

# AMAH MUTSUN LAND TRUST

*Connecting the Human, Natural and Spiritual World  
of the Mutsun and Awaswas Peoples*



## **FIVE-YEAR STRATEGIC PLAN: 2014 -2019**



<http://amahmutsun.org/land-trust>

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## FORWARD

The planet that feeds, shelters, clothes, warms, and heals us is in grave trouble. On a global scale, our problems include climate change, loss of agricultural biodiversity, soil erosion, water and air pollution, and the loss of traditional ecological knowledge. In California, we are plagued by drought, wildfires, proliferation of exotic species, insect outbreaks, and agricultural diseases. Since frequent, light fires no longer sweep the land as they did when indigenous people were its stewards, the wildfire cycle is out of kilter, increasing the threat of large and destructive fires like the recent Rim Fire, the largest in Sierra Nevada history.

Locally and regionally, tribes are witnessing declines in many of the plants, animals, lichens, mosses, and mushrooms that are part of their cultures and livelihoods. *Popeloutchom*, the homeland of the Amah Mutsun Tribal Band, includes much of the greater Monterey Bay region, provides a vivid example. The Olympia oysters inhabiting parts of its coastline are threatened. Green sturgeon, which can grow to a length of four feet, no longer swim up its creeks. Terrestrial plants that have been part of Amah Mutsun cuisines, myths, stories, and songs for eons are disappearing. Tan oaks making up much of the forests of the area are being devastated by sudden oak death. Though some of the lands and waters of Popeloutchom are protected, there are still many species declines.

The demise of an indigenous culture, the people once closest to a particular area of land, has nearly always been followed by a decline in the ecological health of that land. This observation was echoed in a Guarani shaman's prophecy: "When the Indians are gone, all will follow."<sup>1</sup>The California Indian elders I have worked with for more than 25 years have shared this view, often noting that "everything is going away because we no longer have a *relationship* with nature." The Amah Mutsun are attempting to stem the tide of decline by refusing to be "gone," by returning home and revitalizing their relationship with nature.

Long ago, the Amah Mutsun entered into a sacred covenant with the Creator. Humans were entrusted to take care of their kin—the plants and the animals—who would in turn take care of humans. Under this pact, conservation and stewardship were everyday practices. With the changes brought by newcomers from across the ocean, that sacred covenant was broken. The people were removed from or forced to leave their homeland and prevented from carrying out traditional practices. The pendulum of human-nature relationships swung widely to the side of alienation, where nature was either used up or left alone.

The Amah Mutsun and most other tribes in California did not domesticate plants and animals or practice field agriculture. Applied to "wild" lands, their repertoire of tending and stewardship techniques, which included judicious burning, pruning, sowing, and tilling, left a human imprint that was nuanced—subtle enough to be all but missed by early non-Indian settlers. Indigenous people echoed natural ecosystem processes through their tending practices: they mimicked lightning fires when they set their own; they dug and replanted bulblets and cornlets to achieve the same result as produced by gophers, bears, and deer; and they dispersed seeds to replicate the actions of jays, ants, and squirrels. During the very long period when indigenous management prevailed in California,

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<sup>1</sup> See this prediction made by a Guarani Shaman in Alan Weisman and Sandy Tolan's article *Vanishing Forests, Endangered People*, *Audubon*(November-December 1992)



gathering, fishing, and hunting took place inside of biologically diverse ecosystems, with harvesting occurring as *part* of ecosystem processes, not at their expense. This is the approach that the Amah Mutsun seek to restore to the land in forming the Amah Mutsun Land Trust and developing this Strategic Plan.

The Amah Mutsun are taking the very best from their own ancient history and building upon it with contemporary ecological research to revitalize and restore their relationship with the land and to care for it in ways that meet both traditional and modern needs. As environmental groups and land trusts begin to emphasize land stewardship as much as land acquisition, indigenous resource-management models will have an essential role in the development of a new paradigm—a new kind of environmentalism that restores *personal* relationships with nature by allowing humans to play the roles of gatherer, hunter, steward, storyteller, mythmaker, singer, dancer, reveler, and reverencer.<sup>2</sup>

By creating a Native American Stewardship Corps, documenting elder stewardship knowledge, assembling a special curriculum on Traditional Ecological Knowledge for schools, taking part in innovative research that blends native and Western science, and entering into new land use arrangements such as ethnobotanical conservation easements, the Amah Mutsun are developing initiatives and innovations that make them the vanguard of this new environmental movement.

These are pivotal times. As the pendulum swings back away from alienation, and people renew relationships with plants and animals on a personal level, our society may begin to transcend binary oppositions and find unifying concepts that help us restore the human place in the natural world. The tidal wave of urgent and life-threatening planetary changes puts all of the cultures of the world “in the same boat,” summoning us to all work together to heal the planet. Aware of the seriousness of the stakes, the Amah Mutsun stress partnership with non-Indians who have been here a relatively short time. Collaboration, in their view, is key.

In their plan, the Amah Mutsun extend the concept of collaboration to the natural world, recognizing that it is only through relationships with other animals and plants that mutual respect is established. Only humans can set prescribed fires—hummingbird, badger or deer can't. Only humans can maintain watering holes for all the other animals and conduct ceremonies and offer prayers to renew and balance the earth. These complex mutualistic roles were practiced by a thousand generations of the Amah Mutsun in their traditional homeland, and it is time to bring them back.

I applaud the Amah Mutsun and join them in their efforts to restore the sacred covenant and repair the beautiful web of life of Popelouchom. Won't you too?

M. Kat Anderson

Davis, California July 2014

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<sup>2</sup> There is increasing realization by Western scientists and practitioners that cultural forms such as religion, song, myth, art, and story are what motivate people to care about their environment. William Jordan III, the father of our modern ecological restoration movement and the Director of the New Academy for Nature and Culture, says that “ritual makes the obligatory—desirable.” See *Caring for Place: Ecology, Ideology, and Emotion in Traditional Landscape Management* by E.N. Anderson 2014 and <http://environmentalprospect.org/naprecis/> for an introduction to the New Academy for Nature and Culture.

## INTRODUCTION

On behalf of the Amah Mutsun Tribal Land Trust I would like to say thank you for taking the time to read our Strategic Plan, which has the blessing of our Tribal Elders and Amah Mutsun Tribal Council and has been approved by our full Tribal Membership.

The Amah Mutsun Tribal Band is an historical and continuous Tribe. Following the secularization of the California Missions in 1833, many of our people moved away from the missions to outlying areas. As many members of the Tribe made a living by harvesting crops and tending animals, they remained connected to the lands of Popeloutchom, our traditional tribal territory.

I remember my grandmother telling stories of how the Tribe would travel over Pacheco Pass with a buckboard wagon pulled by a horse named Suzie. The buckboard carried the tents and supplies while Tribal families walked next to the wagon. Our people picked prunes, apricots, walnuts and other crops depending on the season. Most of the ranchers we worked for understood that we were the descendants of the indigenous people of the lands they now owned. Several of these ranchers allowed us to live on their properties in tents when needed.

In the early spring our ancestors would shear sheep. I remember seeing men on horseback with their well-trained dogs guiding the sheep herds. There was always one long row of 12 to 20 sheep-shearing stalls. While the men sheared the sheep, the young children helped by tying and bagging the wool. I vividly remember this being a very smelly job! Many of our members continued with this way of life into the mid-1960's. Some of these members never learned how to read and write.

As the years progressed Tribal members transitioned out of this work and into other jobs. Some were able to make a living and stay in our traditional tribal territory, but over time, the high cost of living forced the majority of our membership away from our traditional lands. Today most of our members live in the San Joaquin Valley.

Our Elders tell us that this is just temporary and that we must find a way to return to our lands. The Amah Mutsun Tribal Band is not a federally recognized tribe and holds no tribal lands. It is for this reason that our Amah Mutsun Land Trust is so important and gives our people so much hope.

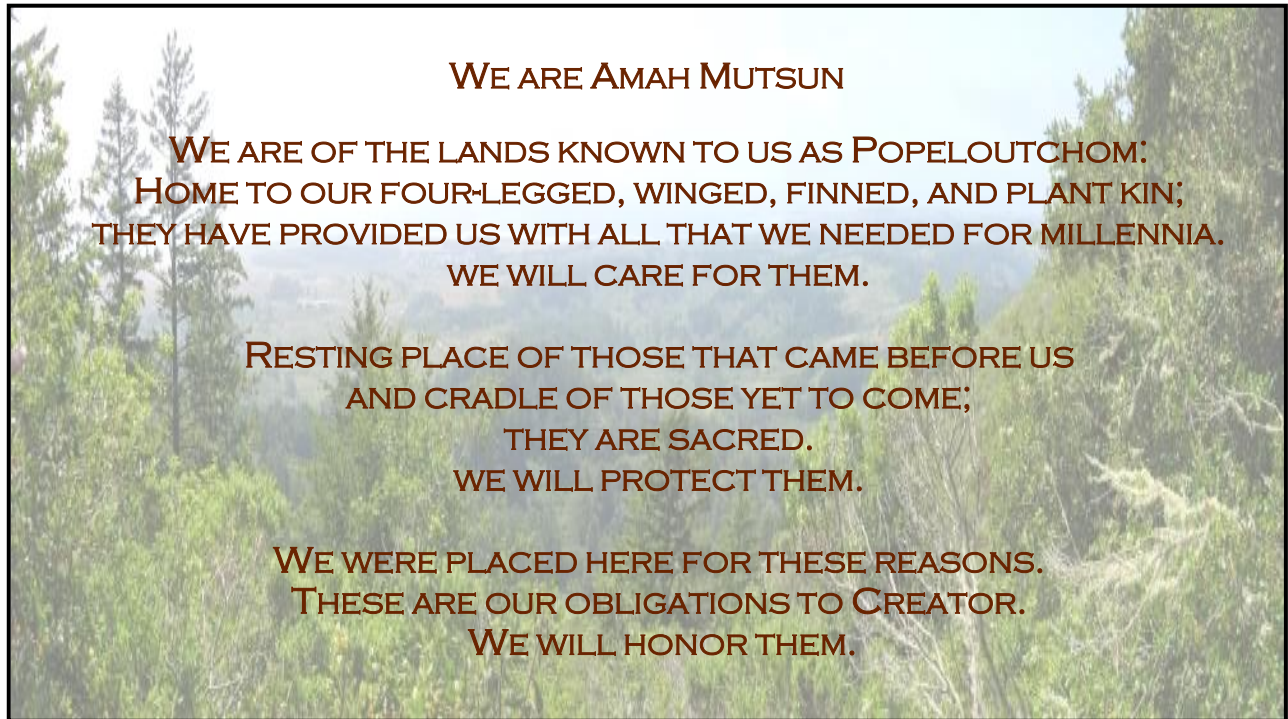
The Amah Mutsun Land Trust is the only tribal organization in the San Francisco and Monterey Bay Areas engaged in conservation and stewardship. Through the work of this new land trust, we pray that our members will be able to return to our traditional tribal territory, caring for these lands and our relationships to fulfill our obligations to Creator.

We are grateful for the help and guidance that we have received from our friends and partners over the past few years as we have taken our dream and, from it, created a vision. We would also like to thank those who have helped us write this strategic plan,

particularly Sempervirens Fund and Olive Grove Consulting. Please help us make the vision set forth in this plan into a reality by supporting our Amah Mutsun Land Trust.

makke sireesum (With our heart)

Valentin Lopez  
Chair, Amah Mutsun Tribal Band  
President, Amah Mutsun Land Trust



## EXECUTIVE SUMMARY

The Amah Mutsun Tribal Band (AMTB) is establishing a Native American land trust to care for the lands within our traditional tribal territory. Creation of the Amah Mutsun Land Trust is being fostered with organizational support from Sempervirens Fund and financial assistance from the Christensen Fund and the Kalliopeia Foundation.

The AMTB comprises the contemporary descendants of the indigenous peoples that have thrived for over 10,000 years in the landscapes from Año Nuevo in the north, along the ridgelines and west slope of the Santa Cruz Mountains to the Pacific Ocean and Monterey Bay, south to the Salinas River and inland to include the Pajaro and San Benito watersheds. We established our contemporary Tribal Council and Constitution in 1990 and are recognized by the State of California as a Tribal Government under State Senate Bill 18 – Burton, 2004.

Our creation story tells us that Creator chose and directed us to care for the four-legged, finned, winged, and plant peoples as well as the lands and waters of Popeloutchom, our homeland. Our ancestors used a suite of indigenous stewardship technologies to enhance natural communities and maintain abundant and resilient plant and animal resources.

The arrival of the Europeans brought great change to the land and for the native plants, animals and peoples of our region. Over the past 250 years our people have been persecuted, made to forsake our native identity, and forced to move away from our tribal lands. We have lost much of the knowledge of traditional land stewardship that our people

gained over millennia, but we are blessed with strength, will, courage, and resilience, and our people are committed to revitalizing cultural practices, restoring our knowledge, and continuing on the path of our ancestors.

In 2005 the AMTB Tribal Council decided that it was time for the Tribe to re-engage in the stewardship of the lands and waters that Creator put us here to protect. We have been building capacity, forming partnerships and stand ready to institutionalize our work to rehabilitate and protect Popeloutchom. Thus we are establishing the Amah Mutsun Land Trust.

Unique in our region, The Amah Mutsun Land Trust endeavors to restore and apply the ecological knowledge gained over more than 10,000 years of indigenous presence to issues of ecological conservation, resource enhancement, education, and sustainability in the contemporary world. Indigenous stewardship through the Amah Mutsun Land Trust will protect ecological and cultural resources within our territory while changing perceptions of members of the broader public about the types of relationships that can exist between people and the landscape.

#### **WE ARE COMMITTED TO:**

- ✘ Being responsible stewards,
- ✘ Working collaboratively,
- ✘ Restoring and enhancing traditional knowledge and practices
- ✘ Maintaining a professional and effective organization based on our cultural values of integrity, accountability and excellence.

With a founding board established and Articles of Incorporation and Bylaws in place we are poised to incorporate the Amah Mutsun Land Trust as a 501c3 nonprofit organization. We have developed a preliminary list of culturally sensitive lands to guide our conservation efforts. The Tribe already holds one conservation easement and is working with the property owners to develop a stewardship plan for that property. We are also a founding-member of the Native Land Trust Alliance.

**OUR APPROACH** is organized around four areas of work:

- ✘ **Organization and Sustainability** - The Amah Mutsun Land Trust will establish and maintain a professional organization with committed board members, staff, and volunteers.
- ✘ **Protection and Access** - The Amah Mutsun Land Trust will engage with willing public and private landowners and land managers to look after the culturally significant places within our traditional tribal territory.
- ✘ **Stewardship and Management** - The Amah Mutsun Land Trust will engage in activities that promote the vitality of Popeloutchom and the well-being and resilience of its inhabitants.
- ✘ **Learning and Teaching** - The Amah Mutsun Land Trust will continue on our path of knowledge, engaging in research and education that cultivates a greater understanding-of our relationship with Mother Earth and all life.



This Strategic Plan identifies benchmark goals for our first five years. In addition to outlining specific actions in each of our three core areas of work the plan also sets goals for organizational development.



## BACKGROUND

**WHO WE ARE** The Amah Mutsun Tribal Band are the living descendants of Mutsun and Awaswas-speaking peoples who have continually occupied the watersheds between Año Nuevo to the north and much of the greater Monterey Bay region for millennia.

Our creation story and history, passed down generation to generation through oral tradition, tells us that Creator chose and directed our people to care for the four-legged, finned, winged, and plant peoples of Popeloutchom. It is our belief that Creator placed us in these lands for the specific purpose to take care of Mother Earth. Our ancestors established clans of deer, fish, bear and bird peoples among many others - learning from and caring for their animal kin to ensure that together they flourished. Our people managed the lands and waters of Popeloutchom. For instance, controlled fires were used to encourage seed germination, promote vigorous biological communities, reduce pests and diseases that could damage natural resources, and reduce fuel loads to prevent catastrophic fires. Through active and intentional tending our ancestors enhanced the ecosystems in which they lived to create the abundant and resilient plant and animal communities that were witnessed by the first Europeans who entered our tribal lands.

With this abundance, the Mutsun and Awaswas thrived for thousands of years and countless generations prior to European contact. The arrival of the Spanish missionaries in the late 1700s changed all of that for our people. Beginning with the Mission Period, through the brief Mexican Period and well into the American Period our people were often captured, enslaved, hunted and killed. We were pressured, often under threat of violence, to forsake our ways and deny our identity. These persecutions resulted in the loss of land and the loss of indigenous knowledge related to traditional land stewardship.

Throughout the early 1900s the Tribe was recognized as the San Juan Band under the jurisdiction of the US Federal Government. In 1927, our Federal recognition was illegally terminated based on a fallacious Indian Field Superintendent's report asserting that, "*These Indians have been well cared for by the Catholic priests and no land is required.*" Following this report the San Juan Band was removed from the list of Tribes under the jurisdiction of the Sacramento Agency of the United States Department of the Interior, Indian Field Services (now known as Bureau of Indian Affairs). The San Juan Indians (today organized as the Amah Mutsun Tribal Band) never received care or services from the Catholic Church. Though the AMTB is a California State-recognized Tribal Government, the Tribe remains unrecognized by the United States Government. We have no tribal lands and the Tribe receives no assistance from any federal, state, or other government. We acknowledge the impact of this history on our Mutsun culture.

Today our people are spread throughout the Central Valley and Central Coast, yet our community is strong. Our modern tribal government was organized in 1990 with the enactment of our constitution and the election of our Tribal Council. Our people are blessed with strength, will, courage, and resilience.

**OUR TRIBAL INITIATIVES** include:

- ✘ language and cultural revitalization;
- ✘ ecological and anthropological research;
- ✘ interpretation and education;
- ✘ cultural and natural resource protection;
- ✘ member support services;
- ✘ bi-monthly wellness meetings dealing with historic trauma; and
- ✘ petitioning for federal recognition.

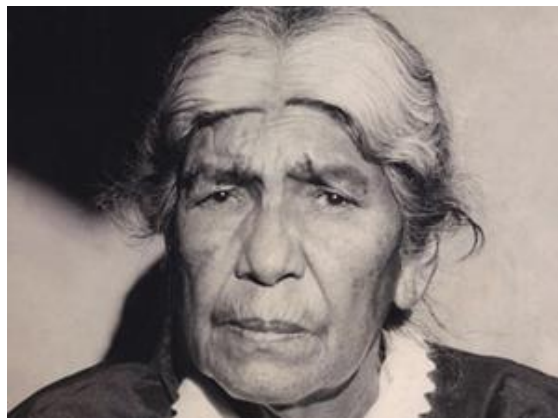
We are guided and strengthened in these endeavors, as we acknowledge our spiritual beliefs through dance, song, and ceremony, while offering prayer to Creator, our mountains, waters and sacred places.



Tribal Dancers, Big Time, San Juan Bautista, 2005



Annual Tribal Gathering, Gilroy, 2012



Asencion Solórzano Late 1800's – 1929.

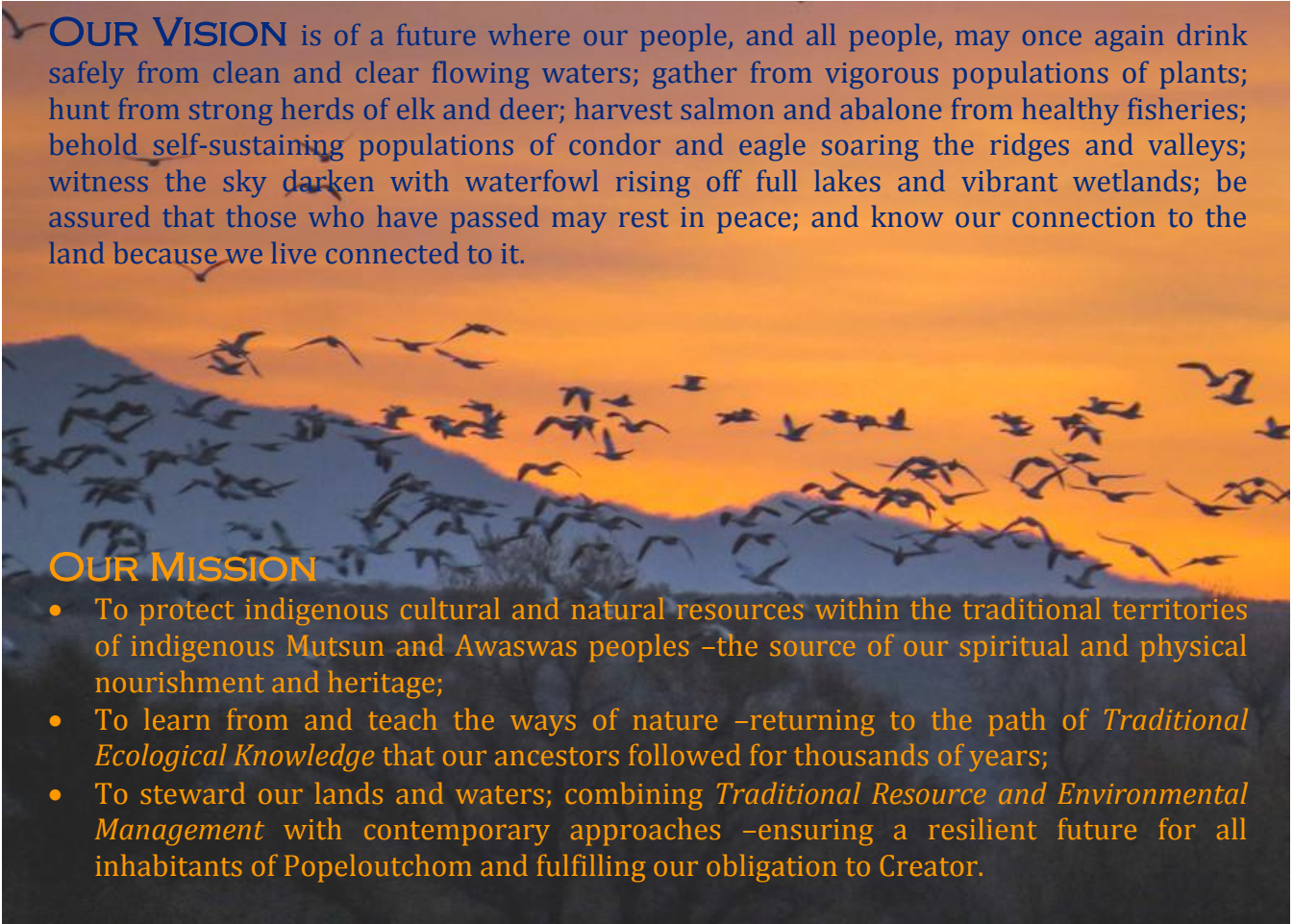
Mutsun doctura and Tribal Leader, Doña Asencion Solórzano provided over 78,000 pages of anthropological field notes to the Smithsonian Institute's ethnographer, J.P. Harrington

# THE AMAH MUTSUN LAND TRUST

## ESTABLISHING THE AMAH MUTSUN LAND TRUST

We recognize that our obligation and responsibility to Creator remains as it has since the beginning. Returning to the path of our ancestors, we are working to restore our traditional ecological knowledge and indigenous connections to our plant and animal kin. With wise leadership, active membership, devoted advisors, and inspired supporters, we are involved in a broad range of initiatives to protect our lands and stand ready to accept the challenges and responsibilities of tribal land tenure. We are reaffirming our role as stewards of Mother Earth.

In 2005 the AMTB Tribal Council decided that it was time for our people to re-engage in the stewardship of the lands and waters that Creator put us here to protect. Thus we are establishing the Amah Mutsun Land Trust.



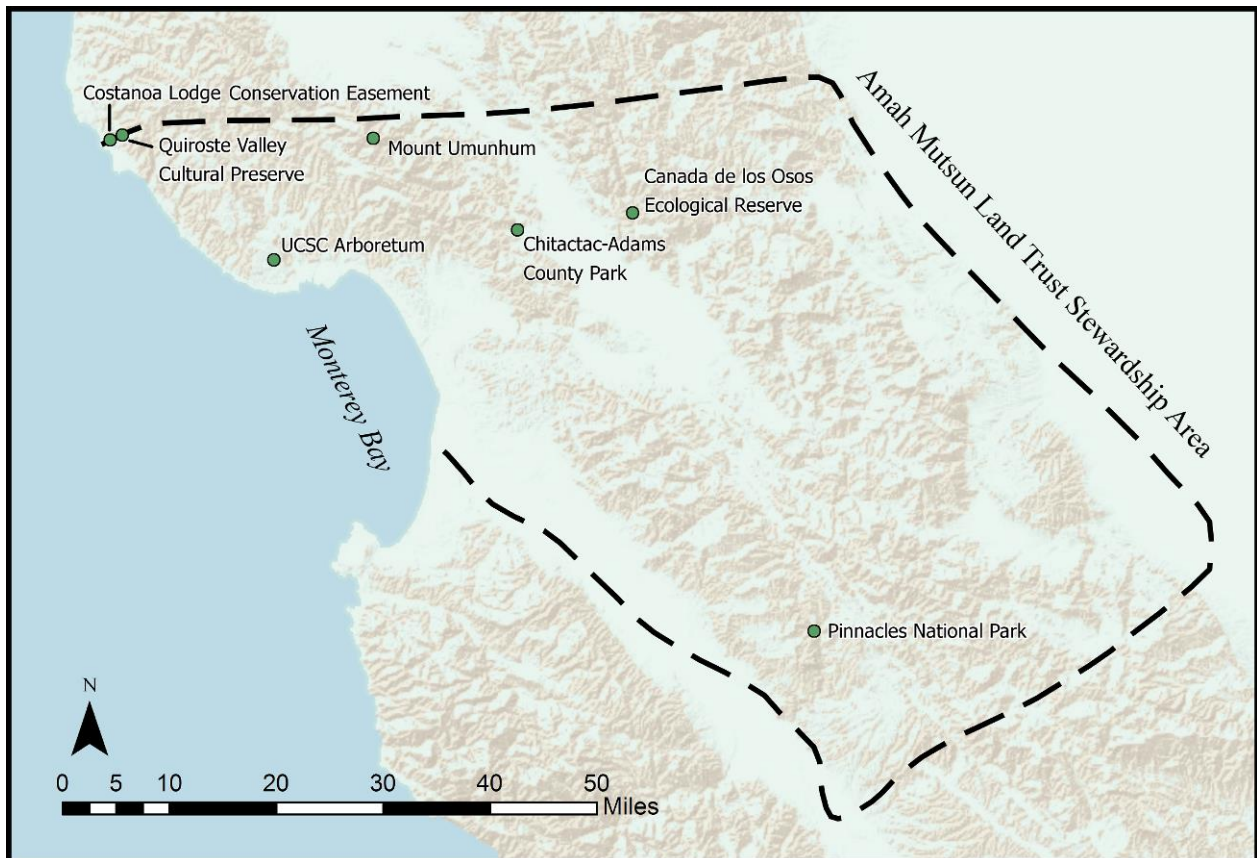
**OUR VISION** is of a future where our people, and all people, may once again drink safely from clean and clear flowing waters; gather from vigorous populations of plants; hunt from strong herds of elk and deer; harvest salmon and abalone from healthy fisheries; behold self-sustaining populations of condor and eagle soaring the ridges and valleys; witness the sky darken with waterfowl rising off full lakes and vibrant wetlands; be assured that those who have passed may rest in peace; and know our connection to the land because we live connected to it.

### OUR MISSION

- To protect indigenous cultural and natural resources within the traditional territories of indigenous Mutsun and Awaswas peoples –the source of our spiritual and physical nourishment and heritage;
- To learn from and teach the ways of nature –returning to the path of *Traditional Ecological Knowledge* that our ancestors followed for thousands of years;
- To steward our lands and waters; combining *Traditional Resource and Environmental Management* with contemporary approaches –ensuring a resilient future for all inhabitants of Popeloutchom and fulfilling our obligation to Creator.

## WHERE WE WORK





The Amah Mutsun Stewardship Area stretches from Año Nuevo in the north, along the ridgelines and west slope of the Santa Cruz Mountains to the Pacific Ocean and Monterey Bay, south to the Salinas River and inland to include the Pajaro and San Benito watersheds. Our traditional territory, known to us as *Popeloutchom* in Mutsun, encompasses all of what are today known as San Benito and Santa Cruz as well as southern Santa Clara and eastern Monterey Counties.

**UNIQUE IN OUR REGION** The Amah Mutsun Land Trust seeks to merge conventional land trust approaches with indigenous knowledge, techniques and ideals. Our ancestors did not own the land; rather, they believed they were given the responsibility to care for the land and all our relations. With that said, while we do not covet ownership, our Tribe today acknowledges the necessity of contemporary conservation strategies including the acquisition of fee ownership and conservation easements.

**CULTURAL RESOURCES** The Amah Mutsun Land Trust is focused on protecting the cultural resources that are sacred and significant to our people, including the mountain tops—place of our creation story and sanctuary for prayer; the living and resting places of our ancestors whose spirits provide strength and guide our work; and the natural resources that sustain us all. We will protect the woods and meadows where our people tended and gathered Creator’s gifts; the waters—source of life, cleansing and healing; and the plants and animals—our kin. All of these cultural resources are our people’s heritage and all people’s future.

**INDIGENOUS STEWARDSHIP** While there are many land trusts, other organizations and a number of government agencies, all of which are doing good work to preserve and restore the biodiversity in and around the greater San Francisco/Monterey Bay areas, it is our belief that indigenous land stewardship is essential to heal Mother Earth and to restore balance to our world. A large body of information in the historical, ethnographic, and scientific literature describes the biological richness of native landscapes encountered by the first Europeans to lay eyes upon what is now California. Even in our most preserved landscapes –our pristine wilderness areas– we do not today see the garden-like qualities described by those early explorers. This is because pre-European California was not a wilderness free of humans. Rather, for millennia Native peoples of California engaged with landscapes in many ways that transformed the structure, abundance, and diversity of biological resources. As Kat Anderson details in her book, *Tending the Wild: Native American Knowledge and the Management of California's Natural Resources*, “the productive and diverse landscapes of California were in part the outcome of sophisticated and complex harvesting and management practices.” Indigenous peoples are keystone species; the landscapes they inhabit are a product of their relationship with the land and all of the life that dwells on it.

**BEYOND PRESERVATION** The Amah Mutsun Land Trust endeavors to relearn, apply and share the traditional ecological knowledge, gained over 10,000 years of indigenous presence, to issues of ecological conservation, resource management, and sustainability in the contemporary world. We are incorporating *traditional resource and environmental management* techniques with sound science and best practices to promote vigorous, productive and resilient landscapes. We also bring a spiritual element to stewardship that is based on our cultural history and enduring relationship to these lands. These unique approaches to stewardship put us in an exceptional position to provide experiences that enriches understanding of how we can and should manage our lands and cultivate intimate relationships with Mother Earth.

## COMMITMENTS AND APPROACH



**ORGANIZATION AND SUSTAINABILITY** The Amah Mutsun Land Trust is committed to maintaining a professional and effective organization that supports bright, ambitious, dedicated staff; encourages synergistic collaborations; and inspires volunteers and donors with the confidence that their contributions are well placed.

- ✘ We are assembling a diverse board of directors, experienced and creative staff, and dedicated volunteers who will work together to fulfill the organization's mission.
- ✘ We are cultivating strong, mutually beneficial donor relationships and will hold fundraising events that inspire, educate and entertain; honoring the intent of each contribution we accept; acknowledging them with gratitude and offering meaningful incentives that celebrate our achievements.
- ✘ We will track, apply for and manage grant funding that is aligned with our mission and programs.
- ✘ We will responsibly utilize both monetary and in-kind contributions from public and private sectors.
- ✘ We will leverage assets conscientiously to ensure security while increasing effectiveness.



**PROTECTION AND ACCESS** The Amah Mutsun Land Trust is committed to protecting and celebrating our cultural resources and creating opportunities to engage in traditional ways across the landscapes of our ancestors.



- ✘ We will engage with willing public and private landowners to look after the culturally significant places within our traditional tribal territory.
- ✘ We will build partnerships and work in cooperation with landowners and managers to conserve and protect the lands and waters under their care.
- ✘ We will incorporate our traditional beliefs with contemporary protection strategies including acquisition by fee title, conservation easements and protection agreements.
- ✘ We will work with landowners and federal, state and local agencies to protect and allow access to places of significance within our traditional tribal territory.
- ✘ We will engage with government agencies and consult on land use policies to ensure the meaningful protection of our culturally significant places and resources.



**STEWARDSHIP AND MANAGEMENT** The Amah Mutsun Land Trust is committed to being exemplary stewards by integrating *traditional resource and environmental management* principles with contemporary best management practices to restore resilient natural systems and rehabilitate our relationships with Mother Earth.

- ✘ We will engage in activities that promote the vitality of Popeloutchom and the well-being of its inhabitants.
- ✘ We will develop and implement specific management plans for each property under Amah Mutsun Land Trust’s care that promote the healthy function of natural systems and restore native plant and animal populations, diversity, and resilience.
- ✘ We will incorporate sustainable harvesting strategies and the revitalization of our traditional uses, methods, practices and customs to reintegrate with and reinforce our relationships with the land.
- ✘ We will employ traditional knowledge and methods in the care of Mother Earth.
- ✘ We will integrate contemporary strategies as well as adaptive and best management practices that are proven effective in the stewardship of natural and cultural resources.
- ✘ We will share our stewardship workforce, techniques and knowledge with public agencies, landowners and other conservation organizations.



**LEARNING AND TEACHING** The Amah Mutsun Land Trust is committed to restoring and cultivating our understanding of nature’s ways and sharing our *Traditional Ecological Knowledge*.



- ✘ We will engage in research and education that cultivates a greater understanding of our relationship with Mother Earth and all life.
- ✘ We will continue on our path of learning through listening to our plant and animal kin.
- ✘ We will participate in research that seeks to recover, understand, and refine traditional ecological knowledge and stewardship.
- ✘ We will promote sound science that seeks to understand and address climate change issues.
- ✘ We will teach traditional and contemporary land management principles and methods that reflect Amah Mutsun values.
- ✘ We will engage in the development of programs and curricula that convey our indigenous perspectives and native ways to members of the broader public.
- ✘ We will bring our message to schools and communities within our traditional tribal territory.



**OUR SPONSORS** Organizational development of the Amah Mutsun Land Trust is being mentored by Sempervirens Fund and sponsored by the Christensen Foundation and the Kalliopeia Foundation. Together, our sponsors are providing essential financial and organizational support as we pursue our path of applying *traditional resource and environmental management* practices through contemporary modes of land negotiations, transactions, and administration. We are also working with our sponsors to educate the public about the Tribe’s motivations and intentions as we re-engage in the stewardship of Popeloutchom – our homeland.



Established in 1900, Sempervirens Fund ( <http://www.sempervirens.org/>) is the oldest land trust in California. Sempervirens Fund’s mission is to protect and permanently preserve redwood (*Sequoia sempervirens*) forests, wildlife habitat, watersheds, and other important natural and scenic features of California’s Santa Cruz Mountains. Its efforts have led to the establishment of California’s oldest state park at Big Basin Redwoods, the creation of Castle Rock State Park, and, with Peninsula Open Space Trust, the recent protection of the largest private property holdings in the Santa Cruz Mountains.



The Christensen Fund ( <http://www.christensenfund.org/> ) is a private foundation founded in 1957 and based in San Francisco, California. The Fund believes in the power of biological and cultural diversity to sustain and enrich a world faced with great change and

uncertainty. Through its Bay Area Native Peoples and Landscapes program, The Christensen Fund helps local indigenous groups to reconnect and restore their relationships with their historic and ancestral territories and cultural sites as well as to sustain and revitalize their cultural identities and traditions across generations.



Based in San Rafael, Kalliopeia Foundation (<http://www.kalliopeia.org>) is dedicated to supporting deeply holistic organizations and projects in a wide variety of fields that awaken us to our interdependence with one another and with the Earth. The Foundation seek to join with others in the work of honoring our Earth, its peoples, creatures, and plants, and re-aligning our systems of living to be in accord with the principles of reverence, resilience, reciprocity, and respect for all life.

**PARTNERS AND ALLIES** The Amah Mutsun value the great work being done by like-minded individuals and organizations in service of our lands and our people. Wherever possible, the Tribe seeks to partner with these groups toward the accomplishment of shared goals. Some of our partners include California State Parks, National Park Service, the Pinnacles Partnership, Santa Clara County Parks, UC Berkeley, UC Santa Cruz, UC Davis, Stanford University, Cabrillo College, De Anza College, San Francisco State University, Sempervirens Fund, Bay Area Open Space Council, Midpeninsula Regional Open Space District, Land Trust of Santa Cruz County, Peninsula Open Space Trust, The Nature Conservancy, Land Trust Alliance, Native Land Trust Alliance, Phoebe Hearst Museum of UCB, Oakland Museum, City of Santa Cruz Natural History Museum, and the City of San Juan Bautista. Other partnerships are being developed on an ongoing basis.

### **GROUNDWORK LAID**

- ✓ Developed Articles of Incorporation and Bylaws for the Amah Mutsun Land Trust
- ✓ Incorporated as a Nonprofit Public Benefit Corporation with the State of California
- ✓ Recruited influential individuals to our Board of Directors
- ✓ Assembled a talented and dedicated volunteer staff of Tribal members and the public
- ✓ Acquired Costanoa conservation easement
- ✓ In collaboration with the California Dept. of Parks and Recreation, developed a vegetation management plan and initiated management work for the Quiroste Valley Cultural Preserve
- ✓ Developed preliminary list of culturally sensitive lands for conservation
- ✓ Partnered with other tribal conservation organizations to form the Native Land Trust Alliance
- ✓ Awarded National Hertzog Award for Outstanding Group Volunteers for our work at Pinnacles National Park
- ✓ Raised approximately \$75,000 to support creation of the Amah Mutsun Tribal Land Trust

**OUR FIVE-YEAR GOALS** With extensive groundwork laid over the past nine years, the AMLT will continue to professionalize its organization, build its board and staff capacity, grow a solid base of institutional and individual funders, and begin to return the Amah Mutsun to the place, knowledge, and ways of the Popeloutchom. The AMLT has identified the following benchmarks to guide our organization growth over the next five years.

## **BENCHMARKS - YEAR 1**

### **1. ORGANIZATION AND SUSTAINABILITY - CAPITAL GOAL: \$50,000**

- ✘ Recruit additional members to and convene our Board of Directors.
- ✘ Initiate development of Amah Mutsun Land Trust policies and procedures.
- ✘ Incorporate the Amah Mutsun Land Trust as a 501(c)3 nonprofit organization.
- ✘ Recruit Amah Mutsun Land Trust executive and technical staff.
- ✘ Identify 10-15 grants programs specifically related to the goals of the Amah Mutsun Land Trust.
- ✘ Apply for 3-5 grants to help build capacity/programs for the Amah Mutsun Land Trust.
- ✘ Prepare for Administration for Native Americans (ANA) grant application (i.e. survey the Tribal members and participate in the ANA workshops that are available).
- ✘ Develop the Amah Mutsun Land Trust Case for Support and brochures to educate the public about the Land Trust and its mission.
- ✘ Initiate campaign to develop a base of support for the Amah Mutsun Land Trust from individuals and private organizations.
- ✘ Enable Amah Mutsun Land Trust donation portal on Tribal website.

### **2. CONSERVATION AND PROTECTION**

- ✘ Cultivate land conservation opportunities.
- ✘ Work with State Parks, Sempervirens Fund, and other stakeholders within the Whitehouse Creek watershed to develop a traditional cultural landscape restoration and management plan for the watershed.

### **3. STEWARDSHIP AND MANAGEMENT**

- ✘ Complete baseline report for Costanoa Conservation Easement.
- ✘ Develop restoration and management plan for the Costanoa Conservation Easement.
- ✘ Identify and recruit 8-12 tribal young adults interested in participating in the Native American Stewardship Corps.
- ✘ Develop one-day community stewardship events (similar to Work and Learn Gatherings) to cultivate interest in the Stewardship Corps.
- ✘ Create opportunities for participating/observing control burns through Bureau of Land Management, Calfire, State Parks and others.

### **4. LEARNING AND TEACHING**

- ✘ Initiate program of documenting tribal elder knowledge and work to make ethnographic information more accessible to contemporary tribal members.
- ✘ Identify Tribal members who are willing to learn and share traditional stewardship knowledge.
- ✘ Sponsor or participate in public events to educate the public on the Amah Mutsun Land Trust and Native American land stewardship.
- ✘ Compile bibliography of existing research about Native American land stewardship knowledge.

## **BENCH MARKS — YEARS 2 AND 3**

### **1. ORGANIZATION AND SUSTAINABILITY — CAPITAL GOAL \$350,000**

- ✘ Continue to develop diversified Board of Directors.
- ✘ Rent organizational space for Amah Mutsun Land Trust office and equipment storage.
- ✘ Have the Amah Mutsun Land Trust office staffed with executive director and 1-3 professional staff to fulfill the activities of the land trust.
- ✘ Continue to build and diversify the Amah Mutsun Land Trust's base of support to include foundations, corporations and other businesses, federally recognized tribes, and individual donors.
- ✘ Develop and implement annual giving program, including personal visits by staff and Board members, direct mail, and phone calls to donors.
- ✘ Begin to develop a major gift program.

### **2. CONSERVATION AND PROTECTION**

- ✘ Develop methods and standards for evaluating properties based on cultural and natural resources.
- ✘ Develop priority list of properties in need of protection, restoration and/or stewardship, and gather information on these sites regarding ownership, current management/protection status, and protection and stewardship needs/opportunities.
- ✘ Develop guidelines for public access to sensitive sites traditional cultural places.
- ✘ Engage with private and public landowners and ensure the protection and stewardship of at least two additional traditional cultural places (one per year) significant to the AMTB.
- ✘ Initiate meetings with landowners of culturally significant sites to discuss the possibility of resource protection on their lands.

### **3. STEWARDSHIP AND MANAGEMENT**

- ✘ Develop methods for assessing stewardship needs and estimating costs.
- ✘ Continue to cultivate relationship with California Department of Forestry and Fire Protection and Bureau of Land Management.
- ✘ Develop working portfolio of Native American land stewardship practices for the Amah Mutsun Land Trust.
- ✘ Create four to eight week-long Stewardship Corps project/program.



#### 4. LEARNING AND TEACHING

- ✘ Work with partner organizations and local school districts to integrate Amah Mutsun traditional knowledge (i.e. land management, ethnobotany, etc.) into classroom curricula.
- ✘ Leverage our existing relationships and develop further contacts with state and local government representatives to develop "Cultural Resource" designations and protection protocols.
- ✘ Support relevant archaeological, ecological, ethno-botanical, and other research being conducted in the region.
- ✘ Work with local schools to develop Amah Mutsun Land Trust internship opportunities for high school and college students.

### BENCH MARKS - YEARS 4 AND 5

#### 1. ORGANIZATION AND SUSTAINABILITY

- ✘ Hire additional staff.
- ✘ Continue to build and diversify the Amah Mutsun Land Trust's base of support to include foundations, corporations and other businesses, federally recognized tribes, and individual donors.
- ✘ Continue to grow the annual giving and major gift program.
- ✘ Identify and provide training for a Tribal member to become proficient and successful grant writer.

#### 2. CONSERVATION AND PROTECTION

- ✘ Continue to engage with private and public landowners.
- ✘ Ensure the protection and stewardship of at least two additional sites (one per year) significant to the AMTB.

#### 3. STEWARDSHIP AND MANAGEMENT

- ✘ Continue to develop the Native American Stewardship Corps into a program that includes recruitment, training and certification in NA natural resource stewardship practices.
- ✘ Establish a 24-month long Stewardship Corps residency program that provides land stewardship services to public and private landowners.
- ✘ Identify firefighting academies for youth stewards.

#### 4. LEARNING AND TEACHING

- ✘ Send Amah Mutsun Land Trust staff, Board members, or other representatives to participate in relevant conferences and other events to educate the public about the work of the Amah Mutsun Land Trust.
- ✘ Initiate development of a volunteer docent program to educate the public on Amah Mutsun Land Trust lands and on other lands of cultural significance.
- ✘ Develop a Stewardship Corps training manual.

## AN INVITATION TO:

**LEARN MORE** Want to find out more about the Amah Mutsun, the Tribe's history, people and initiatives; and our Land Trust's projects, partnerships, and opportunities?

**Visit our website:** <http://amahmutsun.org>

**Request to be added to our mailing list**

**GET INVOLVED** So, you like what you've just read and want to be a part of this movement.

**Become a Supporter** The Amah Mutsun Land Trust is in the process of filing for Federal 501c3 Nonprofit designation. Currently donations for the Amah Mutsun Land Trust can be sent to:

**Sempervirens Fund:** <http://www.sempervirens.org/give.php>

or

**The Humunya Foundation:** <http://amahmutsun.org/donate/>

Simply let us know that you would like your donation to go towards supporting the Amah Mutsun Land Trust. Your donation will be tax deductible and will be put to good use!

**Volunteer** With so much to do from working on the land doing restoration and monitoring to helping out with fundraising and event planning there are many ways to put your talents and interests to work for a great cause. Sends us a note at: [AMLTInfo@AmahMutsun.org](mailto:AMLTInfo@AmahMutsun.org). We will work with you to identify a volunteer placement that will be educational and rewarding while furthering the mission of the Amah Mutsun Land Trust.

**Academic and Research Pursuits** Are you seeking an academic internship or do you have a research topic related to land management, restoration, fire ecology, ethnobotany, *Traditional Ecological Knowledge*, or some other indigenous and/or landscape issues? With seasoned and well-respected academics on both our board of directors and staff we are interested in what interests you. Drop us a line and let's discuss how your academic pursuits might fit with AMLT's mission.

**Caring for Your Land** The Amah Mutsun Land Trust is committed to healing, protecting and celebrating the lands, waters and native species of Popeloutchom. If you own or manage land here, we would love to help you to care for Mother Earth.

## CONTACT US

[AMLT.info@amahmutsun.org](mailto:AMLT.info@amahmutsun.org)

or

**Jim Keller**

**Director of Conservation and Land Initiatives**

[jkeller@amahmutsun.org](mailto:jkeller@amahmutsun.org)

831.212.5912