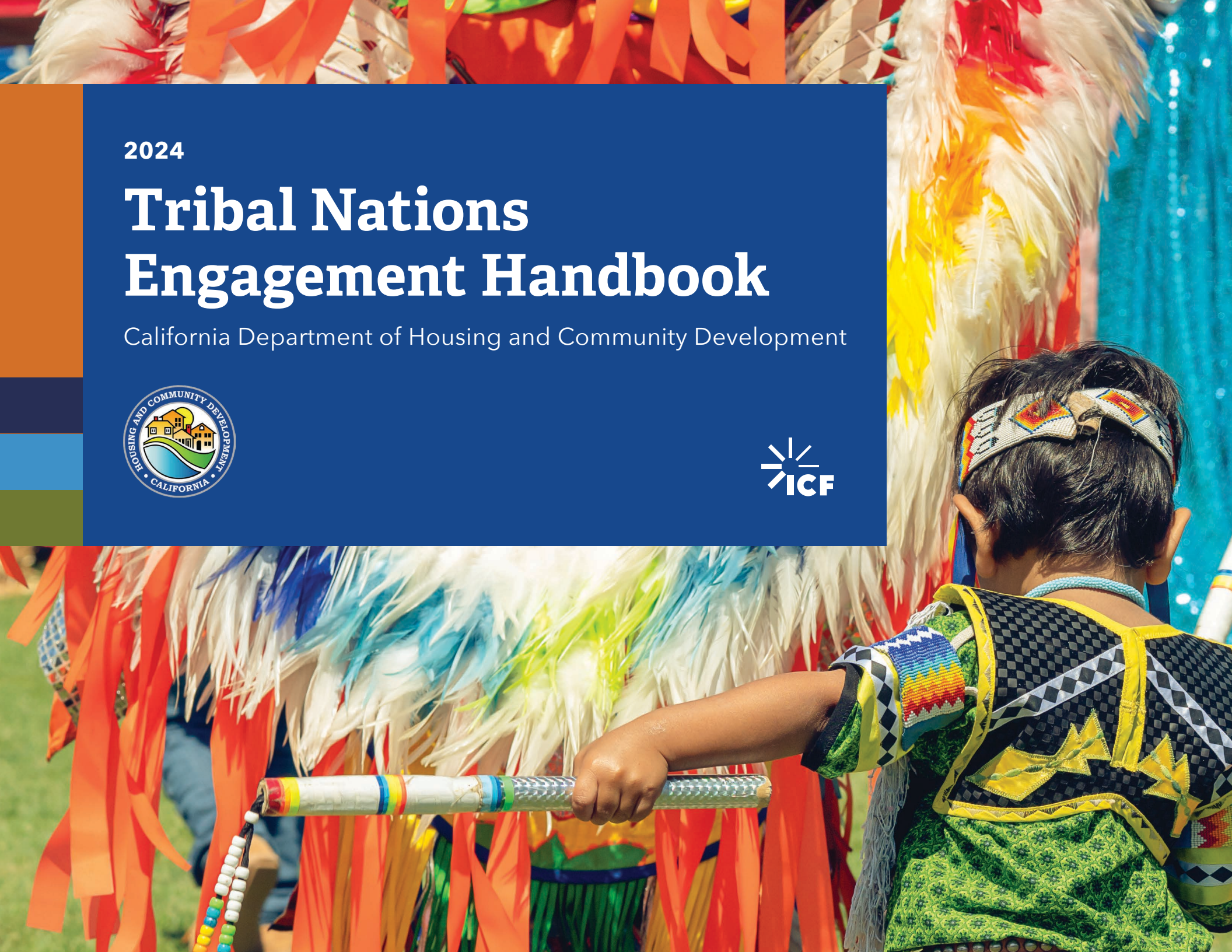


2024

Tribal Nations Engagement Handbook

California Department of Housing and Community Development



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Land Acknowledgment

The authors of this handbook acknowledge the many Native Peoples and Tribal Nations who inhabited the land now known as California for time immemorial, to all Native Peoples today who live on and care for the land and waters, and to those in the future who will honor and preserve the land, the waters, and traditions of Native Peoples.

Appreciation

The authors of this handbook would like to thank the California Department of Housing and Community Development (HCD) for the ability to publish this handbook, and a special thanks goes to our reviewers, Ms. Elizabeth Elliott (Housing Director, Kashia Band of Pomo Indians of the Stewarts Point Rancheria) and Ms. Rebecca Peconom (Susanville Indian Rancheria).





Introduction and Purpose of the Handbook

As the state of California focuses on creating safe and affordable housing opportunities for all residents, the California Department of Housing and Community Development (HCD) plays a primary role in shaping state housing policy so that all Californians [can live, work, and play in healthy communities of opportunity](#). One area where HCD has sought to deepen its understanding of and investment in affordable housing opportunities is with California Tribes and Tribally Designated Housing Entities (TDHEs).¹ Specifically, HCD wants to improve access to state housing and infrastructure funding programs for Tribes and TDHEs, which aligns with the State's ongoing efforts to rebuild its relationship with Tribes by considering and including the needs and input of Tribal communities throughout California.

This handbook provides HCD and community-level staff and leadership with guidance on establishing and nurturing relationships with Tribes and TDHEs throughout California. There are 109² federally recognized Tribes in the state, in addition to 65 Tribes in California that do not yet have federal recognition. Each Tribe is a sovereign nation, and while this handbook is not an exhaustive guide on each California Tribe, it strives to provide a blueprint for engaging with and supporting Tribes and TDHEs in their affordable housing and infrastructure efforts. This handbook is a living document, guided by Indigenous perspectives, and should evolve and grow over time. We hope it provides the context and information HCD and community partners need to nurture mutually beneficial relationships with Tribes.

¹ A Tribally Designated Housing Entity is a designation by the authority (such as a Tribal Council or like body) for an Indian Tribe of an entity other than the Tribal government to receive grants and assistance under the Native American Housing Assistance and Self-Determination Act of 1996 (NAHASDA) for affordable housing activities. [1998 Amendments \[P \(hud.gov\)\]](#)

² Appendix III provides a list of the 109 Tribal Nations in California. It identifies the Barona Band of Mission Indians and Viejas Band of Kumeyaay Indians as separate Tribal Nations (they are listed together in the Federal Register). The Modoc Nation situated in Oklahoma is also included on the list but not counted.

Why Engagement With Tribal Nations Matters

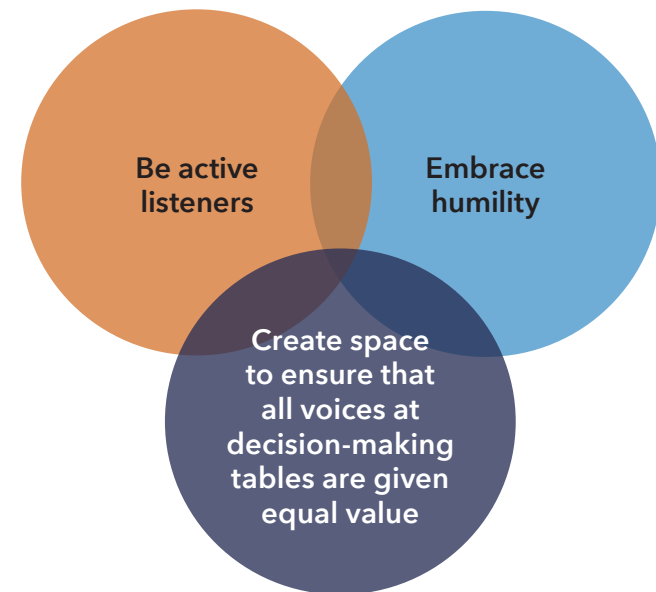
Local governments and municipalities, funders, and service organizations have an ethical responsibility to engage all individuals within our communities, including our Tribal neighbors, with a special focus on individuals and groups who have faced ongoing discrimination throughout our country's history. This is why we lead with an equity lens, so that we can be more reflective of and culturally responsive to the needs of all community members.

Communities cannot thrive if one or more groups are not provided the same rights and privileges that many of us expect and take for granted.



Leading with an equity lens is not easy because we live within a world of structural racism that negatively impacts Black, Brown, Indigenous, and people of color. Structural racism has led to a loss of trust in systems and institutions. To counter this, we must be active listeners, embrace humility, and create space to ensure that all voices at decision-making tables are given equal value. If we are intentional in our approach, we can transform systems to be more equitable, inclusive, and beneficial for all.

Leading With an Equity Lens



Engagement also matters so we can learn from our Tribal neighbors about their histories, cultures, and traditions. Tribes are resilient and strong, with long histories of survival despite incalculable odds. Indigenous people were stewards of the land that is now California for thousands of years before it was settled by colonialists. Many Indigenous traditions have lasted millennia, and this resilience has lessons for all of us on longevity and fortitude. Through active engagement and equity, we can ensure all cultures can survive and thrive for millennia to come.



Part I

Tribal Nations Background

Indigenous Historical Context and Experiences

California is rich in culture, language, and people, and this is reflected in its Tribal histories and archaeology (Figure 1). Given the expansive geographic area of the state and the high variability in environment and cultural adaptations, scholars have identified segments of time associated with important events and specific cultural time periods for various parts of California. The earliest archaeological evidence of humans in modern California was approximately 12,000 calendar years before the present (Cal BP) and slightly earlier on San Miguel Island (one of the westernmost Channel Islands), as shown in Table 1 (Erlandson et al. 1996).

By the start of the Holocene epoch (our current geological epoch) 11,700 years ago, there was evidence of people living throughout California. This is different than the creation histories that California Tribes have of being here since time immemorial.

What is an epoch?

Merriam-Webster defines an epoch as an extended period of time, usually characterized by a distinctive development or memorable series of events.

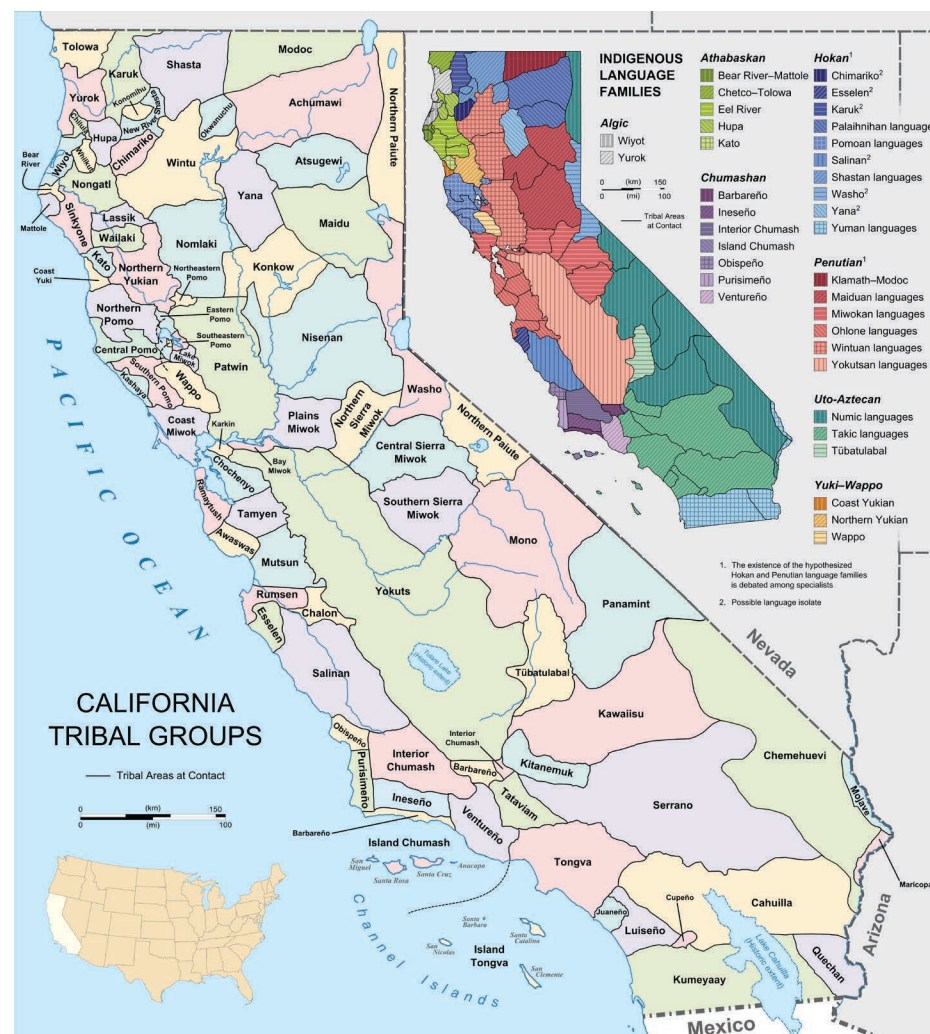
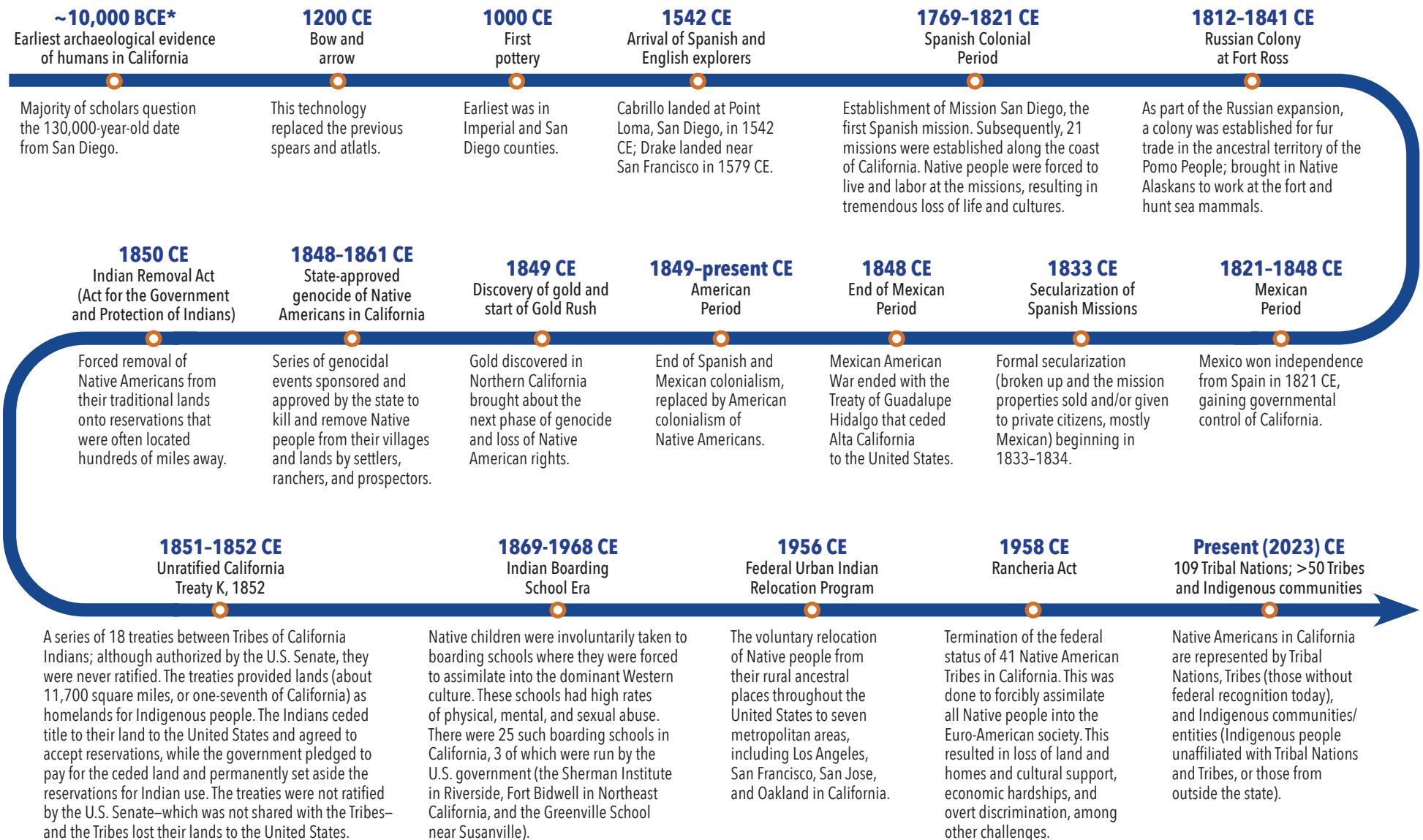


Figure 1: Indigenous Linguistic Diversity in California. (Source: Golla 2011, distributed under a CC-3.0 license)

Table 1. A Simple Timeline of Indigenous History in California Based on Archaeological and Historical Data



*BCE = Before Common Era (before year 1); CE = Common Era (after year 1). Dates are general and vary by region within California. These time periods are based on Western knowledge. Indigenous timelines are different and based on Indigenous knowledge.

Throughout this epoch, cultures continued to adapt, and there was an increase in both cultural and language diversity. These Indigenous communities had distinct political organizations; commerce, trade, and social systems; religious practices; and logically organized subsistence and settlement systems. By the time the Europeans arrived, most Native Californians lived in a variety of camps or villages and were complex hunter-gatherers capable of adapting to different environments. They also practiced landscape management of varying characteristics including prescribed and controlled burning, nurturing and tending of plants, irrigation, and other practices.

Did you know?

California has the highest population density of Native people in North America.

Contact, Colonialism, and Historic Trauma

Life began to change dramatically in 1542 CE when the Spanish exploration led by Juan Rodriquez Cabrillo brought the first wave of colonialism to the region, first in the place now known as San Diego, and continuing north along the coast soon after (Figure 2). Native American traditional ways of life in California, including ethnogeography and all aspects of its culture, have experienced immense change during and since the initial direct and indirect contact with European cultures. The first permanent colonial establishment started in 1769 CE with the Spanish Mission at San Diego; it then spread north to the San Francisco Bay Area. Spanish colonialism was followed by Mexican rule, then by Euro-American traders and gold miners in the 1840s, Euro-American settlers in the 1850s, and relocation of Native Americans to reservations starting in the early 1860s.

One of the significant impacts of Spanish colonialism was the drastic decline of the Indigenous population due to the introduction of new infectious diseases (smallpox, the common cold, influenza, measles, diphtheria, malaria, and venereal diseases). Spanish colonialists also forced Indigenous people to live in poorly ventilated environments in the missions (Figure 3).



Figure 2. Spanish Missions in California. (Source: Shruti Mukhtyar, nd. CC-BY-SA-4.0)

Scholars assert that in addition to new highly communicable diseases, land expropriation, starvation, slavery, and forced displacement also contributed to the catastrophe experienced around the Spanish missions.

The goal of the Spanish missions in California was to create and foster a new identity for Native Americans based on Spanish precedents. The Spanish considered it a religious duty to convert as many Natives as possible to

The Spanish mission period lasted from 1769 to 1823 CE.



Figure 3. Captured California Indigenous Peoples Being Taken to Spanish Missions.
(Source: Louis Choris's depiction of the Presidio of San Francisco showing a chain gang of Native men in the foreground, likely being brought from Mission San Francisco to work at the Presidio)

Christianity and bestow upon them the virtues of Spanish culture and Christian values. Given that the economy of these colonial outposts was based on the enslaved labor of the Native people, the missions worked hard to enslave and recruit Native people from nearby Indigenous settlements and eventually from increasingly distant lands owing to staggeringly high death rates for those living in the mission compounds. Resistance to colonization was addressed with strict and merciless punishments, and those who escaped were captured and returned to the missions.

Within the mission walls, Indigenous peoples experienced various forms of trauma. The Spanish enforced new order and control over the Native Americans, which resulted in loss of Native cultures, including language. Native people were forbidden to practice their culture, and if caught, were punished severely. The Spanish exerted control over Native people and forced them into servitude; they controlled where families lived and their

A very real consequence of the Spanish colonialism of Native people in California was the trauma created by loss of ancestral lands, culture, customs, history, identity, and communities, among other enforced changes. The losses were augmented by the hardships inflicted upon them in the missions, and these were compounded through the subsequent Mexican and American periods.

daily activities, and Spanish policies at the time allowed missionaries to treat Native people within the missions as property and laborers (Champagne & Goldberg 2021). Being forced to embrace a foreign religion and abandon one's own culture and language resulted in a loss of identity, traditions, and ceremonies, and impacted extended Indigenous family systems, a centuries-old familial structure.

It was inevitable that these enforced practices had long-term, painful consequences, which many refer to as generational trauma. The Spanish missions themselves are symbols of Native loss to Tribes. The lack of acknowledgment of Native histories in the missions, as well as narratives that glaringly lack discussion and acknowledgment of Native servitude, causes continued trauma to all California Tribes. Within and outside the missions, statues of missionaries who represent the success of the missions and the servitude of the Native people are other reminders. Similarly, mission bells (reportedly 585) that were installed in the early 1900s to mark the original El Camino Real route remain important relics to historians and architectural

The El Camino Real route stretched nearly 800 miles between the state's 21 Spanish missions, and bells were placed every 1–2 miles from San Diego to Sonoma.

Many consider Spanish mission architecture to be beautifully symbolic and an artifact to be preserved, but for many Native people, these buildings are a reminder of the trauma that their relatives experienced.

For readers who grew up in California, think about what you were taught about the Spanish missions and compare that to the information presented in this handbook.

historians (Kurillo & Tuttle 2000). To Native people, however, they are symbols of loss, and a constant reminder of how Spanish colonists stole their land and upended the lives of the region's Indigenous people. Even the Spanish colonial mission architecture, which is common and popular in California, is a constant reminder of colonial history and its associated losses.

After the [Mexican War of Independence](#) ended in 1822, the secularization of mission lands began. This involved the confiscation of mission lands and properties by Mexican civil authorities and the transfer of these to Mexican citizens. The Mexican government carved out and granted large ranches to Mexican citizens, who used the land to graze cattle. Many Native people did

Over time, Indigenous ancestral lands, inhabited by Native Californians for more than 10,000 years, were claimed and controlled by the Spanish empire, and subsequently divided up into vast Mexican ranchos, resulting in a complete loss of land ownership and access to places of ancestral importance (Hackel 2005; Rizzo-Martinez 2022).

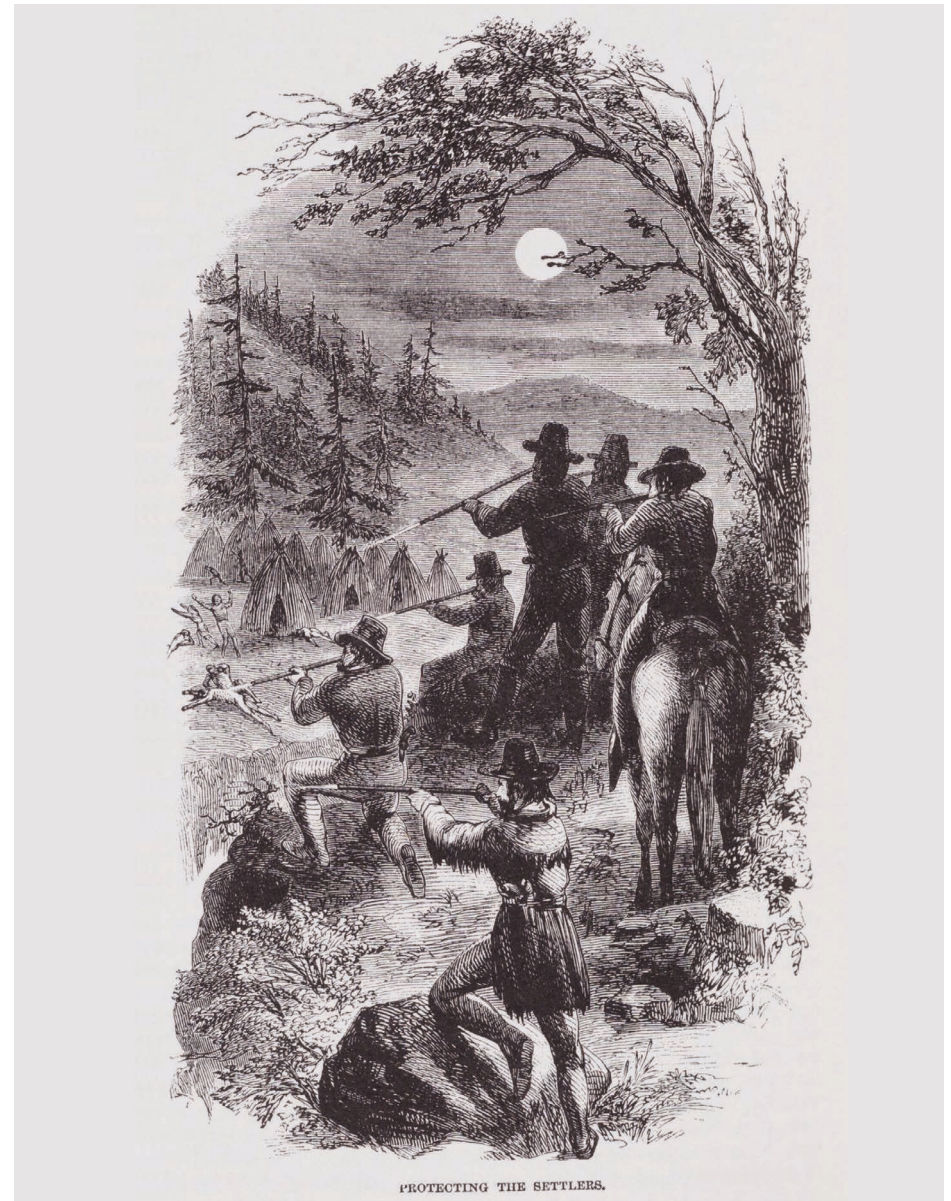


Figure 4. "Protecting the Settlers" by J.B. Browne for an 1861 Harper's New Monthly Magazine Article Describing the Mass Murder of Yuki People at Round Valley. (Source: Browne 1864, Public Domain, US. Copyright Office)

not live in the missions after secularization (1833–1834), but some chose to continue living at or near the missions because it was all that they knew since their traditional way of life had been stripped away from them. Most Native people along the coast, who had been displaced from their traditional ancestral lands, worked as ranch hands or domestic help on these newly formed Mexican ranches.

Beginning in 1849, the Gold Rush brought a rapid influx of Euro-Americans into Native lands and set the stage for a war of extermination (Figure 4). Between 1848 and 1880, an estimated 82 percent of California Indians lost their lives (Cook 1943). Many classify what happened to Indigenous people in California and other parts of the United States as genocide. UCLA Professor Benjamin Madley has written extensively on this subject, and his 2004 journal article, “Patterns of Frontier Genocide, 1803–1910: The Aboriginal Tasmanians, the Yuki of California, and the Herero of Namibia,” which compares worldwide genocide events, suggests these events follow the same formula:

1. Colonists invade.
2. Friction occurs over limited resources, land, and political power, threatening Native traditional economies.
3. Natives wage guerrilla attacks to regain access to their resources, attacks that are difficult to defeat using traditional warfare.
4. Invaders decide upon a “final solution” to exterminate the Natives, either through mass killings or placement in unsurvivable forced labor camps.

The invader’s actions are underlain by the myth of “empty” or unused land, the “evolutionary” inevitability of their superiority and their right to rule, and profound racism that dehumanizes Native people and absolves acts against them (Madley 2004; Lindsay 2012).

As Americans and other foreigners flooded California after the discovery of gold in 1848, they brought race traditions that were different from those in Mexico. They also lacked experience with Native citizenship (Haas 2014). One of the first things the California Constitutional Convention had

to determine was the meaning of Indigenous rights. José de la Guerra y Noriega, one of the few California representatives at the convention, spoke through a translator against excluding Indians. He asked that Indians who held property be able to exercise all the rights and privileges that other free men did. But the convention opted to deny citizenship rights to Native people, and the California constitution and subsequent state laws upheld this decision. As Native people faced a new period of genocide during the 1850s and 1860s, those who had lived under Mexican rule at times chose to identify as Mexican to survive in the face of individual danger, village massacres, and daily acts meant to hurt and humiliate Native people, who were never extended basic human rights (Lindsay 2012; Madley 2016).

In 1850, the Act for the Government and Protection of Indians was passed in California, which allowed people to “apprentice” any “unemployed” Native person, and a market sprung up for Native women and child slaves (Castillo 1978). Raids often massacred men and elders and captured women and children to be sold. At times, parents were killed to obtain their children (Madley 2004:102). In a message to the California Legislature in 1851, Governor John McDowell announced a “war of extermination” that was to be funded by the state (Castillo 1978). At this point, all the readily available gold had been mined, and the state offered miners double their usual earnings to join state-sponsored militias (Madley 2017). In 1851, 1852, and again in 1857, the state offered wages and expenses to those who would suppress the Indians. These volunteers, as they were called, were determined to destroy the Native Americans through raids and the destruction of food stores. Raids and counterraided escalated, and vigilante colonial groups were formed to “teach the Indians a lesson” through intentionally gruesome killings of women and children (Madley 2017) (Table 2).

Table 2. Example of Massacres in Northern California (Madley 2004)

Date	Organization	Tribe	Location	Casualties
1846	Capt. Fremont	Wintu/Yana	Sacramento River massacre	175
1849	Miners	Wintu/Yana	Rock Creek/Sacramento River	Many
1850	Ranchers	Pomo	Bloody Island Massacre (Clear Lake)	More than 120
1850	Miners	Wintu	Old Shasta	300
1850	Miners	Wintu	East Side Sac River near Clear Creek	Many
1851	Militia	Wintu	Churn Creek	Many
1852	County sheriff posse	Wintu	Hayfork	200-300
1852	Militia	Pit River	Unknown, multiple	Unknown
1852	Militia	Yana	Unknown, multiple	Unknown
1852	Militia	Shasta	Scotts Valley	Unknown
1852	Militia	Wintu	Clear and Cottonwood Creeks	Many
1853	Ranchers	Pomo	Yontocket Massacre	400
1853	Militia	Pit River	Squaw Valley	Many
1854	U.S. Army, Capt. Judah	Shasta	In a cave refuge	Many
1854	State militia, Capt. Johnson	Wintu	McCloud River Valley	Many
1854	State militia, Capt. Johnson	Wintu	Halfway between Sacramento and McCloud Rivers	Many
1854	Militia	Pit River	Danaville	60
1855	Militia	Yana	Cow Creek	Unknown
1855	State militia, Senator Cosby	Pit River	Several villages destroyed	Killed men/captured women and children
1855	U.S. Army, Capt. Judah	Pit River	Lockhart's Ferry	6
1856	State militia	Klamath	Several villages (Klamath Expedition)	Many
1856	State militia	Tulare	Several villages (Tulare Expedition)	Many
1857	U.S. Army, Lt. Crook	Pit River	Various	Many
1858-1859	U.S. Army, Gen. Kibbe	Wintu	Various "Wintoon War"	Many
1859	U.S. Army, Gen. Kibbe	Pit River	Rolf's Ranch	160
1859	U.S. Army, Gen. Kibbe	Pit River	Various	300
1860	Settlers/prospectors	Tolowa	Tuluwat Massacre	80-250
1862-1863	Harmon Good's posse	Yana	Big Antelope Creek, Mill Creek, Rock Creek, Dye's Mill	Many
1863	Copper City, Millville vigilantes	Yana	Cow Creek area, Indians at ranches	Many
1863	Copper City, Millville vigilantes	Yana	Head of Oak Run	300
1863	Settlers	Maidu	Konkow Maidu Trail of Tears	184

There were multiple genocidal events in California—specifically in the northern part of the state—including the 1850 Bloody Island Massacre, the 1853 Yontocket Massacre, the 1860 Tuluwat Massacre, and the 1863 Konkow Maidu Trail of Tears (Madley 2017).

The 1850 Bloody Island Massacre, also known as the Clear Lake Massacre, occurred in Clear Lake (Lake County) when White soldiers and local White volunteers led by Captain Nathaniel Lyon invaded the island and killed at least 60 of the 400 Pomo people while looking for two Pomo men who had taken refuge there (Heizer 1973). In addition, at least 75 Pomo people were killed along the nearby Russian River. In 1853, settlers and prospectors attacked a Tolowa village, Yontocket, in Del Norte County and burned the entire village down, killing at least 400 Indigenous people. This Yontocket massacre occurred when many Tolowa people were in the village to participate in a world renewal ceremony (Gould 1966). Similarly, the 1860 Tuluwat Massacre was one of several Wiyot villages in Humboldt County attacked by White settlers during a world renewal ceremony, similar to the Yontocket massacre. On February 26, 1860, White settlers attacked the village and brutally murdered nearly all the sleeping Wiyot. The estimates of the dead ranged from 80 to 250 for the one-night series of orchestrated massacres. In 1863, California witnessed its own Trail of Tears when the U.S. Army rounded up 461 Native people from the Konkow Maidu, Maidu, Pit River, and Nomi Lackee Tribes and forcibly marched them 120 miles across rugged terrain from the present-day Chico west to the Nomi Lackee Indian Reservation in Round Valley in Mendocino County (Figure 5). Fewer than half survived this grueling journey, and the survivors joined several Tribes at the reservation. This is known as the 1863 Konkow Maidu Trail of Tears.

The early American Period in California, beginning in 1848 when Mexico ceded its territory, was characterized by genocide, tacitly and explicitly government-sanctioned violent removal and murder of Native people for their land and access to gold.

Did you know?

The annual world renewal ceremony typically lasted 7–10 days, and Indigenous people from different villages gathered during this time. The men would leave at night to replenish food and other supplies, while the elders, women, and children remained at the village.

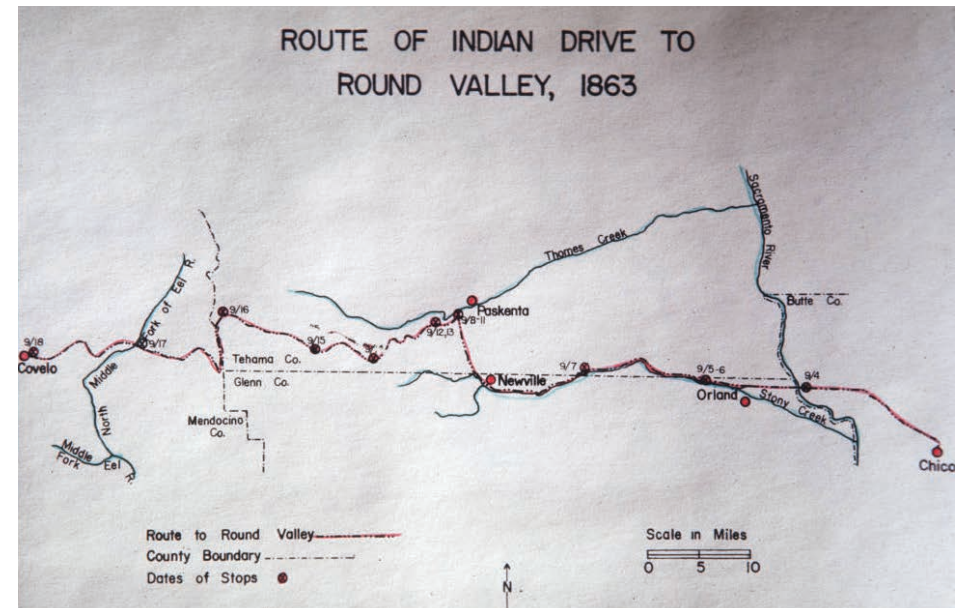


Figure 5. Nome Cult Trail: California's Trail of Tears. (Source: Hill 1978 Map of Route of Indian Drive to Round Valley, 1863, CC-BY-SA-2.5)

Native American Boarding Schools

The Indian boarding school system was yet another attempt by the government to detribalize Native Americans. The general goal was to “kill the Indian in him and save the man,” as explained by Captain Richard H. Pratt in a speech in 1892.

Native children, many as young as 5 years old and often removed forcibly from their families, were sent to three boarding schools across the state: the Sherman Institute in Riverside, Fort Bidwell in Northeast California, and the Greenville School near Susanville.

At the boarding schools, Native children were prohibited from speaking their traditional languages or engaging in cultural and spiritual traditions; they were severely punished if they were caught doing either. This was to forcibly assimilate the children into dominant Western culture. Native children who were placed in boarding schools were often there for years with no familial contact. These children experienced high rates of physical and sexual abuse, starvation, and prolonged separation from their families; many children died in these schools, and their remains were never returned to their families (Brave Heart & DeBruyn 1998; Brave et al. 2011). Boarding school survivors suffered immense trauma and exhibited post-traumatic stress symptoms related to their experiences. In 1928, John Collier released a report about boarding schools and stated, “the punishment

used on these children was physical abuse equivalent to Medieval torture supplemented by starvation.” (Collier 1933). The trauma also impacted the children’s families, their offspring, and became part of a cycle of intergenerational trauma that continues to affect Native communities today (Bombay et al. 2011, 2014).

Understanding Long-Term, Generational Trauma and How it Manifests

The violent colonial history of Indigenous people in California comprising servitude, genocide, imprisonment, forced assimilation, and misguidance are the foundations of long-term generational trauma. The emotional and psychological effects of losing access to ancestral lands have transcended time. Loss of ancestral lands translates to a loss of history, language, and culture. The deliberate practices and policies implemented by the colonial regimes of Spain, Mexico, and the United States have led to generational trauma that affects all Indigenous people in California.

Dr. Maria Yellow Horse Brave Heart, Indigenous scholar, and mental health expert introduced and conceptualized the term “historical trauma” to describe the specific trauma that Native Americans experienced in the United States (Brave Heart 1998, 2016; Brave Heart et al. 2011). She defined it as cumulative emotional and psychological wounding across generations, including one’s own lifespan. Historical trauma is the result of centuries of colonization and abuses, and Brave Heart supplemented this definition with the effects of the familial separation and forced assimilation from the boarding school experience. The cataclysmic history of genocide experienced by individual Native Americans resulted in the collective emotional and psychological injury both over the lifespan and across generations (Brave Heart et al. 2011).

What is historical trauma?

It is the cumulative emotional and psychological wounding across generations, including one’s own lifespan. Historical trauma is the result of centuries of colonization and abuses suffered by Native and Indigenous peoples.

What is epigenetics?

Epigenetics is the study of how your behaviors and environment can cause changes that affect the way your genes work. [What is Epigenetics? | CDC](#)

The reactions to these events and practices, which she calls the historical trauma response, often includes survivor guilt; depression; fixation to trauma; poverty; post-traumatic stress disorder symptoms; gestational stress; high mortality rates; high rates of alcohol abuse, child abuse and domestic violence; psychic numbing; anger; and suicidal ideation; among other features and behaviors. Brave Heart (1998) explained that trauma manifests in descendants of the specific victimized community. Ongoing research suggests that trauma memories are passed down generations through biological, cultural, social, and psychological mechanisms. Trauma has profound implications for mental and physical health, and historical trauma can create health inequities centuries later (Sandoiu 2022). The author explains that trauma is “held personally and transmitted over generations. Thus, even family members who have not directly experienced the trauma can feel the effects of the event generations later.” Pember (2016) explains that trauma may be woven into the DNA of Native Americans based on the Academy of Pediatrics reports that first described how adverse childhood experiences are lifelong consequences of trauma experiences. Pember (2016) notes that “[t]rauma experienced by earlier generations can influence the structure of our genes, making them more likely to ‘switch on’ negative responses to stress and trauma.” Although there is debate on epigenetics, scholars and Indigenous people believe that “[e]pigenetic

changes do not affect DNA sequences, but they can impact how the body ‘reads’ DNA sequences, thereby altering gene expression. Environment and psychosocial factors can trigger some genes and switch others off” (Sandoiu 2022). It is important to note, however, that despite this horrendous history, there is inherited resilience among Indigenous people, and allies must be cognizant of this trauma history to help heal it through actions (Pember 2016).

The Indigenous people and communities in California have experienced the real trauma of colonialism since 1769 CE, and the consequences of that colonial trauma have manifested in many ways. Despite the relentless efforts of the colonial systems to eradicate Indigenous cultures (practices, languages, identities, world views), Indigenous communities have retained and are revitalizing their cultures. Cultural knowledge has been preserved and nurtured in the minds of elders and culture bearers of many Tribes, and thus their cultures have survived and persisted through the centuries. At the same time, Tribes have also lost a lot of their history and culture. California Tribal Nations and Indigenous communities have demonstrated resilience despite the colonial ethnocidal and genocidal practices and policies. Resilience of Indigenous cultures is expressed through language revitalization programs, reintroduction of cultural practices, fight to restore identities and stolen lands, Tribal self-sufficiency, and other platforms. Indigenous futurism is one recent avenue of Indigenous resilience. First coined by Anishinaabe (Great Lakes region of the United States and Canada) scholar Dr. Grace Dillon in 2012, Indigenous futurism is a literary and artistic movement that confronts past and present colonial ramifications and transforms Indigenous knowledge to reimagine ways to heal and build futures for Indigenous communities. This new field helps reimagine historical events and recognize the strength of Native cultural practices and beliefs, and in doing so, gives the power of the narrative back to the Indigenous people.



Part II

Tribal Sovereignty

Sovereignty is the authority of a group to govern itself. However, it takes on additional meaning with Tribal Nations, as it extends beyond government (the Tribe's authority to govern its people and create laws and statutes) to the preservation of culture and traditions. Tribal sovereignty is also a political status recognized by the U.S. government through treaties executed in the 19th century. A sovereign nation, which is how federally recognized Tribes are identified, equates to an independent country. When working with a Tribal Nation, it is important to remember that it has the same status as Great Britain, Kenya, or Japan. This is critical when working alongside Tribes.

Respecting Tribal Sovereignty: Nations Within a Nation

Federal Recognition. Given the racist and violent historic context of colonial California, it is imperative to understand and acknowledge Tribal sovereignty through a historical, cultural, and political lens and be mindful of the diversity in Tribal governance and decision-making authorities. Today, the Indigenous people in California are members of federally recognized Tribes, as well as Tribes and communities without federal recognition. There are more than 150 Tribes in the state; 109 of these are federally recognized (Federal Register Volume 87, Number 19, 2022, Appendix 1). Federally recognized Tribes, referred to as Tribal Nations, are sovereign nations with the authority to determine membership and govern themselves, their people, and lands, and they have a government-to-government relationship with the U.S. government (Figure 6).

There are many Tribes without federal recognition that do not have a formal relationship with the federal government, and California does not have state recognition of Tribes. The [Native American Heritage Commission](#) (NAHC) maintains a list of California Tribes (with and without federal recognition), and organizations interested in locating projects in the state can request a record search to identify Tribal Nations and Tribes that are located (and whose ancestral lands are located) within the project/program area. Given that eligibility for most federal funding includes federal recognition, this handbook largely focuses on the federally recognized Tribal Nations in



Figure 6. California Tribal Lands.

(Source: https://www3.epa.gov/region9/air/maps/ca_tribe.html)

California. But it is important to acknowledge and work toward amending the historical loss of federal recognition of 44 California Tribes through the 1958 Rancheria Act.

Land. There is great diversity among the 109 Tribal Nations in California in terms of their cultures, histories, land holdings, and governance. They are located across the state, in urban and rural settings, along the coast to mountains and deserts, with vastly different landholdings and populations (for example, one Tribe has 5 members while another has more than 5,000 members). In terms of landholdings, the Tribal lands include Tribal trust lands, allocated trust land, and fee lands. Two Tribes, the Koi Nation of Northern California in Sonoma County and the Tejon Indian Tribe in Kern County, do not have any landholdings.

Tribal Trust Lands. Tribal trust land is owned by the United States in trust for a Tribe, band, community, group, or pueblo of Indians. This means that the United States owns the property and has set aside Tribal trust property for the exclusive use of a particular Tribe. The Bureau of Indian Affairs (BIA) has a federal trust responsibility to ensure the land use is for the benefit of the Tribe. Trust lands are mostly within reservation boundaries, but there are some outside of the reservation (for example, religious sites or pieces of land allotted to individuals). Projects on these lands are not under the jurisdiction of the local land use agency (e.g., county and state).

Reservations. Reservations are trust lands and are federally protected under the jurisdiction of that Tribal government. The difference between trust land and a reservation is that the land inside the geographic boundary may or may not be held in trust for a Tribe. Land inside the reservation boundaries may also be held in fee by a Tribe, Tribal members, or individuals and companies with no relationship to the Tribe. Therefore, reservation lands may:

1. Be held by the U.S. Government in trust for an Indian Tribe
2. Be owned outright by a Tribe
3. Be privately owned (by a nonmember of the relevant Tribe)
4. Have other ownership

Some reservations are the remains of land Tribes used to protect, and others were created by the government when Native American populations were forcibly resettled away from their homelands. Land held in trust for the benefit of a federally recognized Tribe is a “reservation”; however, land held in trust for individual American Indians does not qualify as a reservation.

Allotments. Allotments are parcels of land held in trust by the United States for individual Indians or held by Indians and otherwise subject to a restriction. In other words, there would be a restriction on the Indian owner’s ability to sell or transfer the allotment to another party. Allotments may exist within or outside an Indian reservation.

Trust Lands Held in Fee. Trust lands held in fee (or fee lands) are owned by a Tribe but not taken into trust by BIA. Fee simple land means that there are no restrictions on ownership, and the land can be on or off a reservation and held by individual Tribal members as well as the Tribe. The difference between a fee simple land and trust property is that a fee simple land can be bought and sold to any individual without BIA’s consent. Individual Tribal members, non-Tribal members, and the Tribe itself can hold fee land. Fee lands are subject to county, state, and federal taxes, and this land can be used as collateral for a loan, unlike trust lands.

Restricted Fee Land. Title of land is held by an individual person or Tribe and can only be changed by the owner with the approval of the Secretary of the Interior and the federal government. This includes the limitation on how these individuals and Tribes can use the land, including building on the land, renovating existing buildings, and being able to take out home mortgages under the U.S. Department of Housing and Urban Development’s (HUD) [Indian Home Loan Guarantee Program](#) (known as Section 184). Restricted fee lands are subject to county, state, and federal taxes, and this land can be used as collateral for a loan, unlike trust lands.

Governance. Just as there is high diversity in the Tribal lands among the 109 Tribal Nations, Tribal governments are also distinct, and governance can be as complex as any government. Most Tribal governmental structures combine traditional features with elements of Western forms of government.

Leaders of Tribal governments are chosen by clans, families, religious laws, through elections, and consensus. Some Tribal governments use an electoral process to choose officials, and some operate under written constitutions. Tribal traditions often require that Tribal leaders deliberate extensively to consider the long-term consequences of their decisions. This responsibility to consider the impacts of decisions on future generations often contrasts with Western cultural timeframes and perspectives. Tribal governing bodies meet at set times of the month or year, and the timing varies by Tribe. The governing bodies may have other bodies within the Tribe they need to consult for decision-making, for example, a Council of Elders or Business Council.

The pinnacle of Tribal government is the Tribal Council; however, there is a variability in whether the decision-making authority rests solely with the Tribal Council, Elder's Council, Business Council, or Departments. Some Tribes have structured their governance such that all requests for information and any activity by a representative of the Tribe must be approved by the leadership (Tribal Council or Business Council) (Figure 7). For example, for housing-related issues, even if there is a Housing or Tribal Services Department and the staff want to apply for funding or participate in a study, they may have to get approval from the Tribal government. This varies between the Tribal Nations and may be specific to the Tribal Council.

Understanding and respecting Tribal sovereignty comes into play in significant ways at different times of engagement with Tribal Nations. Later in this handbook, there is discussion on cultural etiquette and Tribal Nations; here, we focus on understanding sovereignty when building collaborative partnerships between Tribal Nations and state and federal governments.

Resolutions and agreements are important elements of contracts with Tribal Nations. A Tribal resolution is a formal agreement in which a Tribal government states its legislative will in accordance with its official documents. Tribal Nations may have resolutions already developed and

on file or may need to develop them. The approval of the resolution for a specific grant, and who will be the designated signee, varies widely between Tribal Nations. Therefore, it is important to recognize and plan interaction accordingly. For example, a Tribal Nation may require that all resolutions be signed by its Chairperson, while others may delegate the responsibilities to others. This decision may vary by Tribe depending on the grant amount and services it will provide. Similarly, Tribal Nations have different schedules for when they review and approve resolutions, and outside agencies need to take Tribal calendars into account with any grant or funding deadline.



Figure 7: Decision-Making Among Tribal Nations.

Relationship Between Tribes, the Federal Government, and the State of California—Illustrated in Table Form

State governments, including the state of California, have fraught histories with Tribes that include atrocities that were facilitated by many of the state's past leaders through legislation and state-sanctioned warfare (Table 3).

Table 3: Policies That Shaped the Relationships Between California Tribes, the State of California, and the Federal Government

Time ^a	Event ^{b,c}	Description ^{b,c}	Impact on Indigenous People and Communities
1850	Act for the Government and Protection of Indians (Chapter 133, Cal Stats, April 22, 1850) (Indian Removal Act)	The 1850 Act and subsequent amendments facilitated removing California Indians from their traditional lands; separating children and adults from their families, languages, and cultures (1850–1865); and indenturing Indian children and adults to Whites.	<p>This act forced many Native Americans into servitude. The law provided for the forced labor of loitering or orphaned Native Americans, regulated their employment, and defined a special class of Indian crimes with punishments.</p> <p>Any White person under this law could declare as vagrants any Indians who were simply strolling about or who were not gainfully employed and take that charge before a justice of the peace, who would then have those Indians seized and sold at public auction. The person who bought them would have their labor for four months without compensation.</p>
1850–1880	California Indian Wars (Article VII of first California Constitution); 1850: An Act Concerning Volunteer or Independent Companies; 1850: Act Concerning the Organization of the Militia	Article VII of the first California Constitution gave the governor the power “to call for the militia, to execute the laws of the State, to suppress insurrections, and repel invasions.” Through this, the governor called out the militia to capture, attack, and punish Native people in the interest of settlers. The militia were paid for these expeditions against the Native people. Several laws and joint resolutions were passed related to the Indian Wars in California between 1851 and 1859.	A series of wars, battles, and massacres between the U.S. Army and the Indigenous people of California resulted in the genocide of the Indigenous people. In 20 years, about 80 percent of the Indigenous population was erased through the intentional acts of the government, prospectors, and settlers.
1851–1852	California's response to federal treaties: Unratified California Treaty K, 1852A	A series of 18 treaties between Tribes of California Indians that, although authorized by the U.S. Senate, were never ratified. The treaties provided lands (about 11,700 square miles, or one-seventh of California) as homelands for Indigenous people.	<p>The Indians ceded title to their land to the United States and agreed to accept reservations, while the government pledged to pay for the ceded land and permanently set aside the reservations for Indian use.</p> <p>The treaties were not ratified by the U.S. Senate, which was not shared with the Tribes; thus, the Tribes lost their lands to the United States.</p>

Time ^a	Event ^{b,c}	Description ^{b,c}	Impact on Indigenous People and Communities
1855	Apprenticeship and vagrancy laws: An Act to Punish Vagrants, Vagabonds, and Dangerous and Suspicious Persons	The Act provided that “All persons except Digger Indians, who have no visible means of living, who in 10 days do not seek employment, nor labor when employment is offered to them, all healthy beggars, who travel with written statements of their misfortunes, all persons who roam about from place to place without any lawful business, all lewd and dissolute persons who live in and about houses of Ill-Fame; all common prostitutes and common drunkards may be committed to jail and sentenced to hard labor for such time as the Court, before whom they are convicted shall think proper, not exceeding 90 days.”	Until the Act was amended in 1863, Native people were punished if they roamed freely, begged, or were drunk in public places. The penalties under these laws were less severe when applied to the non-Indian population. In 1863, the California Legislature amended the law to exempt California Indians from the provisions of the 1855 Act. The vagrancy provisions contained in the 1850 Act relating to the California Indians (previously described) were not repealed until 1937.
1860-1978	Native American boarding schools	Federally funded Native American boarding schools were established throughout the United States. A total of 25 schools were established, and three of them were in California (the Fort Bidwell Indian School, the St. Boniface Indian Industrial School in Banning, and the Sherman Institute in Riverside, founded as the Perris Indian School in Perris). The main purpose was to eliminate traditional American Indian ways of life and replace them with mainstream American culture.	Native children were separated from their families and cultural ways for long periods, sometimes four or more years; were not allowed to speak their languages or practice their cultural traditions; and were severely punished if they did. They were forced to cut their hair, wear uniforms, and march in formation. Rules were very strict, and discipline was often harsh when rules were broken. The bodies of a significant number of children who died at the schools were not returned to their families.
1887	Dawes Act	American citizenship was given to Native Americans who accepted individual land grants under the provisions of statutes and treaties, and this marked another period where the government aggressively sought to allow other parties to acquire American Indian lands. The Act sought to extinguish Tribal sovereignty, erase reservation boundaries, and force assimilation. Congress allowed Indian land to be leased to non-Indians, controlled funds that resulted from the leases, and determined when to distribute the funds.	Surplus lands were sold to non-Indians, and Tribal culture was completely disrupted. Communal life was destroyed, land was taken away again, and outsiders were allowed to live on Indian reservations. If the Native Americans could not pay the land taxes, their allotments were taken back by the U.S. government.
1924	Indian Citizenship Act	“All noncitizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States: Provided that the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to Tribal or other property.”	The Indian Citizenship Act did not offer full protection of voting rights to Indians. For example, Arizona and New Mexico barred Indigenous people from voting until 1948, and Indigenous people also faced some of the same barriers as Blacks until the passage of the Civil Rights Act of 1965, including Jim Crow-like tactics and poll taxes.

Time ^a	Event ^{b,c}	Description ^{b,c}	Impact on Indigenous People and Communities
1956	Federal Urban Indian Relocation Program	The voluntary relocation of Native peoples from their rural ancestral places throughout the United States to seven metropolitan areas, including the California metro areas of Los Angeles, San Francisco, San Jose, and Oakland.	BIA promised housing and employment and provided one-way transportation. Native people struggled to adjust to life in a metropolis. Note that a lot of Native people also chose to do this after growing up in boarding schools and they no longer felt they fit in with their Tribes anymore. They faced unemployment, were given low-end jobs, were discriminated against, and experienced homesickness and the trauma of losing traditional cultural support systems.
1956–1958	Rancheria Act	Termination of the federal status of 44 Native American Tribes in California. This was done to forcibly assimilate all Native people into the Euro-American society.	This resulted in loss of land and homes and cultural support, presented economic hardships, and invited overt discrimination, among other challenges.
1955	Indian Health Service	Provision of health services to members of federally recognized Tribes through the government-to-government relationship between the federal government and Indian Tribes.	All Indigenous people can receive health care, but not all services are free, as is the case for federally recognized Tribes.
1978	Indian Child Welfare Act	Established federal standards for the removal of Native American children and provides guidelines for their placement in foster or adoptive homes that reflect the unique values of Indian culture. Indian Child Welfare Act (ICWA) protects the interests of both Native American children and Tribes.	This was a positive Act to correct the crisis affecting American Indian and Alaska Native children, families, and Tribes.
1988	Indian Housing Act	Amends the U.S. Housing Act of 1937 to establish a separate assisted housing program for Indians and Alaska Natives.	Only federally recognized Tribes (Tribal Nations) can apply for these grants.
2019	Apology of California Governor Gavin Newsom	Governor signed an executive order formally apologizing to California's Native Americans for historical mistreatment, violence, and neglect. He said, "That's what it was, a genocide. No other way to describe it. And that's the way it needs to be described in the history books." He established the Truth and Healing Council to provide Native Americans with a platform to clarify the historical record and work collaboratively with the state to begin the healing process.	Some Tribes acknowledged the sincerity of the apology. They also look for action.

Time ^a	Event ^{b,c}	Description ^{b,c}	Impact on Indigenous People and Communities
2022	White House Action to Support Indian Country and Native Communities	Presidential memoranda to support uniform standards for Tribal consultation, consultation policies, best practices for Tribal treaty and reserved rights, implementation of co-management and co-stewardship of federal lands and waters, Indigenous knowledge guidance for federal agencies, and others.	Tribes are being given a “seat at the table” as decision-makers and increasingly requested to be partners in federal government projects.
2018-present	Land Back movement	Tribal Nations and Tribes are asking for the return of ancestral lands and the recognition of Indigenous peoples’ inherent right to self-determination.	Land has been returned by cities, agencies, nonprofit, and private entities to several Tribal Nations and Tribes in different counties in California, from small land units to larger tracts.
2020-present	U.S. Department of the Treasury’s Assistance for Tribal Governments for COVID-19	Federal funding has been provided for emergency shelter, street outreach, and community development.	Tribal Nations have been invited and awarded funds to help them face the COVID-19 crisis.

^aStarts with the American Period with the establishment of the State of California in 1850 CE.

^bKimberly Jonston-Doods, 2002.

^cCastillo n.d.

Reconciliation Efforts

Recognizing past wrongs, California Governor Gavin Newsom signed an executive order formally apologizing to California's Native Americans for historical mistreatment, violence, and neglect. Governor Newsom referred to what happened as genocide and established a Truth and Healing Council that provides Native Americans with a platform to clarify the historical record and work collaboratively with the State to begin the healing process.

The executive order coincided with the increased popularity of the Land Back movement, an effort by California's Indigenous people and allies to return ancestral lands to the Tribes. This movement was not new but has gained momentum recently (2018–present), with several Tribes and Tribal coalitions successfully reclaiming their ancestral homelands.

To further this effort, Governor Newsom proposed \$100 million of the state's budget for land back purchases in 2022. This amount is small compared to California's budget of more than \$286 billion, but it represents the state's further investment in supporting Indigenous people.

At the federal level, the Biden-Harris administration has made an intentional effort to expand support and advance equity and opportunity to all Tribal Nations. This includes more opportunities for Tribes to consult on the work

of federal agencies, improved stewardship of federal lands and water significant to Tribal Nations, increasing lending capacity and access to capital on Tribal lands, and support for Native language revitalization.

In 2019, the California Legislature passed Assembly Bill 1010 (AB1010), which requires HCD to address Tribal access and participation in HCD-funded programs. Definitions of "local agency" and "local public entity" were expanded to include Tribes and governing bodies of Tribal reservations and rancherias, and "nonprofit corporation" was expanded to include TDHEs. These definitions identify the entities eligible to access HCD funding, and AB1010's expansion of these definitions created funding access to certain state programs, including those administered by HCD.

In addition to expanding the definitions of eligible entities, AB1010 grants HCD the flexibility to modify or waive program requirements if said requirements create an undue barrier for Tribes or TDHEs to access HCD funding or implement an HCD-funded project. It also established the California Indian Assistance Program (CIAP), which enables HCD to offer technical assistance to Tribes and TDHEs throughout the funding process. Technical assistance is critical because it can level the playing field for Tribes and TDHEs new to HCD funding proposals and are competing for funding

2019

The city of Eureka returned 200 acres of land on Duluwat Island to the Wiyot Tribe (Taylor, 2019).

2020

The Esselen Tribe worked with the State and an Oregon-based environmental group to purchase 1,200 acres of land that will be used by multiple Tribes for land and wildlife conservation, as well as the preservation of Indigenous traditions (Koran, 2020).

2022

A Tribal Coalition announced it had purchased 500 acres on the Lost Coast in a conservation effort to save redwoods and the land (Anguiano and agencies, 2022).



with others who have a long history of successfully funded HCD projects. This is an important step in establishing and maintaining an equitable approach to supporting Tribal Nations going forward.

HCD furthered its efforts to engage Tribal Nations by funding Tribes and TDHEs with CARES Act funding through the Emergency Solutions Grants Program (ESG-CV) (see Part V). HCD is also exploring the creation of a Tribal Nations Committee to advise the agency on programs that would better serve members of Tribal Nations across California. All these actions move us closer to progress and meaningful engagement with Tribal Nations.

In Conclusion: The Importance of Historical Context and Its Impact on Engagement with Tribal Nations.

California has a complicated and difficult history with Indigenous peoples, as evidenced in Parts I and II of this handbook. Knowing the history and how it impacts our understanding of and relationship with Tribal Nations is imperative as we move forward in a manner that seeks meaningful and equitable engagement with these Nations. Issues of trust, skepticism, disinterest, or dislike that are evident in some relationships with Tribal Nations are a direct result of this history, and we must remember the history and lessons learned to move further on the path to progress.

The remainder of this handbook focuses on present and future issues and considerations for working with Tribal Nations. As such, they strike a different tone than Parts I and II. Please read these next sections with historical context in mind and consider what it means to acknowledge and honor the past while moving toward the future.



Part III

Meaningful Engagement With Tribal Nations

Cultural Humility and Awareness as a Foundation for Engagement and Outreach with Tribal Nations, Tribes, and Indigenous Communities

Cultural awareness, also referred to as cultural competency, is a critical piece of building meaningful and effective partnerships with Tribal Nations. It is imperative to acknowledge and act on the fact that having a good understanding of the history and cultures of Tribal Nations is an essential part of preparing for collaborative partnerships. To effectively understand and meet the needs of Tribal Nations, having contextual knowledge of historic and generational trauma and how it has manifested is important. Understanding the origins and legacies of historic distrust and trauma for Native Americans will enrich the ability of agencies and staff to collaborate effectively with Tribal Nations, and once established as a best practice, cultural humility can become an organizational value and be institutionalized into policies and processes. Toward this end, understanding the diversity in histories and acquiring culturally (and historically) grounded insights is a necessary investment. Training and workshops, along with self-education through reading, are the first steps toward decolonizing our thinking and practice and understanding the inherent strengths and nuances in Native cultures, languages, and ceremonies. Such training will help develop the cultural awareness necessary for culturally appropriate and effective practice with Tribal Nations to better address the needs of their citizens.

The following are some insights on cultural norms, exceptions, and being culturally aware with specific focus on understanding family and housing in Tribal worlds, communication and conversation skills, deference and etiquette, and harmful practices.

Understanding Family and Housing in Tribal Worlds

The concept of family is culturally grounded, including who is part of the family, responsibilities, and obligations to different family members, who and where they reside together, and many other aspects of daily life. While acknowledging that it may be considered a generalization, it is within reason

It is not the responsibility of our Tribal Nations partners to educate us. We must do the work.

to state that among most of the California Indigenous cultures, “family” is an inclusive cultural norm. Elders are honored members who are also the keepers of cultural knowledge and practices, while children and youth are the future who will ensure the continuation of the Tribe and its traditions.

Clan and kinship ties are extremely important because they tie generations together genealogically, both vertically and horizontally. These genealogical relationships form the foundations of kinship and social responsibility, and often kinship terms are given to these relationships, which helps clarify responsibilities. Indigenous communities in California use cultural terms to create family. These kinship terms may or may not necessarily fit with





“We are part of everything that is beneath us, above us, and around us. Our past is our present, our present is our future, and our future is seven generations past and present.”

—Winona LaDuke, Native American Scholar

the cultural and societal expectations of the Euro-American attributes of American society. For example, a grandmother and granddaughter in the Indigenous world may be a great aunt and great niece in Euro-American society.

Tribal communities are close-knit, and many of the citizens, even if unrelated, have known each other for years in some capacity. If they don't, their relatives know one another, which ties them together. This can sometimes create challenges, especially in a service capacity where one person is supporting another through a professional relationship. Consideration of what constitutes a proper or professional boundary may differ between Tribal agencies and non-Native people.

The “seven generations” philosophy varies between Tribes within and outside of California. For example, the Ojibwe (of Minnesota and Wisconsin) use the seventh-generation principle by thinking of seven generations into the future (Loew 2014), as do the Iroquois (Clarkson et al. 1992). This principle directs decision-makers in the Tribe to always consider the effects on those living seven generations ahead prior to making decisions. In other Tribes, including some California Tribes, the seven generations principle includes three generations before, the present generation, and three generations into the future (Wilkins 2018). This philosophy places responsibility to and connection with the different generations wherein there is a recognition that the choices, mistakes, and behaviors will resonate through history; thus, each generation needs to care for and respect the seven generations with whom they are linked through cultural and genealogical ties. The philosophy binds generations in terms of experiences, heritage, responsibilities, revitalization, and survival.

Data Collection and Trust

The United States has a troubled history of experimentation and data collection on individuals without their consent or benefit. Many people know about [The Syphilis Study at Tuskegee](#) and [Henrietta Lacks](#), but perhaps less familiar is what happened to the [Havasupai Tribe in Arizona](#), where members' blood samples were used beyond their original purpose, constituting an unethical use of human data. Data shape how agencies and communities understand human behavior and needs and guide policies and laws, but data collection has a certain level of burden because of how Indigenous data have been misused throughout history.

Data on Tribal Nations are scarce; there are two reasons for this. First, data on Indigenous communities and other specific ethnic communities were an integral part of settler colonialism in California and throughout the country. Data were collected in the past by state and federal governments to monitor Indigenous communities and their lands specifically to develop replacement policies. Using these data, the federal government appropriated Tribal lands, on occasion in the name of public health and safety of the Tribes. The data were then used to denigrate Tribal customs and force choices between poverty and Western acculturation. The misuse of these data has led to mistrust and individuals' refusal to participate in data collection given the concern any data collected will be used against Native and Indigenous people. Some Tribes have established Institutional Review Boards (IRBs) to review any survey before it is approved for use, which provides an added layer of security for the Tribe and its members.

The second reason Tribal data are scarce is that many institutions and agencies overlook Native Americans, Alaska Natives, and Indigenous people when collecting data and conducting research. Without these data, the needs and types of services necessary for these populations are greatly impacted. The National Congress of American Indians has brought attention to how American Indians and Alaska Natives are invisible in data collection and analysis. Determining who to contact within a Tribe may be daunting. Review the Tribe's website for information. For example, if an agency wants

“American Indians and Alaska Natives may be described as the “Asterisk Nation” because an asterisk, instead of data point, is often used in data displays when reporting racial and ethnic data due to various data collection and reporting issues, such as small sample size, large margins of errors, or other issues related to the validity and statistical significance of data on American Indians and Alaska Natives.” (Villegas 2019)

to connect with someone about addressing homelessness, look for the Supportive Services Director or a social service department; for a Tribal Council member, reach out first to the Council's administrative support to ask which council member would be best to contact. For Tribes that do not have a website, the [BIA](#) provides contact information, as does California's Native American Heritage Commission ([NAHC](#)).

It is likely that more than one or two attempts will be needed before you reach the individual with whom you need to connect. Typically, the Tribal Administrator is the individual who can provide guidance. Be as clear as possible on the intention of the outreach and how the Tribal Nation will benefit.

Communication and Conversation Skills

How we communicate is also culturally shaped. Interaction between people through words, phrases, facial expressions, hand gestures, and body language are part of a learned behavior specific to one's culture and society. For example, terms used to address elders vary; in some cultures, using first names to address elders is deemed disrespectful, while in other cultures, the use of first names is an indication of closeness. Even referring to someone as being an elder is taken as a compliment in some cultures but offensive in others. In general, familiarity is a norm of Euro-American cultures, but in many Tribal communities, it is viewed as being disrespectful. Therefore,

when conversing with a representative of a Tribal Nation, it is best to use the term assigned to the individual(s), such as Chief or Chairperson.

When in doubt of someone's title, it is best to address them as "Mr./Ms./Mx." If introduced to an elder, use a formal salutation. This communication style is grounded in cultural humility and awareness. When working and partnering with Tribal Nations who have had different histories and experiences, capacities, and needs, acknowledge and be informed of their specific world view, community, and histories. Do not translate silence to mean agreement or displeasure. Indigenous people, especially elders, often take time to share their views and often only after they are comfortable and trust that what they share will not harm them in the present and future.

Preparing for Engagement

Preparation is needed prior to engaging with a Tribal Nation. Engaging with a Tribal Nation should be approached as being no different than engaging with a different country, given Tribal Nations are sovereign entities. So, the Tribal Chair or Chief should be given the same deference as one would to the leader of a country. One of the important threads that weaves through all engagements with Tribal Nations is being respectful of their culture, schedules, and needs. As the first step toward this, becoming educated

What terminology should I use?

There are many terms used to describe Native and Indigenous people: Native American, Indian, American Indian, Native, Indigenous, and First Americans are all terms reflective of these individuals. Take your cues from the Tribe with which you are working, as they may prefer what term is used. When in doubt, ask. (National Museum of the American Indian, n.d.)



about the specific Tribal Nation's history and its culture, customs, and preferences is critical. A good starting point for this would be the Tribe's website, which typically includes information about its government, services, and other offerings. Understand that agency priorities may not be the same as the Tribe's priorities. When entering an engagement, avoid the mindset that the Tribal Nation should be open and welcome to funding or service opportunities or expect that the Tribe desires a partnership. Become familiar with the efforts and outcomes of your agency's prior work with the Tribal Nation. Your agency may have already established a protocol agreement or have started a conversation with the Tribal Nation for a different purpose. It is prudent to use existing connections and be aware of any past engagements that may have left the Tribal Nation disenfranchised.

Reminder

The Tribe's Council is akin to the executive branch of the U.S. government. It is best to be deferential with any request to the Tribe's governing body.

It is also helpful to learn if the Tribe is a gaming or non-gaming Tribe and understand what this means. Gaming revenue varies, and some Tribes take offense at the assumption that gaming provides unlimited revenue to address all Tribal needs. Engaging in due diligence ahead of time will benefit both parties and may prevent a misstep that could impact relationship-building.

Protocols for Engagement

There are no road maps for engaging with Tribal Nations because of the high diversity in their cultures; therefore, the following highlights some protocols to consider. Determining who to contact within a Tribe may be daunting. Review the Tribe's website for information. For example, if an agency wants to connect with someone about addressing homelessness or housing needs, look for the Supportive Services Director or a social service department or the Tribal Administrator; for a Tribal Council member, reach out first to the Council's administrative support to ask which council member would be best to contact. For Tribes that do not have a website, the [BIA](#) provides contact information, as does California's [NAHC](#).

It is likely that more than one or two attempts will be needed before you reach the individual with whom you need to connect. Typically, the Tribal Administrator is the individual who can provide guidance. Be as clear as possible on the intention of the outreach and how the Tribal Nation will benefit.

There is no “one size fits all” approach to communication, but it is best to err on the side of formality until invited to communicate in a less formal way.

When setting up a virtual or in-person meeting, always ask the Tribal Nation's preference. If possible, and if the Tribal Nation is willing, visit the Tribal Headquarters or a place they suggest for the first few meetings. Often, Tribal Nations feel that agencies do not have a good feeling or a realistic understanding of their lands and needs. By taking time to visit the Tribal Nation, you show your desire to be a responsible and collaborative partner and gain realistic insights into housing and other needs. When setting up the meeting date and time, ensure that several options for dates and times are given. Once the date is finalized, a draft agenda should be sent to the Tribal Nation with an invitation to add items to the agenda. A reminder of the upcoming meeting a day or two before the scheduled date will ensure the meeting is placed on the calendar.

If you are planning an in-person meeting, ask if the Tribe has a dress code (some Tribes require a coat and tie for their male-identified employees). If there is no dress code, business attire is suggested.

The First Meeting

Be transparent with the Tribal Nation about what you know and do not know about the specific Tribe's culture, history, and needs pertaining to your interaction. It is important not to make any assumptions about working with the Tribe, even if you have worked with other Tribes. If you are interested in learning more about the Tribe's history and culture, politely ask if the Tribal Nation is willing and has time to share information about their culture and history, or if they can direct you to resources that you can use to educate yourself. Convey your desire to learn about the cultural protocols of their Tribal community. At the same time, be prepared to accept respectfully if the Tribe does not want to share or wants you to educate yourself before coming to them. For example, some Tribes are willing to share their creation story; other Tribes consider this sacred information not shared outside the Tribe.

Deference and Etiquette

Given the colonial history and its consequences to California Indigenous communities, Tribal Nations may come to an engagement with historical and generational trauma, which can manifest as anger or distrust. As such, meetings should be navigated in a supportive and non-impactful manner, first by acknowledging the past and the false narratives that were made throughout history and present day and by acknowledging that your organization recognizes it will need to build a relationship with the Tribal Nation, which may take time and patience. Throughout the engagement, Tribes should feel they are heard, respected, and treated as sovereign nations.

Reminder

It is critical in any engagement to clarify your role and authority to Tribal leadership and officials to avoid raising unrealistic expectations or making commitments that cannot be fulfilled.

If the visit is in-person and at the Tribal Nation's offices, be sensitive about cultural objects and spaces that may be exhibited. Often, there may be displays of feathers, beadwork, artwork, medicine bags, or other artifacts; these cultural materials are often sacred and should not be touched or photographed. Never ask to photograph anything you see until you have established a strong working relationship. Even then, ask yourself why you need the photograph. Practice basic etiquette during in-person meetings and keep acronyms and agency jargon to a minimum. Agencies and subject matter experts are familiar with the different acronyms, specific language phrases and words, but the same familiarity varies in the Tribal World, so ensure the language you use and your discussion points are digestible to those outside your specialization.



A critical element for successful communication is active listening; let the Tribe speak and do not interrupt, because interruption may hurt your credibility. The goal for the first meeting should be to listen and observe more than you speak. If possible, assign someone to take notes so you can be fully present, and then share the notes with the Tribal Nation after the meeting. The focus should be on what is being shared and not on what you are going to ask. Be prepared for silences or long pauses in conversation. Train yourself to be open-minded, and if you do not agree with what is being shared, do not counter immediately. You will need to reflect and consider how you are going to respond, and most likely it will be during a different

Tip

If you make a mistake and say something harmful, acknowledge the mistake and apologize. Although the error may mean you have a longer route to a trusting relationship, a sincere apology will demonstrate you recognize your error and the harm it may have caused.

meeting. Before ending the meeting, circle back to the main points and ask if you understood the issues correctly rather than whether the Tribe understood.

If the meeting is over the phone or virtual, the same suggestions apply; in addition, for virtual meetings, it is imperative to keep the camera on when meeting a Tribal Nation, even if the Tribe does not have their camera on. Being off camera could be considered impolite, especially during initial meetings. If you must be off camera, you should explain that at the start.

Harmful practices may destroy burgeoning partnerships with Tribal Nations and may add to the burden of their historic trauma, even if the comment or practice is unintentional. A few examples of harmful practices include not being transparent during interactions about the intent of engagement, or requiring Tribal Nations to provide data on their citizens' needs before providing services.

Words also have power to harm. Some words to avoid include:

- brown bag
- chief
- circle the wagons
- frontier
- happy hunting ground
- hold down the fort
- Indian summer
- Indian giver
- Indian burn
- Indian file
- low man on totem pole
- New World versus Old World
- off the reservation
- on the warpath
- peace offering
- pow wow (as an informal get together)
- primitive versus civilized
- rain dance
- regalia as costume
- spirit animal
- stakeholders
- Tribe (to mean other than what it is)
- vision quest

Conclusion

Educating oneself about Tribes and Tribal practices, with an awareness of cultural differences and nuance and a healthy dose of humility, are the elements to a successful and meaningful engagement with Tribal partners. For many of us, including HCD staff and its partners, our engagements will be focused on housing, infrastructure, and service opportunities with Tribal Nations. Preparing for these engagements includes learning about the housing challenges for Tribes and Tribal citizens, both on and off reservation or trust land. Recognizing that each Tribal Nation is unique and has its own housing successes and challenges, Part IV of this handbook may provide additional needed context to the issues facing Tribal Nations today.



Part IV


Understanding Homelessness and Housing Instability Within the Context of Native and Indigenous People and Considerations for Housing Policy

The true extent of Native and Indigenous homelessness in the United States is unknown. According to the [2022 Annual Homelessness Assessment Report \(AHAR\)](#), of the 582,462 individuals counted during the annual Point in Time survey, 19,618 self-identified as American Indian, Alaska Native, or Indigenous. This is roughly 3% of the total population of individuals experiencing homelessness in the country. However, many experts in the field of homelessness agree this number (19,618) is an undercount and likely due to a variety of factors, explained in greater detail below.

Homelessness Versus Houselessness

Houselessness is not a common word used among Tribal Nations. This is because Native and Indigenous people typically practice extended kinship systems of support and care that goes beyond the immediate family (National Museum of the American Indian, n.d.). This practice provides an extensive network of support and a sense of belonging within a particular community. It also speaks to the cultural and societal responsibility of Indigenous people to bring in at-risk relatives rather than let them stay unsheltered or unhoused.

From a practical perspective, a Tribal citizen living on Tribal land always has a place to stay, and people don't identify as "homeless". Some Tribes have suggested using the term "houseless" because it is a more accurate description of many Indigenous people's situation. They do not have a house of their own, so they are houseless, but they are not homeless because they are connected to their ancestral land and can rely on a member of their kinship system for support. These cultural connections are integral to Indigenous communities but can impact data collection, explained in more detail below.

 Homelessness looks different in different cultures, including the California Tribal Nations.

Point in Time Surveys

The Point in Time survey is an annual count of sheltered and unsheltered individuals experiencing homelessness that takes place on a single night in January. HUD requires Continuums of Care³ (CoCs) to conduct this count, and CoCs use staff and volunteer observation of people who are unhoused, data collection from homeless services providers (such as an emergency shelter), and individual surveys. CoCs typically do not conduct Point in Time activities in partnership with Tribal Nations, so data are provided primarily from non-Tribal sources. Additionally, the cultural practice of extended kinship systems and personal definitions/identities (e.g., houseless, not homeless) means that if an Indigenous person is surveyed, they may not identify as meeting a definition of homelessness. Given the country's history of discrimination and racist practices against Indigenous people and Indigenous peoples' mistrust of data collection by non-Tribal entities, Indigenous individuals may be unwilling to share information to a Point in Time surveyor to protect themselves from a person or organization they view as unsafe. While the Point in Time is a valuable snapshot of the extent of homelessness across the nation, the count has limitations, including an undercount of Indigenous people.

Limited Housing Opportunities on Tribal Lands

The [Indian Housing Block Grant](#) (IHBG) is a program that funds affordable housing on Tribal trust lands. It is the largest source of funding for Native American housing assistance and is used for a variety of housing activities, including new construction, rehabilitation, and housing-related services. As with other block grants, it is distributed annually through a [formula](#) allocation

³A Continuum of Care (CoC) is a group organized to carry out the responsibilities required under 24 CFR part 578 and comprises representatives of organizations, including nonprofit homeless service providers, victim service providers, faith-based organizations, governments, businesses, advocates, public housing agencies, school districts, social service providers, mental health agencies, hospitals, universities, affordable housing developers, law enforcement, organizations that serve homeless and formerly homeless veterans, and homeless and formerly homeless individuals to the extent these groups are represented within the geographic area and are available to participate. ([CoC and ESG Virtual Binders: Glossary of Terms \(hudexchange.info\)](#))

to federally recognized Tribes and a small number of state-recognized Tribes. IHBG also has a competitive component that can be used to supplement formula grants, but it does not cover all the housing needs of Tribes and is awarded to only a small number when it is available.

As the primary source of federal funding for housing assistance on Tribal lands, IHBG must cover a range of housing-related activities, and until fiscal year 2022, funding was stagnant for decades (National American Indian Housing Council, 2022). With limited funding, IHBG funds could not cover all Tribal housing needs, creating issues with limited housing stock and substandard housing. And while funds have increased, there is a significant backlog of housing needs that will take years to address.

Overcrowded and Substandard Housing

Substandard housing is a common issue on Tribal lands, ranging from inadequate kitchen or bathroom facilities to weatherization needs and beyond. Many Tribes do not receive or generate enough funds to address the extensive substandard housing issues on reservation land, which limits the available housing inventory for Tribal citizens. Additional funding is needed to address this ongoing challenge for Tribes across the United States.

Substandard housing is not a clear issue—there are varying definitions of what it means to have “substandard housing,” and defining a house as substandard often has the unintended result of offending the homeowner. This warrants a thoughtful approach to substandard housing, and non-Tribal housing partners must take the Tribe’s lead in renovation projects. This approach defers to the expertise of the Tribe and its members, not an outsider’s perspective.

Housing Models

Since culture shapes what constitutes family, familial responsibilities, and who resides together, it is important to consider how culture plays into our collective understanding of housing-related topics. A cultural practice common among Tribal Nations is multigenerational housing, which is the practice of housing multiple generations (grandparents, parents, children, and maybe other relatives) under one roof. For those who grew up in a Euro-American household, the family unit typically includes parents and children, while in Tribal households, extended family cohabitate with one another. While it may be an unfamiliar practice to some, multigenerational housing provides many benefits, including a larger number of individuals contributing to the household (bill payments, child rearing, caring for elders) and the preservation of family traditions and cultural practices. As we consider what housing models will best serve Tribal citizens, housing development projects with Tribal Nations need to look to Tribal partners for their expertise on each Tribe’s cultural practices, including the diversity of family needs and structures such as multigenerational homes and other shared housing opportunities. Having Tribal partners engaged from project conception to ribbon-cutting will help HCD and other partners develop housing that is both culturally responsive and reflective of the community’s needs.

Conclusion

Tribal Nations face myriad housing challenges, including a lack of housing inventory, substandard housing conditions, and limited funding support. However, cultural traditions along with strong generational and kinship ties lend themselves to a community that takes care of one another, despite the stress this may cause on kinship relationships, housing structures, and the Tribal Nation’s resources. Supporting Tribal Nations in the housing realm will necessitate a deep understanding of each Tribe’s needs, a reliance on the Tribe’s expertise of its own community, and an investment in resources to create housing opportunities that will lead to success and resilience for Tribal citizens.



Part V

Lessons Learned From HCD's Tribal Engagement

Background

HCD serves as the administrator of state and federal monies supporting affording housing and infrastructure, including the Emergency Solutions Grants (ESG) program, a HUD-funded program to support people experiencing homelessness. Although Tribes and TDHEs are typically not eligible to receive ESG dollars, the U.S. government made an exception for ESG funds awarded under the [CARES Act](#) (ESG-CV), and California made a concerted effort to engage Tribal Nations and offer this funding to support Native and Indigenous households experiencing homelessness during the COVID-19 pandemic.

HCD issued a request for proposals (RFP) in early 2022 exclusively to Tribes and TDHEs interested in ESG-CV funding. Seven Tribes and TDHEs were awarded funds to create non-congregate sheltering and street outreach programs designed to serve Native and Indigenous individuals experiencing homelessness. Contracts were issued, and activities began in late 2022. HCD provided each ESG-CV subrecipient with a team of technical assistance (TA) providers and grant administrators (GAs) to support shelter and outreach efforts.

While ESG-CV funding provided an opportunity for HCD to rebuild its relationship with several Tribes and TDHEs, HCD intends, and is mandated by the state, to ensure Tribes and TDHEs are provided the information and support needed to access state funding for housing and infrastructure. The ESG-CV grants with Tribes and TDHEs focused solely on emergency shelter and street outreach. Through these activities, the Tribes and TDHEs engaged in data collection (required participation in their CoC's Homeless Management Information System [HMIS]) as well as grants management. The lessons offered may not be generalizable to all HCD opportunities but do provide insight into working alongside Tribes and TDHEs in their efforts to address homelessness among their citizens and within their communities.

One outcome from this engagement was the opportunity to work alongside Tribal citizens with housing and services expertise. At times, we asked these individuals to participate in trainings and conversations with other groups. When we did this, we compensated the individuals for their time and expertise.

Compensation should always be offered if you ask a person to share their time, life experiences, and expertise. In situations like this, it is appropriate to ask if the compensation should go to the Tribe instead of the individual. This can be approached with a simple question as to how they would like to be compensated. If it is an individual, consider an hourly rate that is commensurate with the standard rate of other experts (e.g., \$150 per hour). If compensation is for the Tribe itself, provide an honorarium in the same amount you would offer the individual.

Training and Technical Assistance

HCD instituted a robust training and technical assistance (TTA) plan to support the rollout of ESG-CV grants to the seven Tribal grantees. This effort was intentional to ensure grantees had the support they needed throughout the grant period to implement their programs successfully. Each Tribal grantee was paired with a TTA team and a GA who provided programmatic (street outreach techniques, operationalizing an emergency shelter using hotels) and financial support (reimbursement requests, grant amendment guidance, navigating the state's fiscal system). These teams meet regularly with each grantee to provide guidance, offer solutions to grant challenges, and ensure compliance with ESG-CV regulations and notices. Many of the TTA team members had not previously worked with Tribes and spent time before contracts were issued to learn about the Indigenous history of the state, including research on the Tribes receiving the grants, and how to practice cultural awareness and humility. This provided a baseline of knowledge before TTA began.

At the onset of funding, the TTA teams offered a series of onboarding sessions for all grantee program staff and administrators. These sessions focused on the ESG-CV program, eligible activities, the basics of street outreach and emergency shelter, and HMIS. The goal of these sessions was to support each Tribe with project planning and setup. Once Tribes began their projects, the TTA focus shifted to specific project needs and grants management. This support continued until the end of the grant period or until the Tribe's funds were fully expended.

The TTA team met regularly to provide HCD with updates on grant progress, discuss grantee needs, and identify areas for improvement. Also discussed were barriers specific to Tribes that became apparent during project implementation and challenges faced within their communities. The team identified lessons learned along the way; these are included in Tables 4 and 5.

Table 4. Programmatic Lessons From ESG-CV Tribal Engagement

Building Trust Takes Time But is Worth the Effort: The TTA teams focused heavily on building trust, which took time but was beneficial because the Tribes felt comfortable sharing their concerns, vulnerabilities, and asked for help when needed. The TTA teams also made themselves available at any time for the Tribes, as there were many instances when timing was a critical factor in moving funds, supporting program staff with emergency situations, and connecting with community resources.

Staffing Limitations: The Tribes had limited staff capacity, and this grant was in addition to their existing work. The recommendation to add staff was largely not realized, as COVID-19 resulted in hiring shortages. Limited staff caused stress and feelings of burnout among existing Tribal staff directly engaged with client services.

Staff Training is Paramount: Many of the Tribal staff were not trained as counselors or social workers but transitioned into these roles out of necessity. This required TTA to focus on training to address boundary setting, de-escalation techniques, service coordination (connection to community resources), and self-care. In hindsight, the TTA team should have made this a focus at the beginning of the engagement.

Extended Kinship Can Be Challenging Programmatically: The TTA team discovered that most of the program staff knew or were related through extended kinship to the individuals they were serving. This proved challenging, not only for the deeper connection and desire to help these individuals given their relationships, but also learning to navigate these relationships when a client was terminated for reasons such as destruction of property or threats to personal safety. The TTA team spent a significant amount of time focused on boundary-setting and self-care to prevent staff burnout.

Be an Ally: One Tribe had a situation where a county government was requiring them to waive sovereignty to use its data system. This was an unnecessary request, and despite the TTA team's efforts, the county was unwilling to remove this stipulation. The TTA team supported the Tribe's decision not to waive sovereignty and found a workaround, which greatly served the Tribe.

Table 5. Grants Administration Lessons From HCD's ESG-CV Tribal Engagement

Honesty is Key: Organizations need to be informed during the application process about the administrative burden of state and federal funding. While the funding can support several community needs, contracting, reimbursements, and reporting take significant amounts of time, which was noted by both Tribal and non-Tribal partners during regular check-ins.

Learning New Systems Takes Time: Acquainting new Tribes to the state's administrative process, including contracts, budget revisions, and reimbursement requests takes time and can be burdensome to a partner with limited administrative support.

Plan for Turnover: There was considerable turnover of Tribal staff throughout the grant period, which is typical in social service organizations. Institutional knowledge was lost each time a staff member left, which required ongoing training on grants management and how to navigate the state's system.

Federal Funding Comes With Strings: Federal grants require strict documentation requirements (e.g., financial records), and new partners are typically unfamiliar with the level and detail of recordkeeping requirements.

California Has Its Own Requirements: HCD grantees are required to follow both state and federal laws and requirements. It can be daunting to keep up with these for a new partner, so providing ongoing guidance and support will help ensure success.

Financial Capacity is a Necessity: Many grant programs, including ESG-CV, are reimbursement-based, meaning that a Tribe must spend money and then request reimbursement, which takes time. This requires partners to have cash reserves or a line of credit to continue project implementation without work stoppages due to limited funds.

While the partnerships formed between HCD, TTA teams, and Tribal Nations were not perfect, they were largely successful because concerted efforts were taken to ensure meaningful engagement.





Part VI

From Meaningful Engagement to Authentic Partnership

For many reading this handbook, working with Tribal Nations is a new experience but one that provides an opportunity to practice humility and learn about and honor Tribal cultures and traditions. Giving space to hear about the needs and wants of people living on Tribal land is critical to the work of investing state and federal funding in Tribal Nations to address infrastructure challenges and housing shortages. Tribal citizens bring needed expertise to projects that will be on Tribal lands and serve Indigenous people, and Tribal Nations know what is best for their communities. Further, Tribal Nations are sovereign, and deference should be made through this lens and must be at the core of any Tribal engagement.

To honor this understanding and move toward authentic partnership, HCD and its partners should consider the following:

- **Tribally Driven Projects:** Project concepts are developed alongside Tribal representatives and agreed upon by Tribal leadership. Assumptions are not made about what types of housing and services are most appropriate for Tribal members. Living on trust land and being part of a sovereign nation comes with a unique approach to cultural practices, space, and community. Defer to the Tribe's ideas and consider ways that any state or federally funded barriers can be removed to accommodate these ideas.
- **Tribal Representation:** All project meetings must include Tribal representation. If Tribal representatives are not available, meetings should be rescheduled for a time when Tribal experts can be present.
- **Leverage for Maximum Impact:** All funding sources should be considered to create a comprehensive plan for the Tribe or TDHE. This may mean pairing state and federal funding together or leveraging Tribal dollars and private foundations to further the public funding sources. This is an opportunity to be creative and flexible with funding to develop a project that suits the Tribal community while maximizing resources.

The passage of AB1010 presented HCD with an opportunity to further its relationships with Tribal Nations through state-level funding, the removal of unnecessary barriers to assistance, and offers of training and technical

assistance to support Tribes and TDHEs. Along with the programmatic and grants management lessons listed previously, HCD should consider adapting future funding opportunities with the following in mind:

- **Marketing and Outreach:** HCD took extra steps to inform and encourage Tribes and TDHEs to apply for ESG-CV funds, including virtual presentations and individual outreach to Tribes about the funding opportunity. This intentional outreach effort paid off, as there were several Tribes that would not have otherwise applied. All future funding opportunities must offer additional marketing and outreach to Tribal Nations.
- **Flexible Deadlines:** Tribes, TDHEs, and new organizations may need additional time to consider and prepare a grant proposal, and HCD should create longer deadlines to account for the additional time.
- **Barrier Removal:** HCD will review its existing grantmaking opportunities and look for any requirements that can be removed. For instance, is a Tribal resolution necessary for the application, or can that be a requirement at the time of grant agreement? Is a lengthy narrative necessary, or can the questions be answered with bullet points or short sentences? Are there other barriers to applications that can be removed or pushed to the grant agreement period?
- **Training and Technical Assistance:** Several ESG-CV partners used a virtual "open door" policy with HCD's TTA, asking questions about the funding opportunity and talking through possible scenarios. This extra step allowed the Tribes to think about what would be best for their communities and present a proposal reflecting those needs.

Allyship takes a variety of forms. In addition to the recommendations above, create space for Tribal partners to impact decision-making. HCD has a Tribal Affairs division that informs leadership on issues pertinent to Tribal Nations. HCD is also considering the establishment of a Tribal Nations Committee to advise the agency on programs that would better serve members of Tribal Nations across California. HCD encourages this practice with community

partners (local housing authorities, nonprofits, and other funded entities) by recommending the election or appointment of Tribal citizens to serve on Boards of Directors or committees such as those that evaluate programming to be reflective of and responsive to community needs, both Tribal and non-Tribal. Too often, there is a siloed approach to housing and services, as non-Tribal agencies serve non-Tribal individuals and assume the Tribe will provide resources to Tribal citizens. A more equitable approach would be to cultivate an environment where all service providers (including Tribes and their respective departments) work collaboratively to share the responsibility of serving the most vulnerable.

For current HCD partners interested in cultivating and expanding their relationships with neighboring Tribes, consider the recommendations above and throughout this handbook. Inviting Tribal partners to sit on decision-making bodies will make for a richer and more comprehensive approach to community planning efforts. Serving as an ally and answering questions about funding your agency currently receives provides Tribal partners with knowledge needed about grantmaking processes and opportunities. If a neighboring Tribe wants to partner on a funding opportunity, consider what you bring to the relationship and how you can ensure a partnership is mutually beneficial. In other words, go the extra mile, because it will benefit everyone.

Conclusion

The following action items should be considered for adoption and implementation of culturally responsive practices for engagement with Tribal Nations. Consider the following concrete and practical strategies as the community advances meaningful engagement and authentic partnerships with Tribal Nations.



Educate yourself on Tribal Nations' history and historical trauma



Respect Tribal sovereignty



Implement culturally competent, meaningful engagement with Tribal Nations



Understand the context of family and housing in Tribal Nations



Recognize the mistrust of data collection with Tribal Nations



Prepare for engagement by researching Tribal Nations to create effective communication



Evolve from meaningful engagement into authentic partnership

Figure 8: Call to Action for Meaningful Engagement and Authentic Partnership With Tribal Nations.



Appendices

Appendix I: Summary Communication Guide

Intent and Purpose

- Have a clear idea of the intent of the meeting.
- Why do you want to engage with the Tribe? That is, how does this engagement help the Tribe(s)?

Contact Tribes

- Learn who is the best Tribal contact for your purpose and call this person to determine who you should communicate with going forward
- Email; follow up via phone call and email
- Ensure intent, purpose, and role are included in initial outreach
- Maintain a communication log
- Request a meeting (in person, phone, or virtual)
- Offer multiple times and dates

Preparation

- Learn the historical context
- Educate yourself about the Tribe's government
- Identify existing needs, programs, and whether your agency has an existing relationship with the Tribe
- Review publicly available data about the Tribe

Role

- What is your role?
- How much responsibility and authority do you have to make commitments to the Tribe?
- What is the ultimate outcome of the engagement?
- Is there a continuity plan for engagement if staff change?

Meeting

- Send reminder with draft agenda
- Meet in person if possible
- Be mindful of etiquette (physical, language, body language, respect)
- Prepare to be an active listener; have a dedicated note-taker
- If the meeting is virtual, keep camera on throughout the meeting
- Summarize main points at the end of the meeting

Follow Up

- Thank you email with summary of discussion
- If materials were promised to the Tribe, ensure they are delivered
- Set time and agenda for next meeting (if that was discussed)
- If needed, follow up in a couple weeks by email first and then by phone

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Appendix III: List of California Tribes With 2024 Federal Recognition

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Agua Caliente Band of Cahuilla Indians/Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation	Riverside
Alturas Indian Rancheria	Modoc
Augustine Band of Cahuilla Indians	Riverside
Barona Band of Mission Indians/Capitan Grande Band of Diegueno Mission Indians of California (Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California)*	San Diego
Bear River Band of Rohnerville Rancheria	Humboldt
Berry Creek Rancheria of Maidu Indians	Butte

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Big Lagoon Rancheria	Humboldt
Big Pine Paiute Tribe of the Owens Valley/Big Pine Paiute Tribe of the Owens Valley	Inyo
Big Sandy Rancheria/ Big Sandy Rancheria of Western Mono Indians of California	Fresno
Big Valley Band of Pomo Indians/Big Valley Band of Pomo Indians of the Big Valley Rancheria	Lake
Bishop Paiute Tribe	Inyo
Blue Lake Rancheria	Humboldt

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Bridgeport Pauite Indian Colony	Mono
Buena Vista Rancheria of Me-Wuk Indians of California	Amador
Cabazon Band of Mission Indians/Cabazon Band of Cahuilla Indians	Riverside
Cachil DeHe Band of Wintun Indians of the Colusa Indian Community/Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria	Colusa
Cahto Tribe of the Laytonville Rancheria	Mendocino
Cahuilla Band of Indians	Riverside

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
California Valley Miwok Tribe	Calaveras
Campo Kumeyaay Nation/Campo Band of Diegueno Mission Indians of the Campo Indian Reservation	San Diego
Cedarville Rancheria	Modoc
Chemehuevi Indian Tribe/Chemehuevi Indian Tribe of the Chemehuevi Reservation	San Bernardino
Cher-Ae Heights Indian Community of the Trinidad Rancheria	Humboldt
Chicken Ranch Rancheria of Me-Wuk Indians	Tuolumne

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Cloverdale Rancheria of Pomo Indians	Sonoma
Cold Springs Rancheria of Mono Indians	Fresno
Colorado River Indian Tribes/Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California	San Bernardino
Coyote Valley Band of Pomo Indians	Mendocino
Dry Creek Rancheria Band of Pomo Indians	Sonoma
Elem Indian Colony/Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria	Lake

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Elk Valley Rancheria	Del Norte
Enterprise Rancheria Estom Yumeka Maidu Tribe/ Enterprise Rancheria of Maidu Indians of California	Butte
Ewiiapaayp Band of Kumeyaay Indians	San Diego
Federated Indians of Graton Rancheria	Sonoma
Fort Bidwell Indian Community/Fort Bidwell Indian Community of the Fort Bidwell Reservation of California	Modoc
Fort Independence Indian Reservation/ Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation	Inyo

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Fort Mojave Indian Tribe/Fort Mojave Indian Tribe of Arizona, California & Nevada	San Bernardino
Fort Yuma Quechan Indian Tribe/Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona	Imperial
Greenville Rancheria	Plumas
Grindstone Indian Rancheria of Wintun-Wailaki Indians	Glenn
Guidiville Band of Pomo Indians/Guidiville Rancheria of California	Mendocino
Habematolet Pomo of Upper Lake	Lake

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Hoopa Valley Tribe	Humboldt
Hopland Band of Pomo Indians	Mendocino
Iipay Nation of Santa Ysabel	San Diego
The Inaja Band of Diegueño Mission Indians of the Inaja and Cosmit Reservation	San Diego
Ione Band of Miwok Indians	Amador
Jackson Rancheria Band of Miwuk Indians	Amador

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Jamul Indian Village	San Diego
Karuk Tribe	Humboldt; Siskiyou
Kashia Band of Pomo Indians of the Stewarts Point Rancheria	Sonoma
Kletsel Dehe Band of Wintun Indians/Kletsel Dehe Wintun Nation of the Cortina Rancheria (previously listed as Kletsel Dehe Band of Wintun Indians)	Colusa
Koi Nation of Northern California	Sonoma
La Jolla Band of Luiseño Indians	San Diego

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation	San Diego
Lone Pine Paiute-Shoshone Tribe	Inyo
Los Coyotes Band of Cahuilla and Cupeño Indians	San Diego
Lytton Rancheria Band of Pomo Indians/Lytton Rancheria of California	Contra Costa
Manchester-Point Arena Band of Pomo Indians/ Manchester Band of Pomo Indians of the Manchester Rancheria	Mendocino
Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation	San Diego

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Mechoopda Indian Tribe of Chico Rancheria	Butte
Mesa Grande Band of Diegueño Mission Indians/ Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation	San Diego
Middletown Rancheria of Pomo Indians	Lake
Modoc Nation**	-
Mooretown Rancheria of Maidu Indians of California	Butte
Morongo Band of Mission Indians	Riverside

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
North Fork Rancheria of Mono Indians of California	Madera
Pala Band of Mission Indians	San Diego
Paskenta Band of Nomlaki Indians	Tehama
Pauma Band of Luiseño/ Pauma Band of Luiseno Mission Indians of the Pauma & Yuima Reservation, California	San Diego
Pechanga Band of Luiseño Indians/ Pechanga Band of Indians (previously listed as Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California)	Riverside
Picayune Rancheria of Chuckchansi Indians	Madera

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Pinoleville Pomo Nation	Mendocino
"Pit River Tribe/(includes XL Ranch, Big Bend, Likely, Lookout, Montgomery Creek, and Roaring Creek Rancherias)"	Shasta
Potter Valley Tribe	Mendocino
Quartz Valley Indian Reservation/ Quartz Valley Indian Community of the Quartz Valley Reservation of California	Siskiyou
Ramona Band of Cahuilla	Riverside
Redding Rancheria	Shasta

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Redwood Valley Little River Band of Pomo Indians/ Redwood Valley or Little River Band of Pomo Indians of the Redwood Valley Rancheria	Mendocino
Resighini Rancheria	Del Norte
Rincon Band of Luiseño Indians/ Rincon Band of Luiseno Mission Indians of Rincon Reservation	San Diego
Robinson Rancheria of Pomo Indians/ Robinson Rancheria	Lake
Round Valley Indian Tribe/ Round Valley Indian Tribes, Round Valley Reservation	Mendocino; Trinity
San Pasqual Band of Mission Indians/ San Pasqual Band of Diegueno Mission Indians of California	San Diego

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Santa Rosa Band of Cahuilla Indians	Riverside
Santa Ynez Band of Chumash Indians/ Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation	Santa Barbara
Scotts Valley Band of Pomo Indians	Lake
Sherwood Valley Rancheria of Pomo	Mendocino
Shingle Springs Band of Miwok Indians/ Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract)	El Dorado
Soboba Band of Luiseño Indians	Riverside

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Susanville Indian Rancheria	Lassen
Sycuan Band of the Kumeyaay Nation	San Diego
Table Mountain Rancheria	Fresno
Tachi Yokut Tribe/ Santa Rosa Indian Community of the Santa Rosa Rancheria	Kings
Tejon Indian Tribe	Kern
Timbisha Shoshone Tribe	Inyo

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Tolowa Dee-ni' Nation	Del Norte
Torres Martinez Desert Cahuilla Indians	Riverside
Tule River Indian Tribe of California/Tule River Indian Tribe of the Tule River Reservation	Tulare
Tuolumne Band of Me-Wuk Indians/ Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California	Tuolumne
Twenty-Nine Palms Band of Mission Indians	San Bernardino
United Auburn Indian Community of the Auburn Rancheria	Placer

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation	Mono
Viejas Band of Kumeyaay Indians/Capitan Grande Band of Diegueno Mission Indians of California (Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California)*	San Diego
Washoe Tribe of Nevada and California/ Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community, & Washoe Ranches)	Alpine
Wilton Rancheria	Sacramento
Wiyot Tribe	Humboldt
Yocha Dehe Wintun Nation	Yolo

Tribe as Shown on Their Websites/ Name on Federal Register if Different ^{A,B}	County
San Manuel Band of Mission Indians/ Yuhaaviatam of San Manuel Nation (San Manuel Band of Mission Indians)	San Bernardino
Yurok Tribe/Yurok Tribe of the Yurok Reservation	Del Norte; Humboldt

^Asources: Tribal websites and Federal Register / Vol. 89, No. 5 / Monday, January 8, 2024 / Notices

^BThis list of 109 Tribal Nations in California distinguishes the Barona Band of Mission Indians and Viejas Band of Kumeyaay Indians (which are listed together in the Federal Register). In addition, the Modoc Nation situated in Oklahoma is included.

*The Federal Register lists Barona Band of Mission Indians and Viejas Band of Kumeyaay Indians as: Capitan Grande Band of Diegueno Mission Indians of California (Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California).

**Modoc Nation is listed in the Federal Register and listed to be in Oklahoma in the BIA website; Ancestral territory included 5,000 square miles along what is now the California-Oregon border