our logos and our branding right now, so a lot of things are around our basket designs. Lot of California tribes are known for their baskets, Yokuts people. We have very finely woven baskets, and so our designs on these baskets are very meaningful to us. So, in our actual logo, it's going to have what's been known as, like, the pathways from the valleys to the mountains, but it's also the pathways of going from the past to the future, and so that's a very significant design that we incorporated into what we're creating, and then also in that rough sketch that I did, I also had that same design there, because that was also our intergenerational, so very meaningful basket designs. We incorporate, we incorporate a lot of our animals. We are all created from animals, animal people, and so we incorporate, try to incorporate some of their what they bring to the table, and so very traditional storytelling things that we've incorporated through storytelling is how we design, and I think there was a question there earlier too about contemporary designs versus traditional homes, and you know, we've all acclimated, I guess, to these kind of homes that we live in now. We don't live in our traditional housing, but we do want to incorporate some of those ways into our, you know, our long-term goals, because those were utilized by what we, what grows around us, you know, our houses were made out of toolies, it's insulation for the winter time, for the summertime, so utilizing those and really making sure that our young people stand. These are very scientific ways. These are very advanced ways of thinking, using the land, especially from where you lived at, and utilizing the water, the mountains, you know, our environment. So incorporating all that, and most importantly, teaching our young people of why our people live that way, and why, and how we can continue to carry on those ways. Thank you.

Speaker 2 1:11:51

Thank you, Darlene.

Jacky Rivera 1:11:55

Folks from up top on my screen, Ally through Darin, anything to add on there a lot to

Alice Lincoln-Cook 1:12:05

yeah, Darlene, I think I think what you said was is super, super important, and trying to keep our traditions alive, trying to keep our ways alive, trying to educate people about our ways, so that they understand it better, and so that they can respect it better, so that that all falls within those places, and again, our traditions, our ways, our cultures are something that we've not been able to express for a very long time, and so being able to reach back and be able to have our language, have our foods, fibers, medicines, or ceremonies all come back and be very strong and have that available on these lands, and with some of this land back getting back into some of the villages that we've never been able to get into a very, very long time. Those are super important, and a lot of this land back super, super important that whether you're working with the conservancy or whether you're working with whatever private agency you're working with, and you're getting land back, and let them, let them, you know, work with you and work with partnerships and get that back, because bigger land, private land, or bigger land owners is harder to get back than the smaller ones, and and so we're working with partnerships with these smaller conservancies, these smaller, I guess, agencies all over the place, and they're recognizing that there were villages on that land, and how are we going to get back, get this back to the people. And so I've worked with a lot of land trusts that way, like how are we going to work and get this back to the people. It's not my land, it's not my people, but we are working towards getting it back to the where it belongs, and that respect goes a long ways, and I appreciate to be able to have that now. So,

Jacky Rivera 1:13:53

thank you. Olga Vista, so Mano, go ahead

Darlene Franco - Wukchumni Tribe 1:13:58

now. I just wanted to add to that, there's a lot of you people are hearing a lot of land back right now, of land back going to native people. There's a lot of land that's in conservation that we've been able to acquire, different tribes have been able to acquire, but it did, it doesn't give us full authority of everything, and sometimes it's a good thing. I mean, a lot of it, the land is for conservation, but it doesn't allow us to build on these plots of land, and our community needs housing, so that's why we also went throughout the CLT, because that's allowing us to provide that, and in addition to conservation and other lands, but the housing is like we really have to either buy the land back or depend on somebody who's going to donate it with less restrictions, so that we can actually take care of our families like, like we need to take care of them.

Jacky Rivera 1:14:55

Thank you. I had seen one hand up, and I just want to invite that person, if they still would like to share. Olga, Melo, is the Sumanita. I saw you

Olga Melo 1:15:08

were raising your hand. Would you like to ask a question? Yes, Jacky. I put it down, but I'm brave. I'm gonna do this. I wanted to say that I loved hearing about the cultural burns. I come from Veracruz in Mexico, and we do have cultural fire practices in Mexico, and I loved hearing about it. I loved hearing about how you do it over there, and I had a question. How do you go about burning the land. How do you go about not using petrol or gasoline or chemicals? How do you go about those cultural fires? I wanted to ask that right now in my hometown is when the mounds are being burned through cultural burns, because after that people will start planting on those lands. So that's what I wanted to ask.

Jacky Rivera 1:16:06

Featured it here, but Olga just wanted to share that she was really inspired hearing about the cultural burns and reconnected her to her community in Veracruz, and got her curious to also ask, How are

they doing cultural burns in that region and that indigenous community, and so she was just sharing that, you know, when she goes back to that part of Mexico, she's going to ask around, and yeah, felt really inspired to hear. Thank you, Olga. I, on that note of housing, I wanted to return to that briefly from a question from Christina at the beginning that stated, you know, considering that the Office of Public and Indian Housing oversees the land many Black and Indigenous people live on, how can we build bridges with folks in public housing? And conversely, how can public housing residents connect? And welcome, Christina. If I didn't do justice to reading off your question, if you'd like to share more, to come raise your hand. But for our speakers, yeah, could we read it? Also, okay, if we don't know the answer to that, Len, you know we don't know everything here.

Aerin Monroe 1:17:25

I would say, for transparency, I don't know the answer to that, but it is a really good question. I think to touch on what Darlene mentioned, that that's why the community land trust model is so important, and I think relevant for a lot of nonprofits, is because having that flexibility, flexibility of being able to address food insecurity, housing, entrepreneurship, build generational wealth, steward the land, conserve the land, preserve land, all of those things are accessible through a community land trust model, and I think we're able to pinpoint the needs of the community, and to touch back on that question prior to that, I think the design for us that was created was also through community input, so through all of our partnerships we realized what the community needed versus deciding ourselves as an entity what we thought the community needs. We're originally from Oakland and Berkeley, the Bay Area. We've only been in the rural community of Humboldt for about five years, so our design has an overlapped of urban context of what we, how we were raised, and what we're familiar with, especially in the communities where, you know, the Black Panthers were created, but then also in this community, where we have to understand that the landscape is not only different, but the needs are different, but now those needs have overlap, and, like I said before, the overlap between communities is so relevant, and you don't have forward momentum in solidarity without having those conversations, so the design element I think kind of facilitated that relationship, and as far as public housing goes, I think that's something that can be connected with local government to see, like, what are the options of connecting public housing and community land trusts, talking to elected officials, and seeing, like, you know, you never know if your city is willing to donate land for a community land trust. You don't know if your county is like we have this open lot in this empty space. How can that benefit the community, and in what way? So, I think having those open dialogs is important in your own respective communities.

Jacky Rivera 1:19:40

Thank you. I'm going to read off one more before I kind of give it back to the speakers to share, you know, a closing thought. But from Kendra Johnson again, beautiful presentations to you all. Thank you. She's participating from the ancestral lands of the Southern Pomo people and is interested in how community land trust are seen by your respective communities. What is a liberation easement, which I'll answer briefly. And are any of you working with cultural access Easements? What are your feelings about these multiple questions? I appreciate the deep solidarity you're holding between groups who have been dispossessed and cut from the land, and wonder if any of your orgs are also working in solidarity with Latinx immigrant farm worker communities at this time, as well. I'll just answer briefly, and welcome if any of our peers from Segorete or Selk or Poor Magazine are here, but I'll drop on the chat the liberation easement that just this year went through, and it's basically a commitment from poor people from Poor magazine that if they ever go astray from their mission of their housing developments, that that would be returned to Sogore, that would be that land and that housing development would be given over to Sogore to the land trust as part of, like, you know, if they, if they are no longer in alignment with their own mission, then in as as that part, but I recommend folks to read up on that on the chat, and again, if anybody from that organization is here, feel free to raise your hand and share a little bit more, but I'll return to the questions that were on here, which is, yeah, do you all

work with cultural access Easements, any feelings around those, and if you work in solidarity with Latinx and immigrant farm worker communities in your respective areas,

Darlene Franco - Wukchumni Tribe 1:21:46

so I'll go with cultural access Easements and agreements. We don't actually have any formal ones right now. We have a lot of informal ones where we worked with, like, Sequoia Riverlands Trust Cultural Conservancy, we are working on formalizing those, though, so that you know it's just better to do that. I have to say that I, it's something we need to do now to have the legal access, but to have to ask permission to go visit our sacred sites is really dehumanizing. Those are places that my answers took care of, and you know we're able to go freely, but you know, because land is owned differently now, so it's, it's hard, it's difficult, but it is something that we need to do now to be able to go to those places and I'll just, as an example, I used to gather basketry materials with my grandmother, and you know her laws work, she took care of the plants and the animals and things that that she took care of for 1000s of years or for a lot of years and so when I would go with her, and you know, have to lift open the fence, so she could crawl in, and I could crawl in, and we'd go gather a basketry materials. I didn't realize I was breaking the law. I was a child, I was young, you know, I didn't realize I was breaking the law, because that wasn't our land anymore, it was somebody else's land. But what I come to understand is that Grandma was following her law, and her law says I gotta go take care of these plants, they need to be pruned, they need to be harvested, they need to do those things. So, land access is always very touchy, and it's touchy for me, because it's very emotional, I guess, when I think about those kind of things. So, I know it's something we need to do now, so we are working with creating those in a formal, formal way. The other thing was on here, about let me see, I forgot whose question that was, there was something else I was going to answer,

Jacky Rivera 1:23:55

working with Latinx. Oh, yeah,

Darlene Franco - Wukchumni Tribe 1:23:59

yeah, so in our area we have formed different when we first, well, some of our first funding was in coalitions working with groups that like farm workers that wanted to create their own farms, but they were the laborers, they weren't the owners, they didn't have access to land so that they can create their own farms, so we have been working with groups like that, you know, partnerships, and just really kind of studying how we can get funding for the different programs that we all wanted to do, so yes, that's been very important to us, and, and also learning, you know, we were teaching them things, they were teaching us things, so it's important to work with your, your community, you know, and not just people who can give you money or give you land, but other people who are in the same boat as you, that we're all trying to learn and teach each other. So, yes, we do that.

Alice Lincoln-Cook 1:24:57

Yeah, I totally agree with you, Darlene. I think it's the love of the land, and our love of the land, and the respect that we have for our own land is super important. And although money plays a huge role into a lot of the big agencies, it isn't what we normally do. Our ceremonies and things that we do, we man that land because it's the right thing to do, and that's what we're told to do by our creator. This is what we're supposed to do, and this is how we do it, so it is. It is imperative that we're able to get out to these spots at these spots and be able to work in these spots to have these ceremonies, to man them, so that we can have the right kind of ceremony, and it's a safe place for us and the people participating in the ceremonies. It is super sad that some of our ceremonies are still not owned by us, are given back to us, but it is like that all over the place, and it's a very unfortunate situation that we're not at a better space with that yet, and so again, building partnerships, working with people, us bending further than when I think what we need to, us bending over further than what we already have is beyond me, but we, that's

what we're doing. We're building, we're putting in MOUs, we're following these MOUs, showing them how we can man the land, and hope that eventually we'll get that option to buy the land back, right. So those are the steps that we're taking to prove that we know how to man this land, and we've been manning it forever, in terms of like what you spoke about, too, Darlene. I think that's super important. I can recall going out gathering materials, and then if we seen like a state truck or federal truck or something, we would hide in the ditch because we were scared not only that we would get caught, that our grandma or a mom would get caught, or that our materials would be taken from us and confiscated from us. So we are at much better places. We have agreements with BLM. I helped, you know, put together an agreement, a gathering agreement, BLM. We've got some really strong things, at least in our tribe at this point, and with the tribe surrounding us, in terms of gathering, we're not at the, you know, we're not where we should be. We still like tribal ID, and don't give them an option to even respond as we drive through the park thing, because we shouldn't have to pay for it. We shouldn't have the shore tribal ID. This is our land, and it's a tough thing for people to understand, and they think that we just are like wanting all this land back, and we do, we want to land back, but we will realize it's going to be, it's going to be a big fight to get it back, and so we are taking again, taking all these steps for partnerships, building, showing what we can do, what we've been doing forever, and having people understand our culture, because that's what's missing, is nobody understands what it really is, and if you don't understand it, you won't understand our needs. So, thank you, darling.

Jacky Rivera 1:27:50

That's good questions coming in, and we are out of time, but I want to say that, you know, we're going to be hopefully continuing this dialog within the network with the California CLT Network, and you know, please stick around for the exit survey, so then the International Center can also hear, you know, we want to continue these global dialogs for those that are not connected to us already. Just a quick little snapshot here of the California CLT Network, check us out, join our newsletter, become a member, but in our last minute, I want to pass it back to the speakers on any closing super short thoughts, you know, calls to action, etc. Before we close out our Zoom today.

Darlene Franco - Wukchumni Tribe 1:28:39

Thank you, everybody. I was, yeah, was worried about the timing, but I learned a lot, and some of the questions really made me think. So, thank you.

Alice Lincoln-Cook 1:28:52

Yeah, I wanted to say thank you as well. Thank everybody for listening. I hope we opened up some ears and some hearts and understanding where we're coming from and how important our heritage, our way, our way of life is to us as well. Thank you.

Jacky Rivera 1:29:14

Thank you, Aerin Alice, Ruth, Darlene. Thank you all. Please fill out the exit survey. We appreciate your feedback, and look forward to our next conversation. Have a great rest of your day, everyone.

1:29:26

Bye.