

2024 Tribal Summit | AGENDA



2024

San Diego Regional Tribal Summit

Friday, June 14, 2024

Pala Casino

Sycamore Room 8

11154 CA-76,

Pala, CA 92059

The Board of Directors meeting scheduled for Friday, June 14, 2024, will be held in person at the Pala Casino. Participation in the meeting will be limited to members of the Board and public that are in attendance.

Public Comments: Members of the public may speak to the Board of Directors on any item at the time the Board of Directors is considering the item. Public speakers are generally limited to three minutes or less per person.

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Persons who wish to address the members on an item to be considered at this meeting, or on non-agendized issues, may email comments to the Clerk at clerkoftheboard@sandag.org (please reference Board of Directors Tribal Summit in your subject line and identify the item number(s) to which your comments pertain). Comments received by 4 p.m. the business day before the meeting will be provided to members prior to the meeting. All comments received prior to the close of the meeting will be made part of the meeting record.

If you desire to provide in-person comment during the meeting, please fill out a speaker slip, which can be found in the meeting room (Sycamore Room 8). Staff will call on members of the public who have timely requested to provide comment by name. All comments to be provided for the record must be made in writing via email or in person, per the instructions above.

In order to keep the public informed in an efficient manner and facilitate public participation, SANDAG provides access to all agenda and meeting materials online at sandag.org/meetings. Additionally, interested persons can sign up for email notifications at sandag.org/subscribe. A physical copy of this agenda may be viewed at the SANDAG Toll Operations Office, 1129 La Media Road, San Diego, CA 92154, at any time prior to the meeting.

To hear the verbatim discussion on any agenda item following the meeting, the [audio/video](#) recording of the meeting will be available on the SANDAG website.

Vision Statement: *Pursuing a brighter future for all*

Mission Statement: *We are the regional agency that connects people, places, and innovative ideas by implementing solutions with our unique and diverse communities.*

Our Commitment to Equity: *We hold ourselves accountable to the communities we serve. We acknowledge we have much to learn and much to change; and we firmly uphold equity and inclusion for every person in the San Diego region. This includes historically underserved, systemically marginalized groups*

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impacted by the actions and inactions at all levels of our government and society.

We have an obligation to eliminate disparities and ensure that safe, healthy, accessible, and inclusive opportunities are available to everyone. The SANDAG equity action plan will inform how we plan, prioritize, fund, and build projects and programs; frame how we work with our communities; define how we recruit and develop our employees; guide our efforts to conduct unbiased research and interpret data; and set expectations for companies and stakeholders that work with us.

We are committed to creating a San Diego region where every person who visits, works, and lives can thrive.

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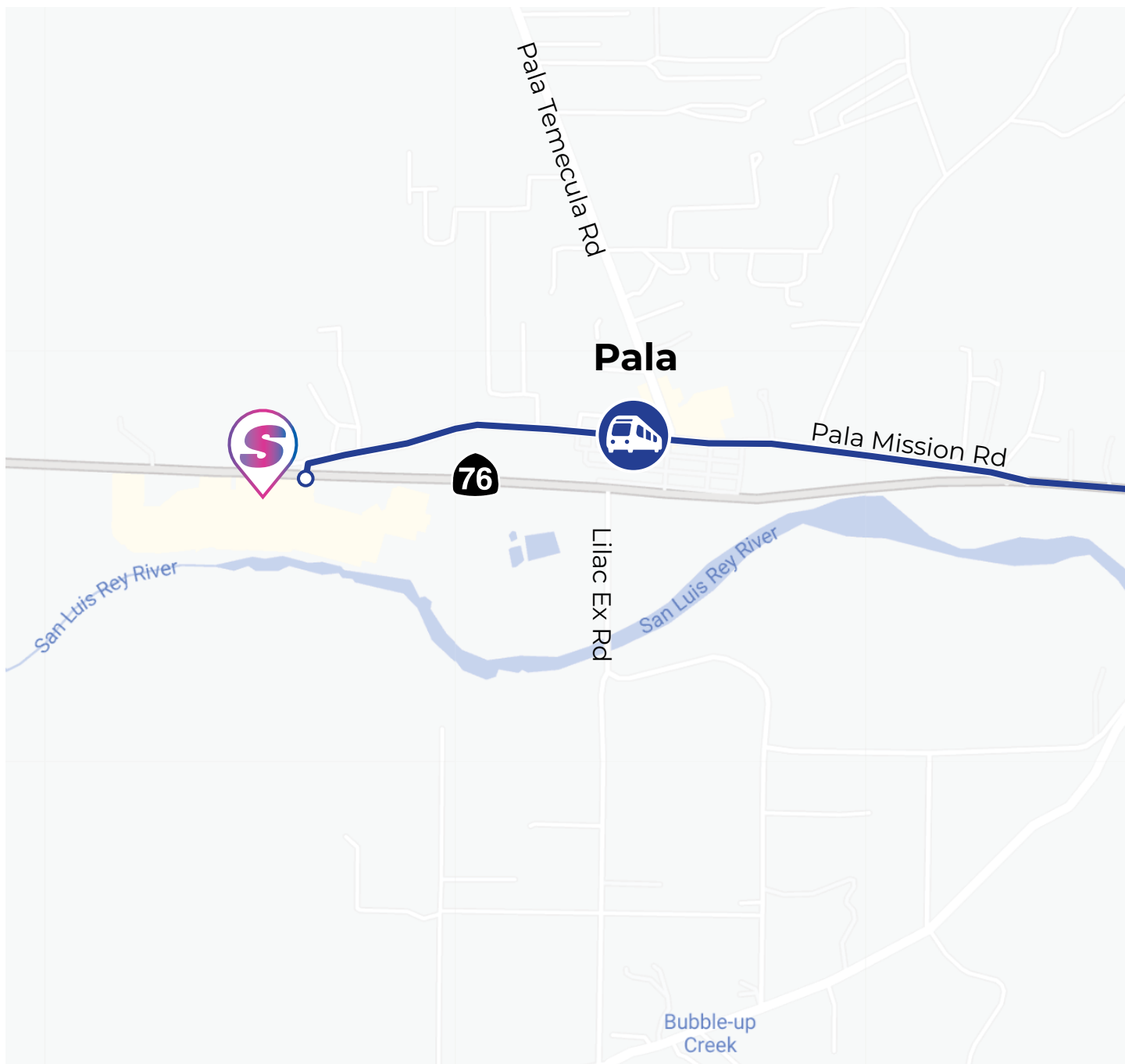
This meeting will be conducted in English, and simultaneous interpretation will be provided in Spanish. Interpretation in additional languages will be provided upon request to clerkoftheboard@sandag.org at least 72 business hours before the meeting. Esta reunión se llevará a cabo en inglés, y se ofrecerá interpretación simultánea en español. Se ofrecerá interpretación en otros idiomas previa solicitud a clerkoftheboard@sandag.org al menos 72 horas antes de la reunión.

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2024 Tribal Summit | MAP

The 2024 Tribal Summit will be held at the Pala Casino located off of State Route 76, which is accessible by NCTD Bus Route 388.



Tribal Summit



NCTD Route 388

Friday,
June 14th

10:00 a.m.
Pala Casino
Sycamore Room 8

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Item #1 – Non-Agenda Public Comment/Member Comments

Members of the public shall have the opportunity to address the SANDAG Board and the Southern California Tribal Chairmen's Association (SCTCA) leadership on any issue within each jurisdiction that is not on the agenda. Public speakers are limited to three minutes or less per person. Public comments under this agenda item will be limited to five public speakers. If the number of public comments under this agenda item exceeds five, additional public comments will be taken at the end of the agenda. SANDAG Board Members, SCTCA leadership, and SANDAG staff also may present brief updates under this agenda item.

Item #2 – Tribal Summit

Discussion

Part I: Welcome and Introductions

SANDAG Chairwoman Nora Vargas and SCTCA Chairman Robert Smith will welcome Summit participants and share opening remarks. A Pala Band of Mission Indians elder will share an opening blessing.

Part II: Tribal Sovereignty Video

A video on tribal sovereignty produced by the SCTCA will be shared, followed by a presentation from California State University, Long Beach American Indian Studies Associate Professor Theresa Gregor who will present an overview of how social equity is integral to tribal sovereignty, emphasizing its implementation to uphold the United States federal trust and treaty responsibility to the First Peoples.

Part III: Review of Tribal Program History and Collaborative Planning Efforts

SANDAG CEO Coleen Clementson will present an overview of the SANDAG Tribal Program history and summary of the accomplishments in collaborative planning that resulted from previous Tribal Summits.

Part IV: SCTCA Perspectives on Regional Collaboration

SCTCA Chairman Robert Smith will share an overview of the SCTCA perspective on tribal planning and collaboration efforts in the San Diego region.

Part V: Areas of Mutual Interest, Presentations and Discussion

Subject matter experts will present areas of common interest and facilitate discussions on how tribal governments and SANDAG can work together to improve quality of life in the region.

Transportation

SANDAG staff will share an overview of SANDAG led projects and tribal collaboration efforts.

Antoinette Meier, Senior Director of Regional Planning, SANDAG

North County Transit District (NCTD) staff will share NCTD led transportation updates.

Katie Persons, Director of Service Planning, NCTD

Caltrans staff will share updates on Caltrans led projects and efforts.

Karen Islas, Senior Transportation Engineer & Tribal Liaison, Caltrans

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Luncheon

Part V Continued: Areas of Mutual Interest, Presentations and Discussion

Subject matter experts will present areas of common interest and facilitate discussions on how tribal governments and SANDAG can work together to improve quality of life in the region.

Climate

SANDAG staff will present on SANDAG's Priority Climate Action Plan.

Susan Freedman, Regional Planning Program Manager, SANDAG

SCTCA staff will present on disaster preparedness and the work of the Inter Tribal Long Term Recovery Foundation.

Dr. Theresa Gregor, Associate Professor, CSU Long Beach

Energy

Pala staff will present an overview of Tribal Energy and Climate Collaborative efforts.

Shasta Gaughen, Environmental Director, Pala Band of Mission Indians

Cultural Resources

A tribal representative will present on Tribal Cultural Resources.

Public Safety

SANDAG staff will present an update on transportation safety.

Samual Sanford, Senior Regional Planner, SANDAG

Jamul Indian Village leadership will share information on Murdered and Missing Indigenous People efforts, as well as the California Statewide Feather Alert Program.

Chairwoman Erica Pinto, Jamul Indian Village

Part VI: Concluding Remarks and Next Steps

Item #3 – Adjournment

Tribal Sovereignty and Social Equity

Definitions of Tribal Sovereignty

1. **Tribal sovereignty** refers to the right of American Indians and Alaska Natives to govern themselves. The U.S. Constitution recognizes Indian tribes as distinct governments and they have, with a few exceptions, the same powers as federal and state governments to regulate their internal affairs. Sovereignty for tribes includes the right to establish their own form of government, determine membership requirements, enact legislation and establish law enforcement and court systems.
2. **Tribal sovereignty** is articulated in the US Constitution in: 1) Article 1, Section 2, Clause 3: which states that tribes would not have representatives and would be excluded from the taxation laws in the new republic; 2) Article 1, Section 8: states that the federal government would regulate commerce with Indian tribes distinguishing their status as separate from states and also separate from foreign powers; and 3) between 1823-1832 the US Supreme Court further clarified and outlined the federal definition of tribal sovereignty in the Marshall Trilogy of rulings.

Marshall Trilogy

Johnson v. McIntosh (1823)

This case addressed the legality of a tribal land grant made to private individuals and provided that tribes' rights to sovereignty were impaired by colonization but not disregarded, and that only the federal government has the right to negotiate for American Indian land.

Cherokee Nation v. Georgia (1831)

The Cherokee Nation filed a lawsuit against the state of Georgia which requested relief from state jurisdiction on their land. The decision described Indian tribes as "domestic dependent nations" and maintained that the federal-tribal relationship "resembles that of a ward to his guardian."

Worcester v. Georgia (1832)

This case involved the application of Georgia state law within the Cherokee Nation. The decision was made that tribes do not lose their sovereign powers by becoming subject to the power of the United States. It also maintained that only Congress has overriding power over Indian affairs and that state laws do not apply in Indian Country.

Over the years, several acts of Congress have modified the nation-to-nation relationship between the federal government and Indian tribes:

Public Law 280 (1953)

Provides for California, Oregon, Alaska (except the Metlakatla Indian Community on the Annette Island Reserve, which maintains criminal jurisdiction), Nebraska, and Minnesota (with the exception of the Red Lake reservation), to assume general criminal and some civil jurisdiction over Indian reservations within the state. Tribes retain limited criminal and general civil jurisdiction. In recent years, some PL 280 states and tribes have worked together to return some or all of this authority back to tribes.

Indian Child Welfare Act (ICWA), 1978

Establishes procedures state agencies and courts must follow in handling Indian child custody matters. Creates dual jurisdiction between states and tribes that defers heavily to tribal governments.

Indian Gaming Regulatory Act (IGRA), 1988

Requires that, should a tribe decide to participate in casino gaming, the state can negotiate in good faith with the tribe to develop a gaming compact setting forth games, limits and other terms.

The Constitution gives authority in Indian affairs to the federal government, not to the state governments. Just as the United States deals with states as governments, it also deals with Indian tribes as governments, not as special interest groups, individuals or some

other type of non-governmental entity. Some states have explicitly recognized the governmental status of Indian tribes through various state recognition processes.

Sources:

[National Congress of the American Indian: Summary An Issue of Sovereignty](#)

[What is PL 280 and Where Does it Apply?](#)

Wilkins, David E. (David Eugene). *American Indian Sovereignty and the U.S. Supreme Court : The Masking of Justice*. 1st University of Texas Press ed., University of Texas Press, 1997.

Definitions of Social Equity:

1. **Social equity** is the fair, just and equitable management of all institutions serving the public directly or by contract, and the fair and equitable distribution of public services, and implementation of public policy, and the commitment to promote fairness, justice, and equity in the formation of public policy.

According to the Network of Schools of Public Policy, Affairs, and Administration, the following additional helpful terms:

- **Diversity** is the representation of differences relating to social identity categories including, but not limited to, race, ethnicity, gender, gender identity, socioeconomic class, nationality, religion, sexual orientation, disability, age, and socioeconomic background, and those at the intersections.
- **Equity**, in the context of DEI initiatives, refers to systems and practices that are fair and just, based on a recognition of individual differences and/or sociopolitical contexts that disproportionately advantage or disadvantage some people more than others. Equity is reflected in fair treatment, access, opportunity, and advancement for all people, while simultaneously striving to identify and eliminate barriers that prevent the full participation of some. Improving equity involves increasing justice and fairness within the procedures and processes of institutions, systems, and programs, as well as in the distribution of resources.
- **Inclusion** exists when everyone affected by a program, rules, processes or outputs have an opportunity to participate and contribute, and where all persons are invited and welcome. Inclusion requires intentional involvement of multiple and potentially divergent perspectives in a shared community of inquiry and engagement.

- **Accessibility** refers to populations sharing a particular characteristic, as well as geographic communities, that have been systematically denied a full opportunity to participate in aspects of economic, social, and civic life.

Source: American Society of Public Administration,

<https://www.aspanet.org/ASPA/ASPA/About-ASPA/Social-Equity-Center/Definitions.aspx>

2. Example of Equity Applied in Transportation

Equity in transportation seeks fairness in mobility and accessibility to meet the needs of all community members. A central goal of transportation is to facilitate social and economic opportunities by providing equitable levels of access to affordable and reliable transportation options based on the needs of the populations being served, particularly populations that are traditionally underserved.

Under *Executive Order 13985 Advancing Racial Equity and Support for Underserved Communities* (2021), the term “equity” means the consistent and systematic fair, just, and impartial treatment of all individuals, including individuals who belong to underserved communities that have been denied such treatment, such as Black, Latino, and Indigenous and Native American persons, Asian Americans and Pacific Islanders and other persons of color; members of religious minorities; lesbian, gay, bisexual, transgender, and queer (LGBTQ+) persons; persons with disabilities; persons who live in rural areas; and persons otherwise adversely affected by persistent poverty or inequality. It is important to note that transportation equity does not mean equal. An equitable transportation plan considers the circumstances impacting a community’s mobility and connectivity needs, and this information is used to determine the measures needed to develop an equitable transportation network. To attain an equitable transportation network, all components of Title VI, environmental justice (EJ), and Nondiscrimination must be considered.

USDOT and modal administration regulations and guidance outline specific program requirements as well as best practices for achieving more equitable outcomes.

Considering equity early and often through methods such as public participation and data collection and analysis improves the planning process’s ability to adequately respond to the needs of the community it serves. It may also improve project delivery by preventing costly and time-consuming delays that could arise from previously unrecognized conflicts as projects move from planning into implementation.

3. Regional Leadership Forum Equity Session Glossary from California Association of Council of Governments, Source:
chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/<https://calcog.org/wp-content/uploads/2021/03/RLF-Equity-Glossary.pdf>

Racial equity describes the actions, policies, and practices that eliminate bias and barriers that have historically and systemically marginalized communities of color, to ensure all people can be healthy, prosperous, and participate fully in civic life.

4. Additional Resources:

Tools and Resources from Racial Equity Alliance

<https://www.racialequityalliance.org/tools-resources/>

Racial Equity Report: Getting to Results:

chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.racialequityalliance.org/wp-content/uploads/2017/09/GARE_GettingtoEquity_July2017_PUBLISH.pdf

Driving While Black (Documentary):

<https://www.pbs.org/video/driving-while-black-race-space-and-mobility-in-america-achvfr/>

Similarities

1. **Self-Determination:** A formal policy that emerged out of the American Indian Civil Rights Movement to allow tribal governments to negotiate directly with the federal government to administer health and educational programs (via federal contracts) for their people. The result was the passing of the Indian Self-Determination and Education Act in 1975 (Public Law 93-638). PL 638 ushered in a new era of self-determination versus termination practices. Self Determination entails not only tribal self-governance but intellectual self determination (*Native Studies Keywords*, pg. 5).
2. Within Native studies, many scholars have asserted “**sovereignty**” as a framework that distinguishes Native people from other oppressed groups, whose status might be discussed using terms such as civil rights , citizenship , or minority. *In contrast, Native people have a distinct legal history with the U.S. court system that centers on sovereignty between the United States and Native nations rather than the subordination of Native people within the United States.*

Source: *Native Studies Keywords*, edited by Stephanie Nohelani Teves, et al. University of Arizona Press, 2015.

Differences in Terms

1. In many instances, "Native peoples have ... redefined [sovereignty] to distinguish indigenous sovereignty from state power. Leanne Simpson in, “The Place Where We All

Live and Work Together,” proposes a vision of sovereignty that is not based on the type of sovereignty utilized by modern nation-states. She contends that **sovereignty does not have to be an exclusivist term used to claim power over bounded territories. Rather, indigenous sovereignty would entail self determination**” (*Native Studies Keywords*, pg.10).

2. Robert Warrior further explains: "We have remained by and large caught in a death dance of dependence between, on the one hand, abandoning ourselves to the intellectual strategies and categories of white, European thought and, on the other hand, declaring that we need nothing outside of ourselves and our cultures in order to understand the world and our place in it. . . . When we remove ourselves from this dichotomy, much becomes possible. **We see first that the struggle for sovereignty is not a struggle to be free from the influence of anything outside ourselves, but a process of asserting the power we possess as communities and individuals to make decisions that affect our lives,**" (*Native Studies Keywords*, pg.10-11).
3. **Tribal Nations are political sovereigns, not racial or ethnic groups**; there are many forms of ethnicity within our Tribal Nations; and Tribal Nations are individuals who exhibit a diversity of racial phenotypes. Thus Tribal "identity"--both communal and individual--is based upon both political and cultural definitions unique to that Tribal Nation.

Synthesis

1. **“Sovereignty is historically contingent. What it has meant and what it currently means belong to the political subjects who have deployed and are deploying it to do the work of defining their relationships with one another, their political agendas, and their strategies for decolonization and social justice”** (Joanna Barker, "For Whom Sovereignty Matters," in *Sovereignty Matters*, ed. Joanne Barker, Lincoln: University of Nebraska Press, 2005: pg. 26).
2. **Social Equity is implicit in the articulation and practice of Tribal Sovereignty; it is not a matter of "what is it or what can we do about it?" But it should be a matter of "how we do it--because we need to do it!"**
3. Other areas of synthesis and intersectionality?

KEYWORDS for AMERICAN INDIAN STUDIES

Dr. Theresa Gregor

Literary and cultural theorist Raymond Williams (1983) writes that every discourse, or conversation, is constructed through a shared understanding of “keywords.” Some people refer to these keywords as “jargon” or “buzzwords” used in a specialized field of study or an academic discipline. Dr. Maulana Karenga (2005) also explains, “The critical study of race/ethnic relations requires an adequate grasp of the essential concepts used by scholars in the field. ... and ideas associated with these key concepts,” (“Race and Ethnic Relations: Concepts, Definitions and Perspectives”). Keywords are more than a vocabulary list; they are the concepts that will help you understand the basic premises and assumptions of the discipline of American Indian Studies.

The definitions below provide a general and introductory explanation of the terms. Completing the course readings, actively participating in course lectures, and engaging in class discussions, will increase your knowledge and understanding about American Indian Studies, thus, the meanings of each concept will become more nuanced and specific. You are responsible for knowing and using these terms in this course. I expect you to use and reference the terms and their meanings appropriately in all course writing assignments and presentations.

To facilitate your acquisition of the concepts, I recommend that you print this list, annotate it, and use it as a quick reference guide when completing the course readings throughout the semester. Lastly, I welcome suggestions and input to revise, clarify, and sharpen the definitions. If you come across a more succinct or useful explanation of a term, please email me the reference, including bibliographical information, and I will update the list.

1. **Aboriginal:** Also, means “original inhabitants” and is the preferred term to describe the indigenous population of Australia.
2. **American Indian:** No single definition of “American Indian” exists. The term typically references any having origins in any of the original peoples of North and South America (including Central America) and who maintain tribal affiliation or community attachment. This category includes people who indicate their race(s) as “American Indian or Alaska Native” or report an enrolled or principal tribe, such as Navajo, Blackfeet, Inupiat, Yup’ik, or Central American or South American Indian groups. The term is a misnomer that Columbus applied to the people he encountered, the “indios” or “Indians,” when he mistakenly believed that he arrived in India. To create the distinction between “Indians” of the Sub-Asian nation of India, the “American” prefaces the term.

3. **Blood quantum:** Literally means, degree of blood, and can be traced back to policies that originated in the US during the early 17th Century. Blood quantum laws or policies essentially police the mixing of races. In the US, the Bureau of Indian Affairs (BIA) designates a person as “Indian” if they can prove 1/4 degree of Indian ancestry traceable to a federally-recognized Indian tribe. Critics of the practice (and there are many) claim that the policies are racist because “whiteness” is the default category in the equation. After a pure or “full-blood” marries outside of the tribe, the percentage of “Indianness” will slowly decline until there is nothing left (or so the theory goes). Thus, a person can get more white, but not more Indian—even if the person is mixed with another American Indian because these policies typically only recognize the bloodline of one single Tribe.
4. **Boarding School:** Was an off-reservation school where American systems of education and Christianity were imposed on American Indian children from 1860-1978 to assimilate them more rapidly into American culture. Parents were forced to surrender their children to government officials who took them to school where they remained for several years. The school curriculums were a blend of regimented, military-like, industrial instruction infused with moral and ethical teaching premised on various denominations of Christianity. The first school was the Yakima Indian School which opened in 1860 in Washington State. A formal legislative mandate by congress was issued in 1867 as part of the General Allotment Act. One of the proponents of the boarding school system was Col. Richard Henry Pratt. He is best known for stating his pedagogical motto to “kill the Indian, save the man.” He ran the Carlisle Indian School in Pennsylvania for 25 years beginning in 1879. He is ignominiously credited with being the single-most influential person in Indian education. In 1880 there were 60 schools in operation with over 6,000 Indian children in residence.
5. **Bureau of Indian Affairs (BIA):** Bureau Indian Affairs (BIA) is the oldest bureau of the United States Department of the Interior. Established in 1824, BIA currently provides services (directly or through contracts, grants, or compacts) to approximately 1.9 million American Indians and Alaska Natives. There are 573 federally recognized American Indian tribes and Alaska Natives in the United States. Bureau of Indian Affairs (BIA) is responsible for the administration and management of 55 million surface acres and 57 million acres of subsurface minerals estates held in trust by the United States for American Indian, Indian tribes, and Alaska Natives. The BIA was formed in 1824 and was originally a part of the War Department. www.bia.gov

6. **Ceremony:** A spiritual practice or ritual to provide healing for an individual or tribal group: includes praying, singing, dancing, meditation, sweats, and other tests of endurance.
7. **Clan:** In tribal communities the clan refers to the social unit that lives together and is connected by either a maternal or paternal line of descent. In some indigenous cultures, the clan is also associated with a specific animal totem or entrusted with stewardship over a particular ceremony or ritual within the tribe.
8. **Decolonization:** is a term that is deployed as a critique against Euro-American (Western) colonization and neocolonialism. It involves a critique of history and knowledge, including the research methodologies to create both. Linda Tuhiwai Smith (2012) explains, “Telling our stories from the past, reclaiming the past, giving testimony to the injustices of the past are all strategies which are commonly employed by indigenous peoples struggling for justice,” (36). She goes on to outline five conditions that “map the conceptual terrain” in the struggle for decolonization: 1) critical consciousness, 2) reimagining the world according to indigenous concepts and unleashing a creative spirit, 3) intersectionality (between social categorization, history, and contemporary issues), 4) disrupting the status quo through movements or disturbances, 5) structure, recognizing the underlying code of dominance read, “imperialism” (201).
9. **Degree of Indian Blood (DOIB):** The percent of Indian blood to determine tribal membership. This is a highly contested personal, cultural, and political issue for American Indians and varies from tribe to tribe. Some tribes do not set a minimum degree of Indian blood as the basis for enrollment or membership and instead establish membership by lineal descent (or tracing an ancestor back to a predetermined base-roll or record). See Blood Quantum.
10. **Enrollment:** The process of formal or official recognition and membership in a federally-recognized tribe in the US; the individual is assigned an “enrollment number” as proof of membership.
11. **First Nations:** Is used to describe the indigenous groups located in Canada that inhabited the land before the arrival of Europeans.
12. **First People:** The name of most tribal groups in their own tribal language used to describe the members when translated usually refers to the group simply as “the people” or the “first people”—this term is becoming increasingly more popular in use to describe American Indians and First Nations people.
13. **Full-Blood Indian (FBI):** A person with 100% American Indian ancestry (but not necessarily from a single tribal group).
14. **General Allotment Act (1887):** Also known as the Dawes Act. It passed by Congress in 1887 and remained in force until 1914. Henry Dawes, the congressman responsible for writing the law, believed that property ownership for

American Indians would assist in civilizing them. The Act allotted 160 acres of land to each head of household, 80 acres to single individuals, and 40 acres to children under the age of 18. The remaining lands once set aside by treaties were divided up as “surplus” and opened up to American homesteaders. As a result of the Dawes Act, over 64% of the land base reserved by treaties as of 1881 was lost due to sale, foreclosures, or other schemes that the Native Americans did not understand as part of “property ownership.

15. **Indian Land Tenure:** The management and use of land by American Indian peoples. For more information, go to <https://iltf.org/>
16. **Indian Reorganization Act (1934):** In 1934, following World War I and the Great Depression, John Collier, Commissioner of the Bureau of Indian Affairs, endorsed the Indian Reorganization Act as the “New Deal” for American Indians. The Indian Reorganization Act was based on the assumption that the way to assimilate Indians into American society was to have tribal government work as a democracy, much as the United States government operates. This was a reversal in attitude from the Dawes Act of 1887, which attempted to disband Indian tribal organization. However, both acts sought [to implement], in different ways, the goal of Indian self-determination.
<http://aghca.org/wp-content/uploads/2012/07/indianreorganizationact.pdf>
17. **Indian Reservation:** Is the land set-aside by the US Government by treaty ratified by US Congress for use by American Indians.
18. **Indigenous:** Refers to people, communities, or nations inhabiting a particular territory or region; it also references native or original inhabitants. Indigenous is derived from the Latin indigen (native, original inhabitant) and gena from the base of gignere (to bring into being). “Indigenous” populations today are usually contrast a political-majority; the “indigenous group” in this context often characterizes a community or society with social and cultural values that differ from the majority-culture that may occupy the indigenous or ancestral territory. This is the term that the United Nations uses to discuss the rights of colonized people in global matters concerning social and restorative justice issues.
19. **Kinship:** In anthropological terms, it refers to the maintenance of social codes of respect and taboo for blood-relatives to observe in order to prevent incest. But for many American Indian cultures the maintenance of relationships whether they are direct family ties, connections to the animals, plants, or the land and elements, kinship rules and practices are an essential part of daily life. The attitudes and behaviors practices are believed to create a healthy balance between people, families, the community, and the animal-world, and the environment. Kinship practices are based on a particular tribe’s worldview about how to be and how to act in the world.

- 20. Land Acknowledgements:** What is an Indigenous Land or Territorial Acknowledgement? An Indigenous Land or Territorial Acknowledgement is a statement that recognizes the Indigenous peoples who have been dispossessed from the homelands and territories upon which an institution was built and currently occupies and operates in. For some, an Indigenous Land or Territorial Acknowledgement might be an unfamiliar practice, but it is a common protocol within Indigenous communities in the United States and is a standard practice in both Australia, Canada, and New Zealand. The terms “Land” and “Territorial” are not necessarily interchangeable, and the decision as to their use should be specific and local, pertaining to those Indigenous people who are being acknowledged as well as to those legacies and responsibilities of an institution that are also being acknowledged. Within cultural institutions, these statements can be adopted in various ways. However, it is vital that they be spoken as a verbal statement given at the beginning of programs or events. In addition, they can also be expressed through a text panel or plaque, and an acknowledgement on an institutional website. Why are Indigenous Land and Territorial Acknowledgements Important? The teaching of U.S. history, in schools, museums, and the media, has left out many voices and difficult truths in order to create an idealized nationalistic identity. The displacement of Indigenous peoples and the devastating effect that forced relocation has had on these communities has been largely hidden within the nationalist narratives. While many Indigenous nations have treaties with the United States government that designate land ownership, most only have rights to occupancy. Often the land on which Indigenous nations and communities reside is not the land to which they have ancestral ties, as many have experienced dispossession and displacement through colonization. However, the connection to homelands has endured by means of multiple and ongoing Indigenous strategies of resistance to settler colonialism. This connection is often central to cultural identity and worldview. In recent years, the examples of Standing Rock and the Dakota Access Pipeline, the shrinking of the Bears Ears National Monument, and the battles over Puvungna here at CSULB demonstrate that relationships to place and identity persist for First Peoples. The settler colonial state continues to struggle in the recognition of inherent Indigenous sovereignty and respect for homelands (landacknowledgements.org).
- 21. Marshall Trilogy:** The three Supreme Court rulings made by Chief Justice John Marshall between 1823-1832 that outline the basis for American Indian law. The Marshall Trilogy of Laws: *Johnson v. M'Intosh* (1823), established the territorial sovereignty of Indian nations is under the purview of the federal government to regulate; *Cherokee Nation v. Georgia* (1831), ruled that the federal government had a "trust" relationship to tribes like a "guardian to a ward"--to protect the tribe

and tribal interests; *Worcester v. Georgia* (1832), established what is known as "plenary power" of the federal government over Indian Nations, determining that Congress, not the Executive Branch, as the ultimate authority over Indian affairs.

22. **Mestíza:** The Spanish word for mixed-blood Indians.
23. **Mixed-blood:** A person with mixed-American Indian and other ancestry; multi-heritage.
24. **Native American:** To avoid confusion with the term "American Indian," people opt to use the term "Native American" to indicate tribal ancestry or descent. In past decades, Native American was the preferred term over American Indian to define descendants of the indigenous people of the Northern, Southern American Hemisphere as many tribal groups found Columbus's misnomer offensive. However, the two terms are used almost interchangeably today. Finally, another sticky point with the use of Native American is that any "American person" (regardless of ethnic or racial classification) born in the United States is essentially a "Native" American. Thus, contemporary tribal people prefer to identify by specific tribal affiliation or name. E.g. "I am Theresa Gregor, I am Iipay (a person) from the Iipay Nation of Santa Ysabel, an American Indian tribal group located in Northern San Diego County."
25. **Oral Tradition:** The transmission of stories and histories, both individual and communal, by word-of-mouth from one generation to the next to convey the religion, philosophy, and worldview of a tribe.
26. **Pow Wow:** An inter-tribal celebration of tribal dance and song. Today powwows are commercial with lots of vendors and food booths peddling wares. In the past, powwows were typically seasonal events for ceremonial and celebratory purposes.
27. **Relocation:** The government sponsored program from 1945-1965 to move American Indians from rural reservations to urban centers in order to promote education, job opportunities, and, ultimately, assimilation to a "modern American" life. The transition from a rural/communal life to an urban/segregated subsistence was traumatic for many Indian people. The program was not successful at first because traditional practices and lifestyles were difficult to continue in the city landscape and there were inadequate social services in place to provide for job training, educational access, and other skills necessary for American Indian people to successfully transition and integrate into a city life.
28. **Sacred:** the guiding principles and concepts of American Indian life, ways of knowledge, beliefs, traditions, and observances. These principles govern the process and journey that American Indian people use to explain "origins and destinies, to face the unknown, and learn the power and meaning of natural laws and forces" (Beck, Walters, and Francisco, *The Sacred*, 1974: 4-8). Fundamental

tenets of the sacred begin with a deep, reverence and respect for life and life affirming ways, including: 1) belief in unseen powers, 2) knowledge of interconnected and dependent relationships, 3) personal worship leads to healthy relationships for self, community, and all life, 4) sacred traditions/practitioners teach moral and ethical behavior, 5) specialists learn, share, and protect sacred knowledge, and, finally, 6) humor is a necessary part of the sacred.

29. **Survivance:** Is "an active sense of presence, the continuance of native stories, not a mere reaction, or a survivable name. Native survivance stories are renunciations of dominance, tragedy, and victimry. Survivance means the right of succession or reversion of an estate, and in that sense, the estate of native survivancy" (Gerald Vizenor, [Anishinabe]). Vizenor, counters the cultural notions of dominance, false representations, and simulations of absence, and, by documents, experience, and theories, secures a narrative presence of Native Americans. (Manifest Manners, Vizenor, 1999).
30. **Repatriation:** Is the short-hand term for the practice to implement the Native American Graves Protection and Repatriation Act of 1990 that was passed by Congress under the Clinton Administration. The law "provides a process for museums and Federal agencies to return certain Native American cultural items -- human remains, funerary objects, sacred objects, or objects of cultural patrimony -- to lineal descendants, and culturally affiliated Indian tribes and Native Hawaiian organizations."
<https://www.nps.gov/history/tribes/documents/nagpra.pdf>
31. **Self-Determination:** A formal policy that emerged out of the Civil Rights Movement to allow tribal governments to negotiate directly with the federal government to administer health and educational programs (or contracts) for their people. The result was the passing of the Indian Self-Determination and Education Act in 1975 (Public Law 93-638). PL 638 ushered in a new era of self-determination versus termination practices.
32. **Sovereignty:** The inherent authority of Indian nations to govern their lands and people. It is a limited form of sovereignty because the US Government outlines and acknowledges tribal sovereignty as a "domestic dependent" relationship. Tribal sovereignty is articulated in the US Constitution in: 1) Article 1, Section 2, Clause 3: which states that tribes would not have representatives and would be excluded from the taxation laws in the new republic; 2) Article 1, Section 8: which states that the federal government would regulate commerce with Indian tribes distinguishing their status as separate from states and also foreign powers; 3) 1823-1832 the Supreme Court further clarified and outlined the federal definition of tribal sovereignty in the Marshall Trilogy.

33. **Termination:** A Congressional Policy from 1940-1960 that essentially “terminated” tribal recognition as sovereign nations. The goals of Termination Policies were to end the recognition of the “special status” of American Indians, to disband the BIA, to end the federal government’s trust responsibility to American Indians, and to end federal government’s supervision of individual Indians. Proponents of the policy compared it to the Emancipation Proclamation for African Americans as a form of liberation for American Indians. House Resolution 108 proposed "as rapidly as possible to make the Indians within the territorial limits of the United States subject to the same laws and entitled to the same privileges and responsibilities as are applicable to other citizens of the United States. . . Indian tribes and the individual members thereof, located within the States of California [and other states] . . . should be freed from Federal supervision and control and from all disabilities and limitations especially applicable to Indians (Spicer, 1969:218).
34. **Treaty:** A formal contract or agreement negotiated by two sovereign governments. The treaties were negotiated to create borders, and outline policies for interaction and behaviors between the two parties. The first treaty the US negotiated with an Indian tribe was signed on September 17, 1778 at Fort Pitt (present day Pittsburgh) with the Delaware Nation and US. Nearly 600 treaties were signed between the Revolutionary War and the turn of the 20th Century.
35. **Tribe:** A social/political group that shares customs, language, and kinship practices in a particular region or community.
36. **Tribal Council:** The governing body of a tribal nation authorized to conduct legal transactions for the general membership. A tribal council is sometimes also called the business council; in Southern California, the tribal council is made up of a Chairperson or Spokesperson, a Vice-Chair, a Secretary, a Treasurer, and other Council Members. In other parts of the US, the governing body of the Tribe is led by a Governor, Lieutenant Governor, etc. Few American Indian nations designate a "chief" or "chieftains" as a term of reference for their leaders.
37. **Traditional Gathering:** A term used by Southern California tribes to describe summer social events to sing, dance, and play traditional games. It is similar to a pow wow in that there are vendors at the event selling food, art, jewelry, and other products; however, the cultural focus is specifically centered on Southern California Indian songs, dances, and games; it is not a pan-Indian event, but it is a regional and local inter-tribal event.
38. **Tribal General Council:** Consists of the general membership of a tribe (usually made up of all adult tribal members) and is the supreme authority of a tribe.

39. **Tribal Nation:** An American Indian federation or group of people associated with a common geographical territory and sovereign authority; the US recognizes through treaty or executive order the sovereignty of Indian Nations.
40. **Tribal (Membership) Rolls:** The historical baseline records a tribe uses to determine enrollment. An individual must trace lineage to an ancestor on the official tribal rolls. The 1930 and 1940 Census are used as the Tribal Rolls for many California Tribal groups. The Tribal Rolls are, in essence, the tribe's census of membership.

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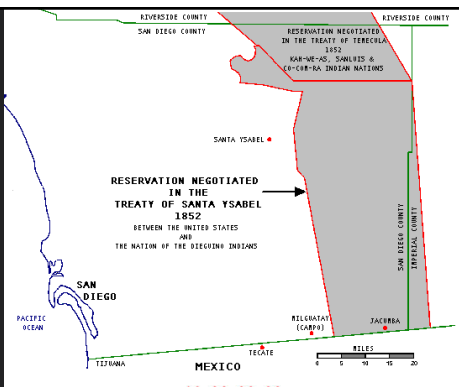
EQUITY & **TRIBAL** **SOVEREIGNTY**

1

Tribal Sovereignty

Refers to the right of American Indians and Alaska Natives to govern themselves. It is articulated in the US Constitution in Article 1, Section 2, Clause 3; Article 1, Section 8, in the SCOTUS Marshall Trilogy Rulings, and via Tribal Treaties and Executive Orders signed by Tribes and the US Government.






RESERVATION NEGOTIATED IN THE TREATY OF SANTA YSABEL 1852 BETWEEN THE UNITED STATES AND THE NATION OF THE DIEGUINO INDIANS

Social Equity

Is the fair, just and equitable management of all institutions serving the public directly or by contract, and the fair and equitable distribution of public services, and implementation of public policy, and the commitment to promote

Rob Bonta, District Attorney, State of CA

Tribes, therefore, possess the right to form their own governments; to make and enforce laws, both civil and criminal; to tax; to establish and determine membership (i.e., tribal citizenship); to license and regulate activities within their jurisdiction; to zone; and to exclude persons from tribal lands. Limitations on inherent tribal powers of self-government are few, but do include the same



2

Equity & Tribal Relations

Land Back

Support Land into Trust process; develop co-management processes for stewardship

Tribal Affairs Unit

Build and sustain Tribal-

SANDAG Relationships; archive processes;

innovate partnerships

Culturally Relevant

Services

Create processes informed by Tribal knowledge systems that empower



Culturally Responsive

Services

Build new systems and safeguards

that advance representation and ensure Tribal access to participation

in all aspects of society (such as,

government, business, education Expand opportunities for

joint Tribal-Regional

innovations and solutions

Indigenous Data Sovereignty

Support and protect Tribal data interests, gaps and priorities of Indigenous peoples, in order to enable Indigenous self-determination.



Tribal Program History and Collaborative Planning Efforts

Overview

The San Diego region is home to 18 Native American reservations represented by 17 tribal governments, the most in any county in the United States.

Native American reservations are comprised of more than 127,000 acres in the San Diego region, making up approximately four percent of the region's land base. All the reservations are located within the unincorporated eastern portion of the county.

Executive Order 13175 requires consultation and coordination with Indian tribal governments. SANDAG has a significant history working with tribal governments in the region. A government-to-government framework was formalized in 2007, when the SANDAG Board of Directors and the Southern California Tribal Chairmen's Association (SCTCA) signed an agreement that gave tribes an advisory role on the SANDAG Board and committees. This type of arrangement is uncommon at the local or regional level as it has been most commonly applied at the state and federal levels. Prior to this, coordination took place informally and the first San Diego Regional Tribal Summit was held in 2002. Tribal Summits bring together elected leaders from the 19 local governments who make up the SANDAG Board of Directors and the federally recognized tribal governments in the San Diego region. The Summits provide an opportunity for leaders to engage in policy-level discussions, identify areas of mutual interest, and develop priority actions that can be carried out through this framework. Consultation with tribal nations is ongoing and guided by the Tribal Consultation Plan, which is updated during each cycle of the Regional Plan.

Action: Information

Staff will present an overview of the SANDAG Tribal Program history and summary of the accomplishments in collaborative planning that resulted from previous Tribal Summits.

Fiscal Impact:

None.

Schedule/Scope Impact:

None.

Key Considerations

The Tribal Summit has typically been held every four years as part of the Regional Plan update cycle and has led to several achievements. The Tribal Summit cycle was interrupted due to the COVID-19 pandemic and this Summit is being held after a six-year period. Attachment 1 includes a detailed summary of the collaborative efforts achieved through prior Tribal Summits and ongoing collaboration. Attendees will hear presentations at the 2024 Tribal Summit and engage in discussions on the following topics: Transportation, Climate, Energy, Cultural Resources, and Public Safety.

Next Steps

The 2024 Tribal Summit outcomes will be used to help inform updates to the Tribal Consultation Plan and planning initiatives. A summary of the Summit will also be provided to the Borders Committee and Interagency Technical Working Group on Tribal Transportation Issues. Quarterly meetings of the Interagency Technical Working Group on Tribal Transportation Issues, monthly Tribal Task Force meetings, and other collaborative efforts with the SCTCA will continue.

Antionette Meier, Senior Director of Regional Planning

Attachment: 1. [Summary of Accomplishments 2006-2024](#)

Regional Tribal Collaboration Accomplishments

Summary

Strategic Area	Action	Accomplishments
Government-to-Government Framework	Develop collaborative legislative agenda that benefits the region	Supported tribal efforts to pass Assembly Bill 52 (Gatto, 2016)
Transportation Infrastructure	Identify corridors critical to tribal reservations and coordinate the funding and implementation of relevant studies.	Developed the Intraregional Tribal Transportation Strategy (ITTS) (2017)
	Identify critical regional arterials serving tribal nations which should be included in the Regional Transportation Plan (RTP)	
	Coordinate the incorporation of existing Tribal Transportation Plans (TTPs) into the current RTP.	8 tribes submitted TTPs for 2050 RTP/Sustainable Communities Strategy (2011) 12 tribes submitted for the 2015 Regional Plan (2015).
	Update the collaborative initiative to address and plan for the transportation needs of Tribal nations in the San Diego region and coordinate the funding and implementation of relevant studies.	Updated the Intraregional Tribal Transportation Strategy (2021). Allocation of \$5 million toward tribal priority projects (2023). Prioritization process and selection of two tribal priority capital projects: improvements to State Route 76 from Rice Canyon Road to Pala Reservation and interchange improvements at Interstate 8 and West Willows Road (2022).
	Coordinate inclusion of critical regional arterials serving tribal nations in the Regional Plan.	Using regional priority projects identified in the ITTS, 16 ITTS projects included in 2021 Regional Plan, 19 identified in initial concept for the 2025 Regional Plan. (2021, 2025)

Strategic Area	Action	Accomplishments
Transit	Collaborate on the issue of reverse commuting for tribal enterprise employees and pursue funding opportunities.	Collaborated on an assessment of the needs of tribal employees and developed a business/marketing plan for establishing a Tribal Transportation Management Association. (2009)
	Collaborate on the pursuit of funding opportunities to implement the recommendations from the Tribal Transit Feasibility Study.	<p>Assisted the Reservation Transportation Authority on development of proposal for the Federal Transit Administration Tribal Transit Program based on recommendations of the Tribal Transit Feasibility Study (2008)</p> <ul style="list-style-type: none"> Received \$2.1 million in operating funds (annual grants of approximately \$300,000-400,000) to enhance service of North County Transit District (NCTD) Route 388/389 Received \$1.2 million capital improvement grant in FY 2009 under American Recovery and Reinvestment Act of 2009: <ul style="list-style-type: none"> Constructed a bus stop at the Park & Ride at Interstate 15 (I-15) and State Route 76 (SR 76) Enhancements to bus stops along bus routes 864, 888, 891, 892, and 894
	Collaborate on the development of a Tribal Transportation Management Association for increased tribal participation in Transportation Demand Management (TDM) programs regionwide.	Collaborated on a Tribal Transportation Demand Management Study with funding from Caltrans Environmental Justice Planning Grant to assess the needs of tribal employees and develop a business/marketing plan for establishing a Tribal Transportation Management Association (2009)
Transportation Funding	Create opportunities for pooling/leveraging transportation funding for mutually important projects.	<p>Collaborated on the update of tribal road inventories. Many tribes increased their transportation funding from the IRR program (2007). IRR Program replaced by a new program called TTP:(2008)</p> <ul style="list-style-type: none"> Funds from the Highway Account Trust Fund are allocated among the Tribes using a new statutory formula. <p>Received a grant from the Centers for Disease Control and Prevention Communities Putting Prevention to Work, also known as a "Healthy Communities" grant (2010)</p> <ul style="list-style-type: none"> La Jolla received \$70,000 to develop a walkability study. Campo received \$10,000 to design a community park. La Jolla Band of Luiseño Indians (2023) Successful co-application for Safe Streets and Roads for All funding for the La Jolla Band of Luiseño Indians Comprehensive Safety Action Plan. \$285,000 received in funding.

Strategic Area	Action	Accomplishments
	Collaborate and advocate for new transportation funding in the region, including transit and TDM.	<p>Implementation of tribal gaming mitigation agreements:</p> <p>Pala Band of Mission Indians (2008)</p> <ul style="list-style-type: none"> TDM program supported by SANDAG Park & Ride facility at the I-15/SR 76 junction Support for an NCTD bus stop. <p>Pauma Band of Luiseño Indians (2008)</p> <ul style="list-style-type: none"> Fair share contributions for operational improvements on SR 76 East Commitment to a specific goal of having 20 percent of their employees participate in carpools, vanpools, or other rideshare programs. <p>Sycuan Band of the Kumeyaay Nation (2012)</p> <ul style="list-style-type: none"> Traffic improvements related to the Fee to Trust application. <p>La Jolla Band of Luiseño Indians (2016)</p> <ul style="list-style-type: none"> Successfully competed for statewide Active Transportation grant for the reservation – \$4.1 million
	Identify mechanisms for providing ongoing funding for new or additional transportation programs, including transit services and TDM.	Developed the Intraregional Tribal Transportation Strategy (2017)
Housing	Collaborate on the advancement of tribal housing supply utilizing Regional Early Action Planning (REAP 2.0) funding.	Developed grant program to distribute up to \$2 million in funding for tribes in the San Diego Region to advance housing projects on or near tribal reservations. (2024)
Broadband	Collaboration on efforts to advance broadband connectivity in tribal nations.	Joint SCTCA and SANDAG application for a Local Agency Technical Assistance (LATA) grant to improve internet connectivity for Tribal Digital Village (TDV). Awarded nearly \$500,000 for internet connectivity plan and implementation strategy for high-quality internet service to Tribal lands. (2023)
Information Sharing/ Technical Assistance	Agencies will provide ongoing training to Tribal governments on funding processes, transportation, and regional planning.	<p>Worked closely with the Tribal Transportation Assistance Program (TTAP) managed by National Indian Justice Center (NIJC):</p> <ul style="list-style-type: none"> NIJC invited to speak on a number of occasions at Working Group meetings <p>SANDAG staff created a tribal resources spreadsheet with funding opportunities that include tribal set asides and other resources available to tribes, updated and shared regularly. (2023, ongoing)</p>

Strategic Area	Action	Accomplishments
	<p>Provide information on technical support for planning and data analysis services to tribal governments parallel to member agencies.</p>	<ul style="list-style-type: none"> • SANDAG makes technical support available to tribal governments for planning and data analysis service • Served as pass through agency for statewide project led by NIJC. • Created the Tribal Road Safety Audit Education Program that supports the Western Regional TTAP (2016) <ul style="list-style-type: none"> ◦ Caltrans Environmental Justice Grant for \$189,000 to develop an online training program. • Production of a video, online course, and support materials. • Joint SANDAG SCTCA application for Thriving Communities Program: Regional Capacity Builder initiative. Not selected. (2023)

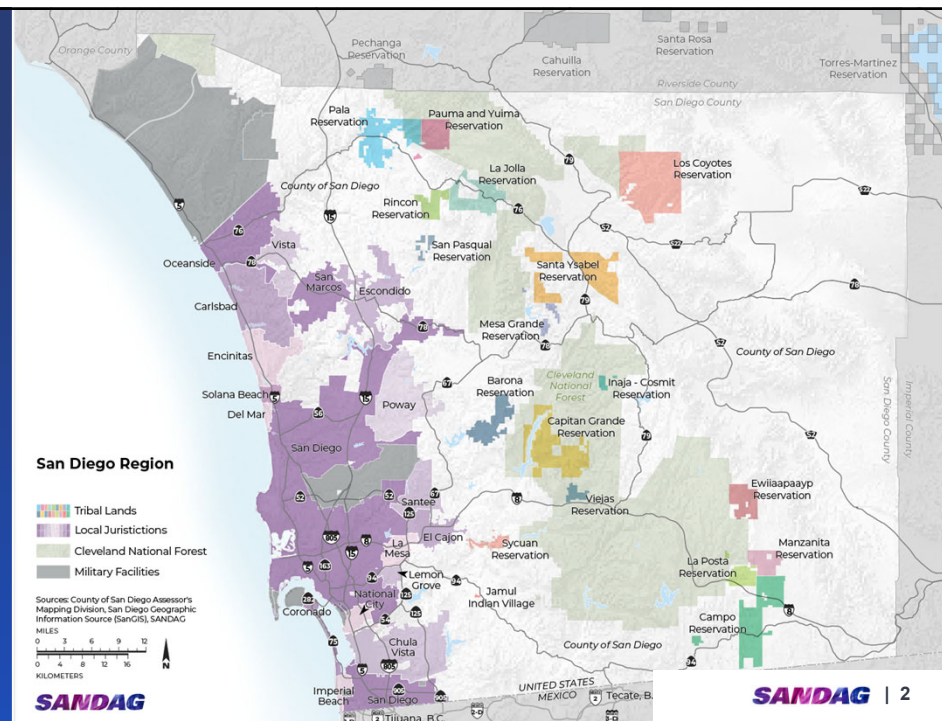


SANDAG Tribal Program History and Overview of Collaborative Planning Efforts

San Diego Regional Tribal Summit 2024 | Item 2
Coleen Clementson, Chief Executive Officer
June 14, 2024

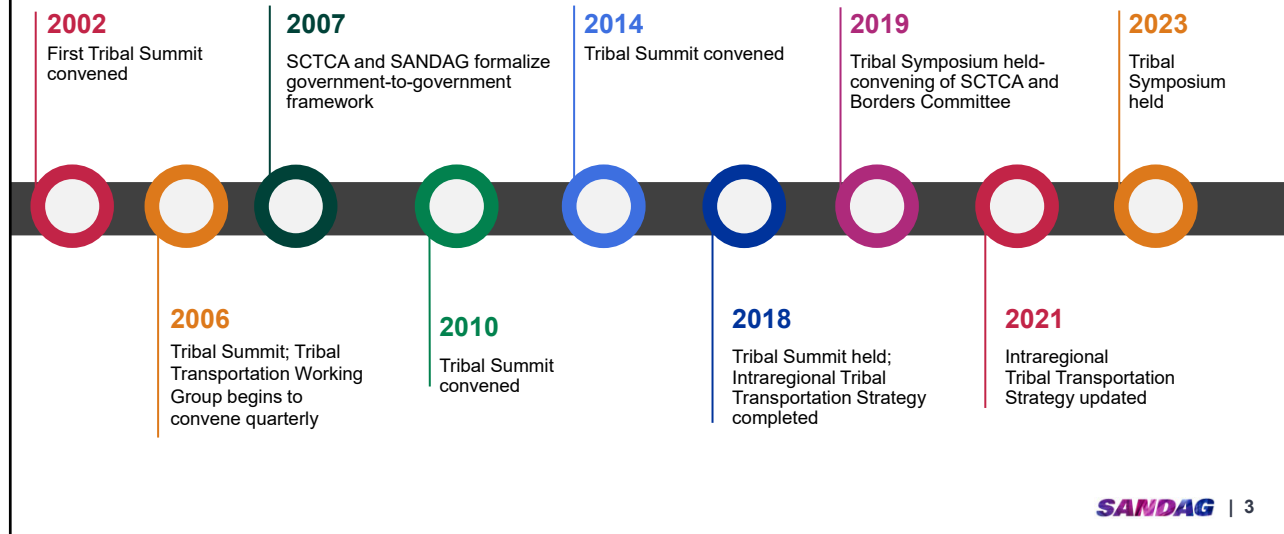
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Map of Tribal Nations in the San Diego Region



2

Tribal Program History



3

Tribal Consultation Plan

- Consultation Assessment
- Leadership meetings between SANDAG and SCTCA
- Policy Level Dialogue between SCTCA and SANDAG
- Transportation Issues Collaboration
- Incorporate Tribal Issues into the Draft Regional Plan
- Collaborate on outreach for Draft Regional Plan



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Ongoing Collaboration

- Interagency Technical Working Group on Tribal Transportation Issues
- Tribal Taskforce
- Tribal Symposium
- Regional Tribal Summit



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5

Regional Planning Collaborative Efforts



Formalized
Government-to-Government
Structure



Transportation Funding

SANDAG
Tribal Transit Feasibility Study
Final Report – January 25, 2008



IBI
GROUP

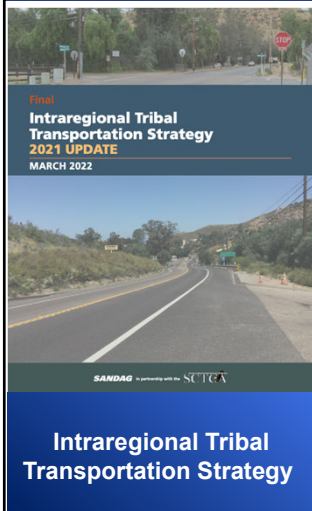


Tribal Transit Feasibility Study

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Regional Planning Collaborative Efforts



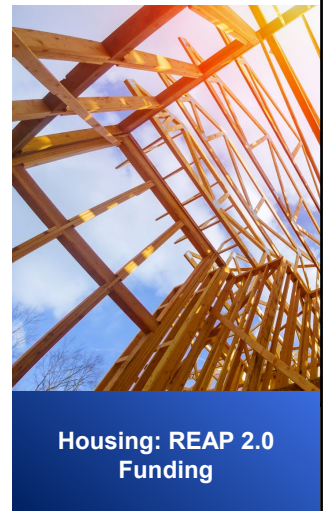
Intra-regional Tribal
Transportation Strategy



Vision Zero



Digital Equity: SCTCA
LATA Grant



Housing: REAP 2.0
Funding

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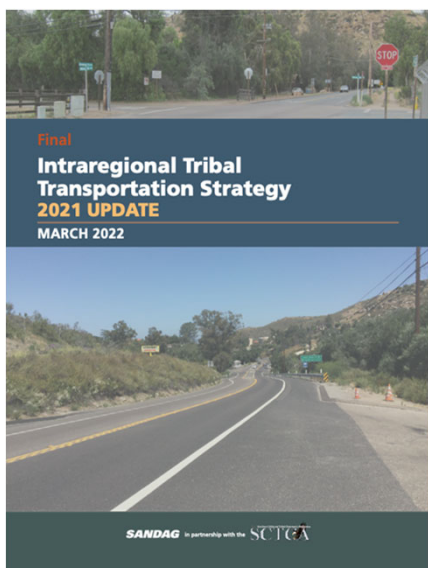
Area of Mutual Interest: Transportation

Tribal Summit 2024 | Item 2
Antoinette Meier, Senior Director of Regional Planning
June 14, 2024

1

Intraregional Tribal Transportation Strategy

Strategic areas and actions



Transportation
Infrastructure



Transit



Transportation
Funding



Information Sharing/
Technical Assistance

SANDAG | 2

2

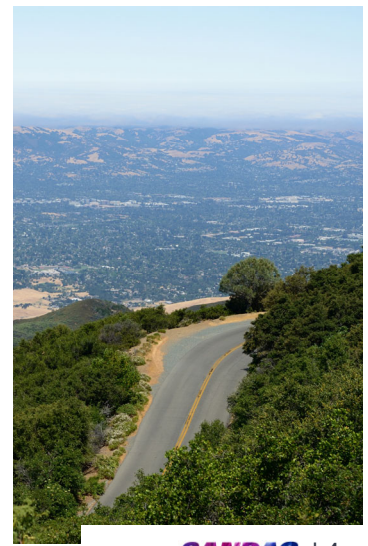
2025 Regional Plan Tribal Priorities

Network Connectivity – Rural Corridors

Freeway	Extent From	Extent To	Project Description	Phase Year
I-8	I-8	West Willows Rd	Interchange Improvements	2035
I-8	I-8	East Willows Rd	Interchange Improvements	2035
SR 94	SR 94	Melody Rd/Daisy Dr	Intersection Improvements	2035
SR 67	Mapleview	Dye Rd	Shoulder Widening/Straightening	2035
SR 76	SR 79	Valley Center Rd	Facility Improvements	2050
SR 76	Rice Canyon Rd	Pala Reservation	Straightening	2035
SR 76	Harolds Rd	Pauma Rancho	Straightening	2050
SR 76	SR 76	Pala Mission Rd	Intersection Improvements	2035
SR 76	SR 76	Cole Grade Rd	Intersection Improvements	2035
SR 76	Pala West Reservation Boundary	Pala East Reservation Boundary	Shoulder Widening for adding bike lanes	2050
SR 76	SR 76	Pauma Reservation Rd	Intersection Improvements	2035
SR 76	Pala Casino	Rice Canyon Rd	Facility Improvements	2035
SR 79	Deer Canyon Rd	San Felipe Rd	Shoulder Widening	2050
SR 79	SR 79	Schoolhouse Canyon Rd	Intersection Improvements	2035
SR 78	SR 79	Deer Canyon Dr	Intersection Improvements	2050
SR 94	Jamul Reservation	Tecate Rd	Shoulder Widening/Straightening	2050
I-8	Interchange improvements at Crestwood Rd/I-8 interchange		Interchange Improvements	2035
SR 76	SR 76 near I-15		Safety - Add dynamic message sign on SR-76 near I-15 to improve emergency response and evacuation routes	2035
SR 76	Pala Western Boundary	Pala Eastern Boundary	Safety - Widen shoulders along SR-76 (4 miles) to enhance safety for emergency response vehicles	2035

3

Types of Rural Projects in the Regional Plan



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4

Policies and Programs



Climate



Housing and
Land Use



Transportation
Technology



Transportation Demand
Management

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5

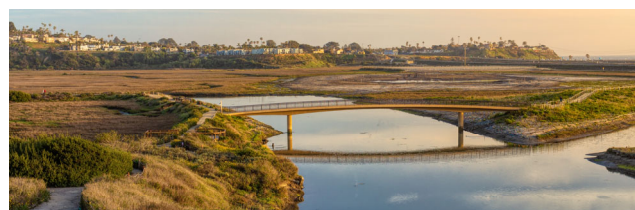
Policies and Programs



Vision Zero



Digital Equity



Habitat Conservation



Fix it First

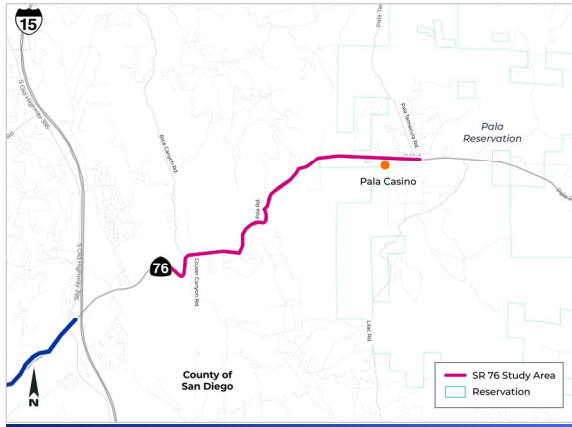


Health

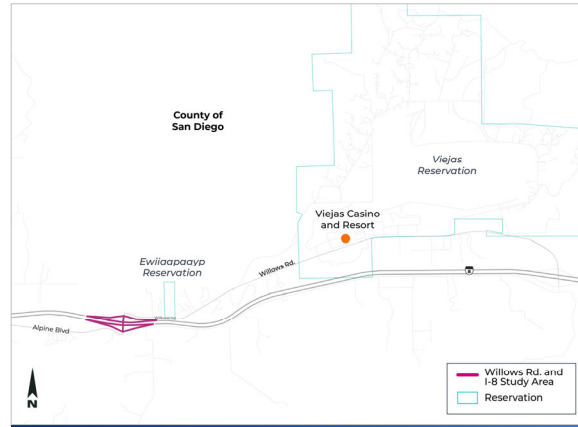
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Tribal Priority Capital Projects



Improvements to State Route 76 from
Rice Canyon Road to Pala Reservation



Interchange improvements at Interstate 8
and West Willows Road

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NCTD Tribal Summit

June 14, 2024

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1



2

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COASTER



FLEX



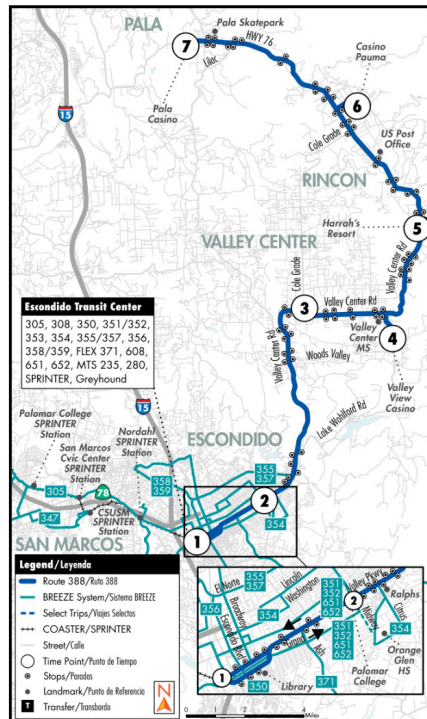
LIFT



NCTD

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3



BREEZE 388

- **Service Span**
 - Weekdays and Weekends: 4:33 AM – 10:25 PM
- **Frequency:** Ranges from 1-2.5 hours, depending on time of day
- **Serves:**
 - San Pasqual Band of Mission Indians
 - Rincon Band of Luiseño Indians
 - Pauma Band of Luiseño Indians
 - Pala Band of Mission Indians
- **Transit Connections:**
 - SPRINT
 - BREEZE 305, 308, 350, 351/352, 353, 354, 355/357, 356, 358/359, FLEX 371, 608, 651, 652
 - MTS Rapid 235 and Rapid Express 280

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4



LIFT Paratransit

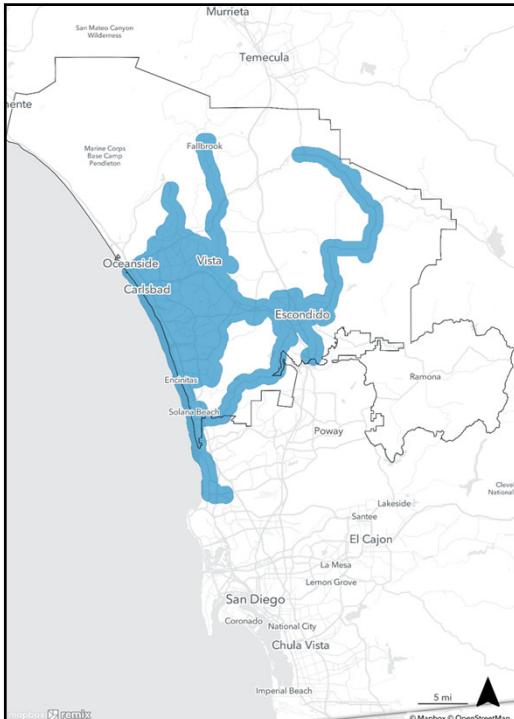
Curb-to-Curb service for customers unable
to used fixed-route services due to disability
or medical condition
Requires certification and advanced reservations

~ **93K** Boardings per year

One-way Trip: **\$5.00**

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5



LIFT Paratransit

Curb-to-Curb service for customers unable
to used fixed-route services due to disability
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Requires certification and advanced reservations

~ **93K** Boardings per year

One-way Trip: **\$5.00**

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6

NCTD+ Microtransit Pilot



7

Microtransit Overview

- Microtransit is a shared on-demand transit service within a defined service zone. Service can be requested via an App or call center
- Microtransit plays a new and important role for first/last mile connections to transit and reaching hard-to-serve areas
- NCTD executed five (5) year agreement with Spare Labs in April 2023 for Microtransit App



8

Modal Comparison

Bus Service / Circulators (Up to 60 Passengers)



- Defined Fixed Route
- Scheduled Trips
- Service Length typically 10+ miles
- Regional Connections

Source: Adapted from SANDAG

Microtransit (6-15 Passengers)



- Demand Response Mode
- Defined Service Area (geofenced)
- Service Area typically 1.5-10 square miles
- App Enabled Dynamic Routing
- Connect to Activity Centers and Regional Transit Network

Neighborhood Electric Vehicle (Up to 5 Passengers per Vehicle)



- Demand Response Mode
- Up to 25 MPH
- Shorter distance trips
- Smaller service areas (0.5-2 miles)
- Flat Topography
- App Enabled Dynamic Routing
- Connect to local Activity Centers and Regional Transit Network

9

Suitability Analysis Criteria

Equity

- Minority Population
- Low-Income Communities
- Vulnerable Community Designations
- Population with Disability
- Zero Vehicle Households

Transit Connectivity

- # of Transit Stations and Transit Centers
- Residents not previously served by transit
- Walkability

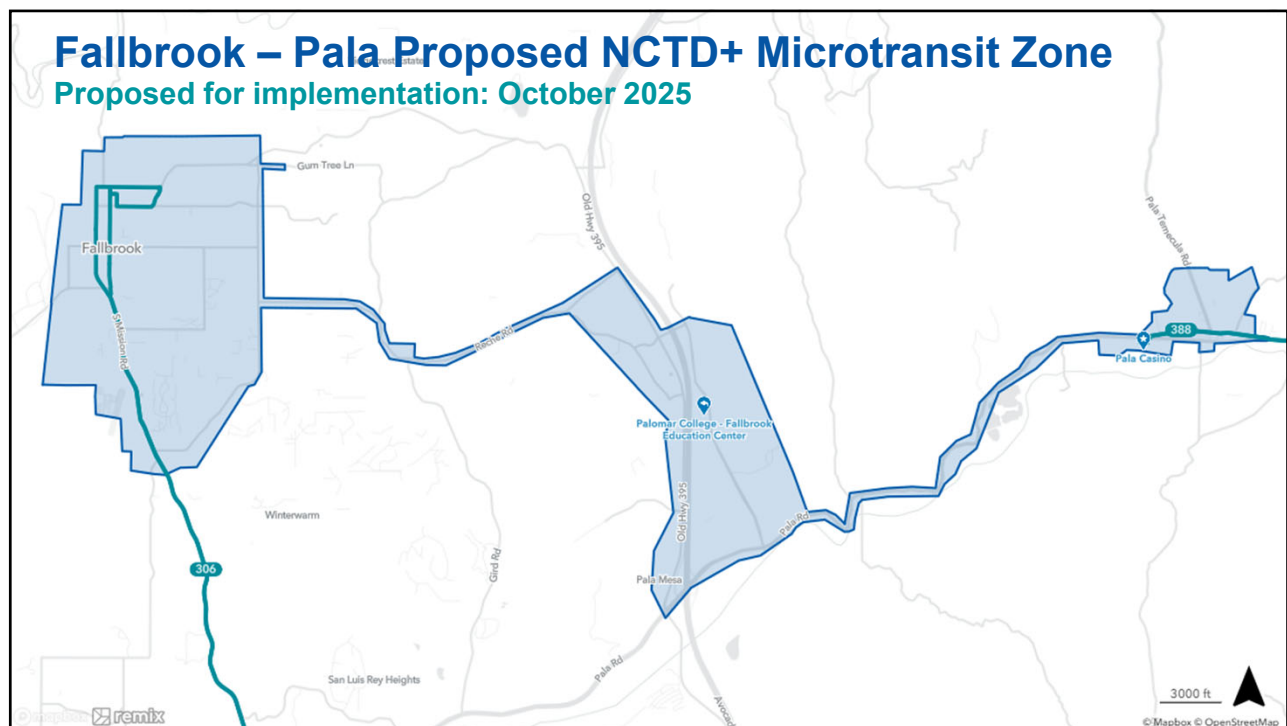
Efficiency

- Predicted Passengers per Vehicle Hour
- Predicted Average Wait Time

Points of Interest

- Schools
- Business Sites
- Civic Centers/Public Services
- Medical
- Shopping Centers
- Entertainment Destinations

10



11



12

Partner with NCTD

NCTD wants to collaborate with you to better serve your communities



Grants & Funding Opportunities

- Many opportunities to partner on grant opportunities through the Federal Transit Administration (FTA)
- Dedicated Tribal Grant Programs



Local development & bus stop improvements

Email planning@nctd.org of any proposed changes to roadways, sidewalks, and bus stops

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13

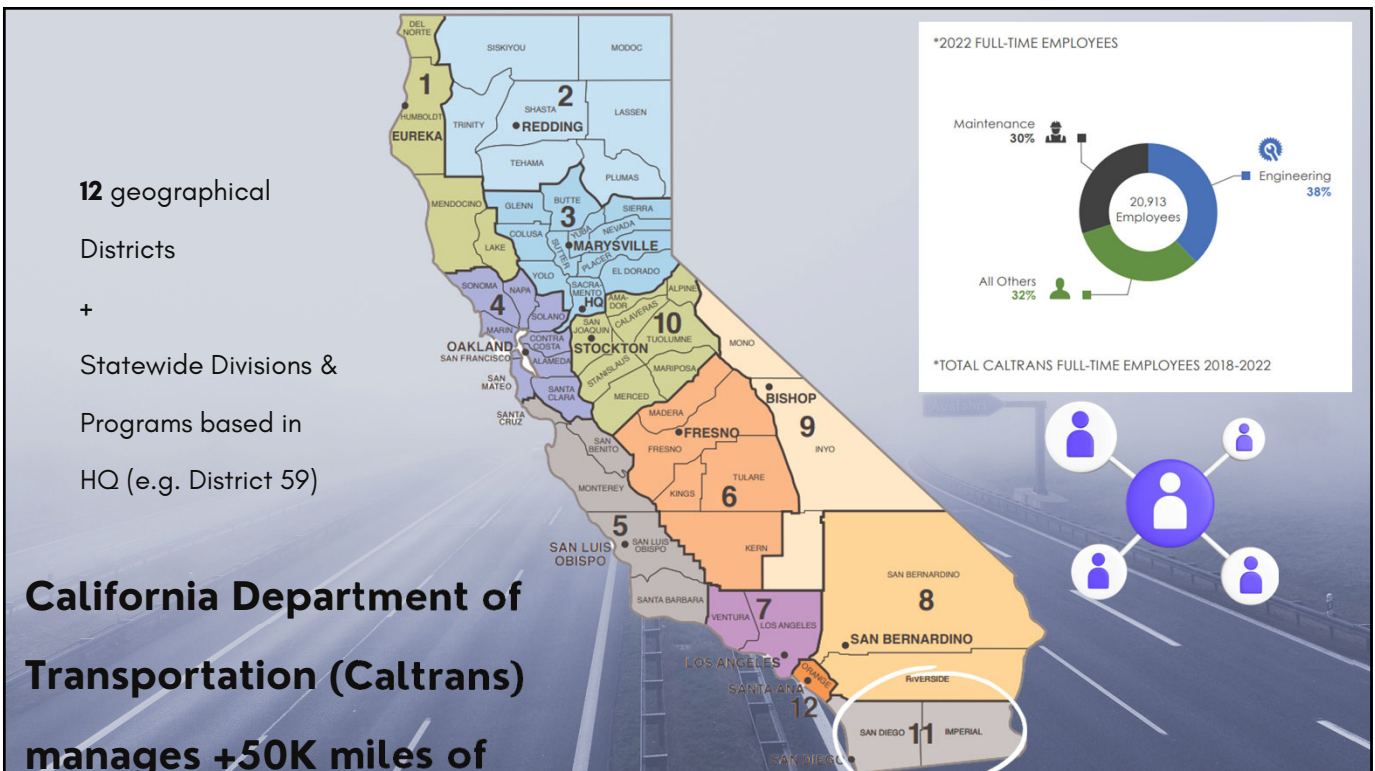
Thank you!

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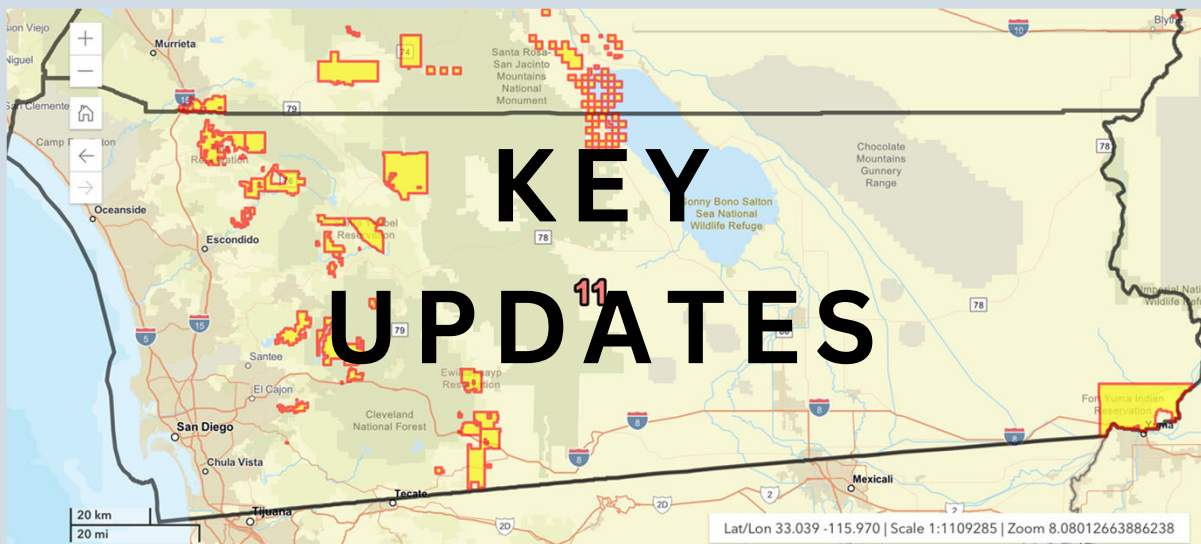
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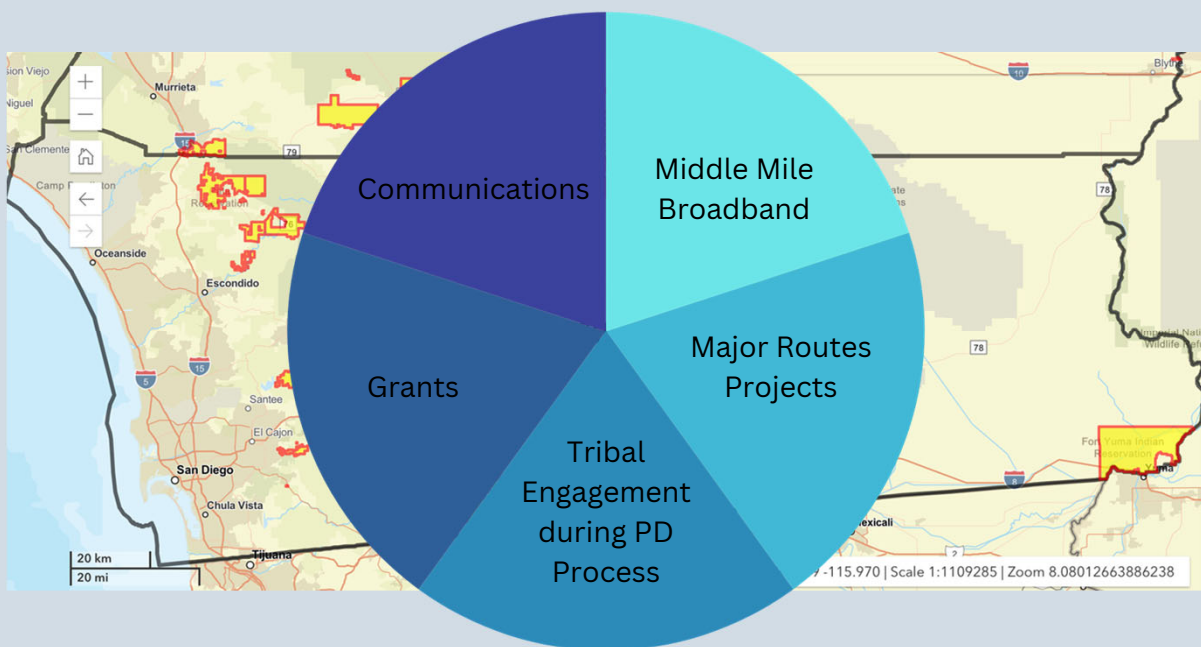
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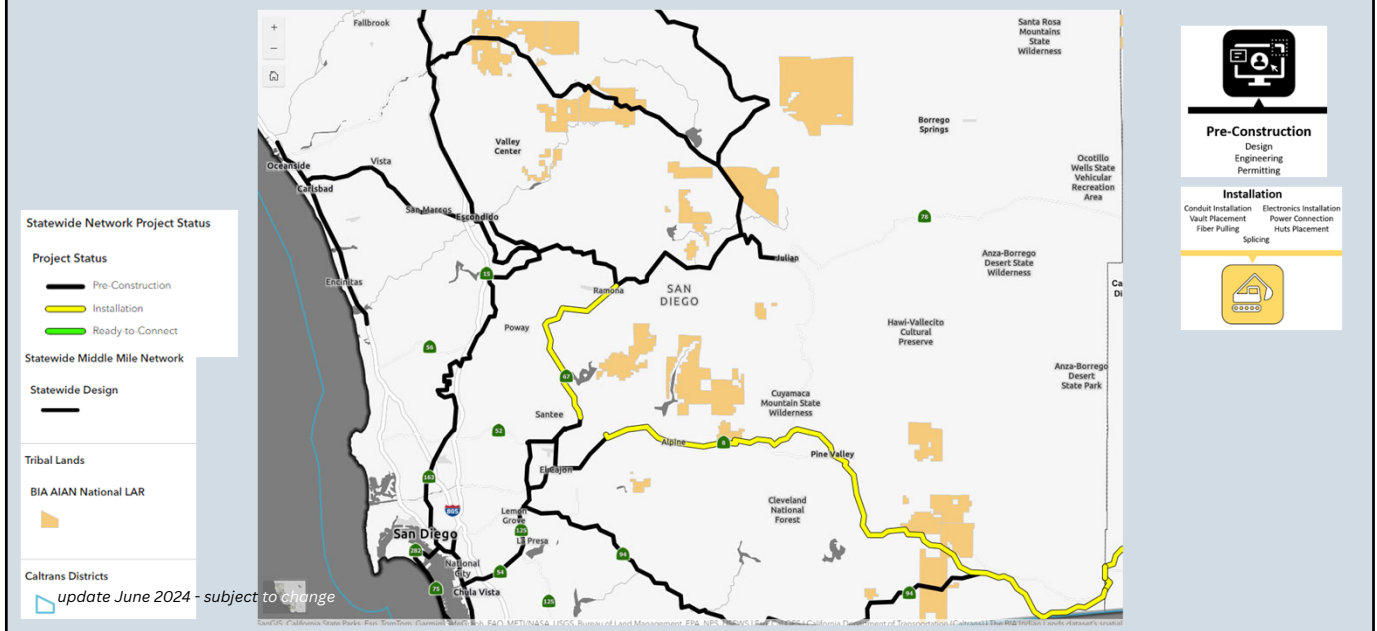


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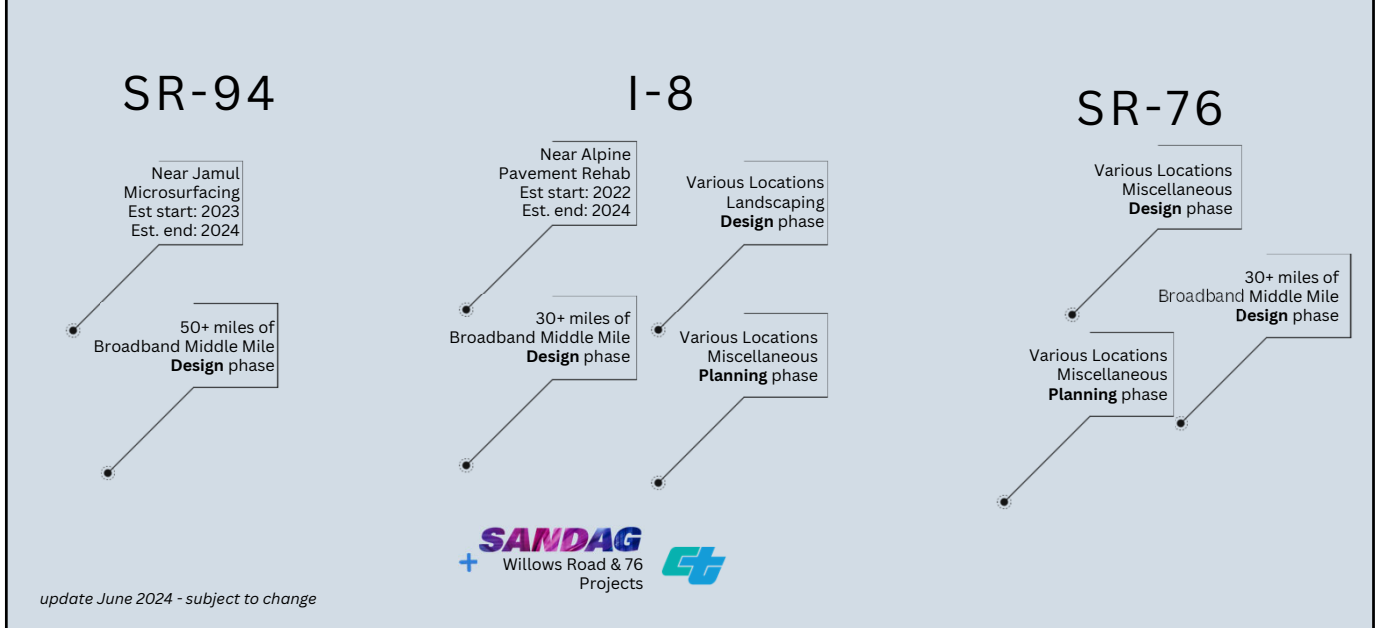
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Middle Mile Broadband



5

Major Routes Projects



6



K

PID/Planning

0

PA&ED/Studies

1

PS&E/Design

2

Right-of-Way

3

Construction



Tribal Engagement during Project Development Process

7

Grants

May 31, 2024



Tribal IIJA Newsletter

This IIJA Newsletter focuses on funding opportunities for Tribal Governments.

The Infrastructure Investment and Jobs Act (IIJA), otherwise known as the Bipartisan Infrastructure Law, represents a once-in-a-generation investment in our nation's infrastructure, competitiveness, and communities and provides approximately \$550 billion in new Federal infrastructure investment, including more than \$13 billion set aside funds for Tribal communities.

Tribes are eligible to access many of the new highway programs created under IIJA, which will provide billions for infrastructure projects across the country. This newsletter intends to assist Tribal communities in accessing these discretionary grant programs focused on transportation infrastructure.



8

Communications



ct.public.information.d11@dot.ca.gov

9



2024

San Diego Regional Tribal Summit

Friday, June 14, 2024

Pala Casino

Sycamore Room 8

11154 CA-76,
Pala, CA 92059



Thank you.

10



Middle-Mile Broadband Initiative

FAQ for Tribal Governments

California is strengthening broadband connections to improve access to education, health services and employment opportunities throughout the state. The [Middle-Mile Broadband Initiative\(MMBI\)](#) is the first step to creating a 10,000-mile open-access network that will bring high-speed broadband service to unserved and underserved communities.

1. What is the Middle-Mile Broadband Initiative?

- The [Middle-Mile Broadband Initiative](#) is part of Governor Gavin Newsom's larger vision to advance [Broadband for All](#) throughout California.
- Once constructed, the MMBN will facilitate connectivity to local broadband infrastructure developments in rural and underserved communities.
- Caltrans' delivery of the MMBN will enable open-access for local broadband initiatives and developments, which will be coordinated and deployed by other entities (CPUC, CDT) as part of the [Last-Mile Connections](#) to bring broadband to as many Californians as possible (see item 5 below). The Last-Mile is the final leg of the network that allows local carriers to provide service to homes, businesses, and community institutions.

2. What is Caltrans' role in the Middle-Mile Broadband Network?

- The California Department of Technology (CDT) released a [statewide map](#) that includes 10,000 miles of proposed network spanning the entire state. This full-system design map was delivered to Caltrans to conduct preconstruction work.
- Under the oversight and direction of the CDT, Caltrans has been tasked with completing the *environmental compliance, design, permitting, and construction* of the MMBN infrastructure.
- Each of the 12 [Caltrans Districts](#) will be responsible for delivering the MMBN projects in their respective regions, each with unique circumstances and challenges.

- ✓ ENVIRONMENTAL COMPLIANCE
- ✓ DESIGN
- ✓ PERMITTING
- ✓ CONSTRUCTION

3. What should tribes know about the accelerated project delivery strategy for the MMBN projects?

- Due to the timelines set by federal American Rescue Plan Act (ARPA), funding the construction of MMBN needs to be completed by December 2026.
- Caltrans will conduct environmental and cultural resources analyses in accordance with all applicable federal and state environmental and historic preservation laws, including consultation with California Native American Tribes.
- Caltrans District cultural-environmental staff are conducting, and will continue to conduct, outreach and consultation with tribal governments regarding delivery of the



MMBN, on a project-by-project basis in each of the Districts.

- Caltrans' delivery of the MMBN has the potential to affect the environment, including natural and cultural resources of concern to tribal communities.
- To promote avoidance and/or minimize the impact to sensitive tribal cultural/environmental resources, the design of Caltrans' MMBN projects in the Districts will be guided by input from tribal cultural and environmental experts, as well as by the results of technical studies and assessments.
- Early identification of resources and enhanced coordination with project design engineers to strategize avoidance are key objectives for the accelerated delivery of the MMBN projects statewide.
- As the proposed middle-mile network traverses a patchwork of easement and land ownership circumstances, early coordination among relevant stakeholders and property owners (including, tribal, federal, state, and/or local entities) is imperative to the accelerated delivery of the MMBN infrastructure by Caltrans.

4. How can Tribes communicate their cultural and/or environmental concerns to Caltrans regarding the MMBN projects?

- [Caltrans Tribal Relations Staff](#) in the Districts and/or Headquarters can provide direction for tribal government inquiries. Tribal cultural and environmental experts and representatives should contact their [District Native American Coordinators](#), in particular, regarding environmental and/or cultural resources for the MMBN.
- [Caltrans Environmental GIS Viewer](#) is an online interactive map tool that enables users to readily compare a variety of environmental, political, and infrastructure layers for the entire state, including the State Highway System and the planned 10,000-mile Middle-Mile network. Using the viewer, tribal experts and/or others can quickly inspect the locations of the planned MMBN routes relative to their own unique areas of sensitivity, (e.g., archaeological sites, traditional plant gathering places, and/or cultural sites with vulnerabilities to erosion, etc.). The GIS viewer can serve as an important early coordination tool to help strategize avoidance and plan for potential tribal cultural monitoring needs.
- Caltrans [Standard Environmental Reference, Volume 3](#), describes procedures for how Caltrans conducts cultural resources studies, including consultation with Native American Tribes. This document serves as an excellent go-to resource for gaining more familiarity with the Caltrans' responsibilities and procedures.

5. How is Caltrans engaging with Tribes for the MMBN?

- Caltrans executive leaders and staff, along with the CDT and other agency partners, held three virtual Tribal Engagement Sessions in early 2023 to share information and discuss the MMBN with tribal leaders and their designated cultural-environmental experts. For those who may not have had an opportunity to attend the live sessions, the recordings and meeting materials are available on the [CDT's website](#) as follows:



MMBI Regional Tribal Engagement Series – Recordings and Meeting Materials:

Session 1: January 11, 2023

[Presentation 1-11-2023 \(PDF\)](#), [Recording 1-11-2023](#), [Transcript 1-11-2023 \(PDF\)](#)

Session 2: January 17, 2023

[Presentation 1-17-2023 \(PDF\)](#), [Recording 1-17-2023](#), [Transcript 1-17-2023 \(PDF\)](#)

Session 3: February 2, 2023

[Presentation 2-2-2023 \(PDF\)](#), [Recording 2-2-2023](#), [Transcript 2-2-2023 \(PDF\)](#)

- Caltrans District cultural-environmental staff are conducting ongoing outreach and consultation with culturally-affiliated tribal governments on a project-by-project basis to identify and address potential cultural sensitivities or concerns related to the MMBN projects.
- Caltrans welcomes requests from tribal governments to consult and/or coordinate about broadband needs and/or circumstances for their tribal communities. To schedule a coordination meeting about broadband, tribal representatives are encouraged to contact their [District Native American Coordinator](#), or contact the [Native American Cultural Studies Branch](#) for guidance.

6. How can tribal governments learn more about the Last-Mile Broadband Connections to secure broadband connectivity for their communities?

- The purpose of the [Last-Mile Connections](#) is to support local broadband developments and facilitate connections to the MMBN within Caltrans right-of-way.
- For questions regarding Last Mile connectivity and funding opportunities for tribal communities, tribal governments are advised to coordinate directly with the CDT and the California Public Utilities Commission (CPUC) using the contact information below:
 - o Scott Adams, Deputy Director Broadband and Digital Literacy, CDT
scott.adams@state.ca.gov
 - o Kenneth Holbrook, Tribal Advisor, CPUC
TribalAdvisor@cpuc.ca.gov
 - statewidebroadband@cpuc.ca.gov
 - o Matt Rantanen, Senior Advisor to CDT for Tribal Broadband, Golden State Network
 - matt.rantanen@goldenstatenet.org (third-party administrator)
 - o Key links regarding Last-Mile Broadband Connections:
<https://broadbandforall.cdt.ca.gov/last-mile-broadband/>
<https://broadbandforall.cdt.ca.gov/funding/>

MTS Rural Routes & Access

MTS Rural Routes:

Number of Trips per week

Route	Monday	Tuesday	Wednesday	Thursday	Friday	Total
888	2				2	4
891					2	2
892				2		2
894	8	8	8	8	8	40
894X	1	1	1	1	1	5
Total	11	9	9	11	13	53

894X - Runs when school is in session & classes end at regular bell schedule

See timetable for holiday schedule.

Rural Routes:

- Tri-annual service change, which can change routing and/or service times
- Recently re-routed Route 894 to travel along Sheridan Rd to provide service to Post Office & Mountain Health Community Center on 01/29/2024
- Routes operate by reservation if customer is traveling by wheelchair or bicycle
- Off-route stops or flag stops at [619-401-4500](tel:619-401-4500)
 - Off routes go up to $\frac{3}{4}$ mile or flag stop (any safe location along the route for pick-up or drop-off).

<https://www.sdmts.com/sites/default/files/routes/pdf/888.pdf>

Transit Fare / Tarifas

Exact fare, please
Favor de pagar la cantidad exacta

Fares Tarifas	Adult Adulto	Senior/Disabled/ Medicare/Youth* Personas Mayores/con Discapacitados/Medicare/Jóvenes*
ONE-WAY FARES Tarifas Sencillas	Rural \$8.00 Premium \$5.00	Rural \$4.00 Premium \$2.50
EARNED DAY PASS Pase del Día Ganado	Rural/Premium \$12.00	Rural/Premium \$6.00
MONTH PASS Pase mensual	Rural/Premium \$100.00	Rural/Premium \$32.00

*Proof of eligibility required. Senior Eligibility: Age 65+ or born on or before September 1, 1959. Youth Eligibility: Ages 6-18 / Se requiere verificación de elegibilidad. Elegibilidad para Personas Mayores: Edad 65+ o nacido en o antes del 1 de septiembre, 1959. Elegibilidad para Jóvenes: edades 6-18

For more information, visit / Para más información, visite: sdmts.com/fares

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tarjeta o descarga la aplicación.

RidePRONTO.com • 619-595-5636



sdmts.com



MTS Security MTS Seguridad	619-595-4960
MTS Information & Trip Planning MTS Información y planeo de viaje	619-233-3004
Customer Service / Suggestions Servicio al cliente / Sugerencias	619-557-4555
Lost and Found Objetos extraviados	619-233-3004
Transit Store 12th & Imperial Transit Center M-F / L-V 8am-5pm	619-234-1060
TTY/TDD (teletype for hearing impaired) Teletipo para sordos	619-234-5005 888-722-4889



Buses on all MTS routes are accessible via lift or ramp.
Autobuses en todas las rutas de MTS son accesibles mediante
un ascensor o rampa.

Alternative formats available upon request. Call: (619) 231-1466.
Formato alternativo disponible al preguntar. Llamar: (619) 231-1466.

Effective January 28, 2024

RURAL SERVICE

Bus Route



888 Jacumba Hot Springs ↔ El Cajon
via Alpine

891 Borrego Springs ↔ El Cajon
via Shelter Valley / Ramona

892 Borrego Springs ↔ El Cajon
via Ranchita / Ramona

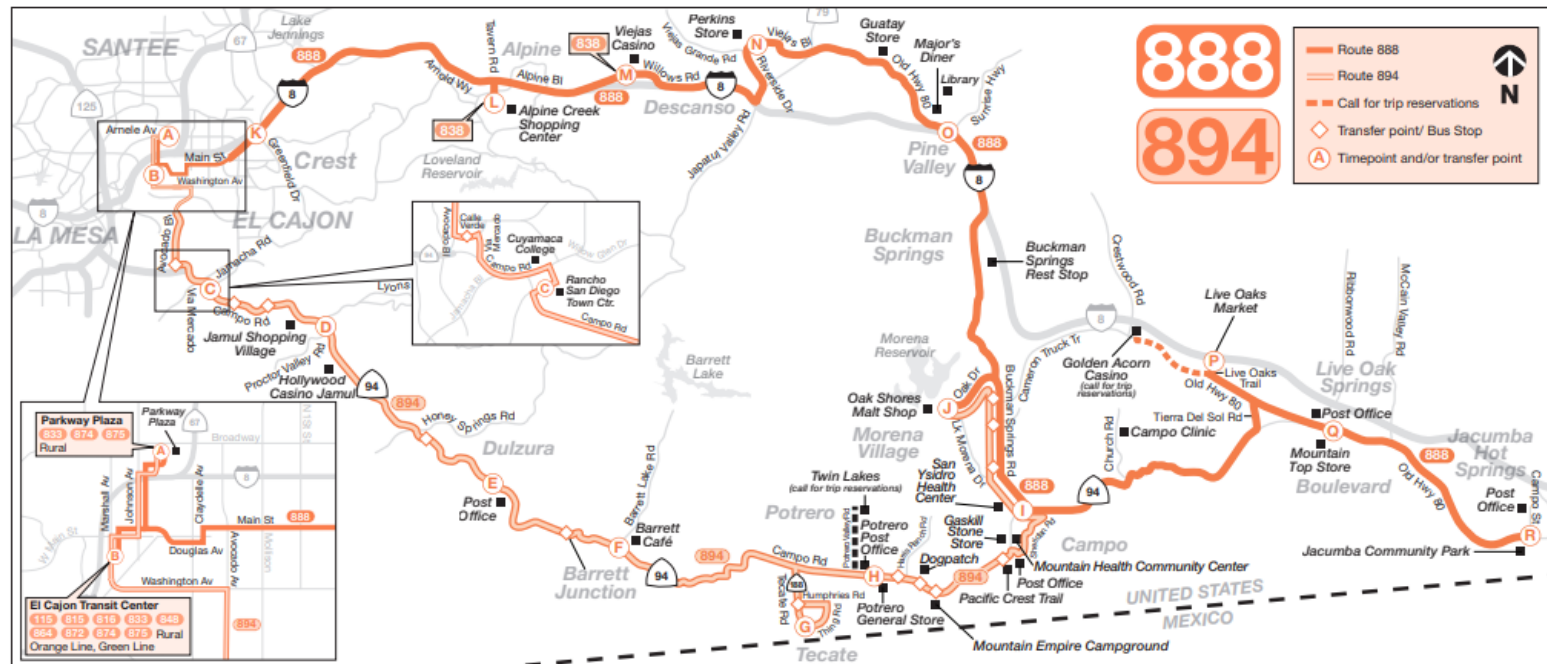
894 Morena Village ↔ El Cajon
via Tecate / Campo



Trolley Connections
• El Cajon



Subject to change without notice
Sujeto a cambios sin previo aviso



888 WESTBOUND - Monday and Friday only • solo lunes y viernes

Jacumba → El Cajon

R	Q	P	I	J	O	N	M	L	K	B	A
Jacumba Hot Springs - Old Hwy. 80 & Campo St DEPART	Boulevard - 39335 Old Hwy. 80	Live Oak Springs - Royal Rd (L.O. Market)	Campo - Cameron Corners	Lake Morena (Malt Shop)	Pine Valley - 28870 Old Hwy. 80 (Major's Diner)	Descanso - Viejas Bl. & Riverside Dr. (Perkin's Store)	Viejas Casino - Willows Rd.	Alpine Creek Shopping Ctr. - Arnold Way & Tavern Rd.	El Cajon - E. Main St. & Greenfield Dr.	El Cajon Transit Center	Parkway Plaza ARRIVE
9:40a	9:50a	10:00a	10:30a	10:40a	11:00a	11:17a	11:24a	11:30a	11:45a	12:00p	12:10p

888 EASTBOUND - Monday and Friday only • solo lunes y viernes

El Cajon → Jacumba

A	B	K	L	M	N	O	J	I	P	Q	R
Parkway Plaza DEPART	El Cajon Transit Center	El Cajon - E. Main St. & Greenfield Dr.	Alpine Creek Shopping Ctr. - Arnold Way & Tavern Rd.	Viejas Casino - Willows Rd.	Descanso - Viejas Bl. & Riverside Dr. (Perkin's Store)	Pine Valley - 28870 Old Hwy. 80 (Major's Diner)	Lake Morena (Malt Shop)	Campo - Cameron Corners	Live Oak Springs - Royal Rd (L.O. Market)	Boulevard - 39335 Old Hwy. 80	Jacumba Hot Springs - Old Hwy. 80 & Campo St ARRIVE
4:10p	4:20p	4:36p	4:54p	5:02p	5:12p	5:26p	5:46p	5:57p	6:21p	6:28p	6:38p

894 WESTBOUND - Monday through Friday only • lunes a viernes

Morena Village → El Cajon

J	I	H	G	F	E	D	C	B	A
Lake Morena (Malt Shop) DEPART	Campo - Cameron Corners	Potrero (Potrero Post Office)	Tecate - Tecate Rd. & Thing Rd.	Barrett Junction - Hwy. 94 & Barrett Lake Rd.	Dulzura	Jamul (AM/PM Mini Mart)	Rancho San Diego Town Center	El Cajon Transit Center	Parkway Plaza ARRIVE
—	5:39a	5:56a	6:16a	6:25a	6:35a	6:48a	7:04a	7:27a	7:37a
6:31a	6:45	7:02	7:25	7:35	7:46	8:01	8:19	8:42	8:52
—	10:45	11:03	11:21	11:31	11:42	11:57	12:15p	12:38p	12:48p
—	—	—	3:19p	3:29p	3:40p	3:55p	4:13	4:38	4:48

894 EASTBOUND - Monday through Friday only • lunes a viernes

El Cajon → Morena Village

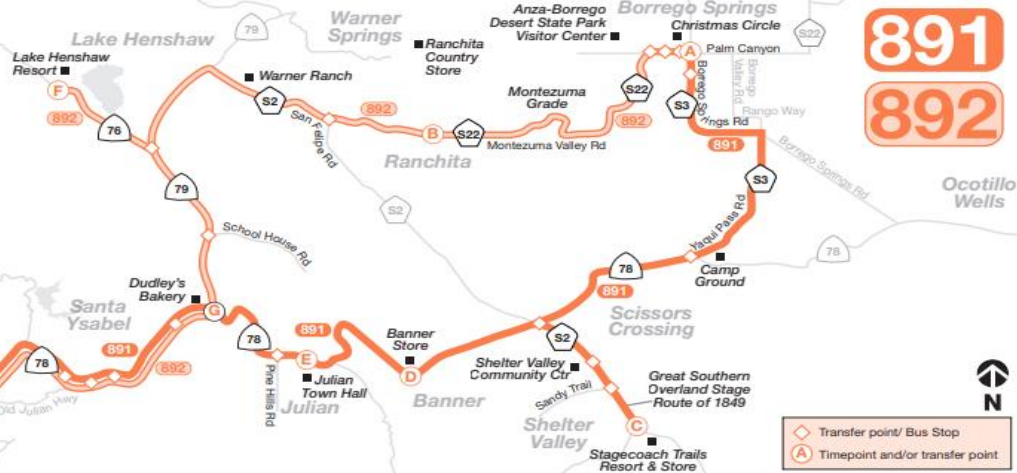
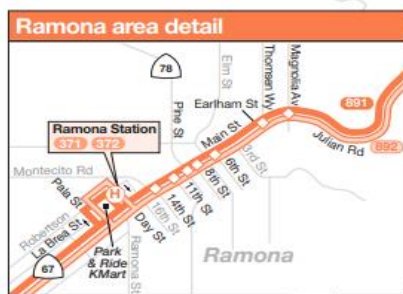
A	B	C	D	E	F	G	H	I	J
Parkway Plaza DEPART	El Cajon Transit Center	Rancho San Diego Town Center	Jamul (AM/PM Mini Mart)	Dulzura	Barrett Junction - Hwy. 94 & Barrett Lake Rd.	Tecate - Tecate Rd. & Thing Rd.	Potrero (Potrero General Store)	Campo - Cameron Corners	Lake Morena (Malt Shop) ARRIVE
8:19a	8:30a	8:53a	9:02a	9:17a	9:26a	9:46a	9:55a	10:19a	—
11:35	11:45	12:10p	12:19p	12:32p	12:41p	12:59p	—	—	—
—	—	4:06	4:16	4:31	4:41	5:03	—	—	—
3:38p	3:49p	4:14	4:24	4:39	4:49	5:11	5:22p	5:50p	6:04p
5:35	5:45	6:08	6:18	6:31	6:40	6:55	7:04	7:28	—

T = Trip departs from westbound Hwy. 94 at Steele Canyon High School at 4:00p when school is in session & classes end at regular bell schedule / T = El viaje sale del 94 en dirección oeste a de Steele Canyon High School a las 4:00 p.m. cuando la escuela está en sesión y las clases terminan en el horario regular

Holidays are: New Year's Day, Presidents' Day, Memorial Day, Independence Day, Labor Day, Thanksgiving, & Christmas / Los días festivos son: Año Nuevo, Presidents' Day, Memorial Day, Día de la Independencia (E.E.U.U.), Labor Day, Día de Acción de Gracias, y Navidad

Route 888 does not operate on Saturday, Sunday, Tuesday, Wednesday, Thursday, or holidays. When designated holidays are observed on a Monday, Route 888 will operate on the following Tuesday. When designated holidays are observed on a Friday, Route 888 will operate on the previous day, Thursday. / Ruta 888 no ofrece servicio durante los sábados, domingos, martes, miércoles, jueves, o durante los días festivos. Cuando los días festivos se observen en un lunes, la ruta 888 operará el día siguiente, martes. Cuando los días festivos se observen en un viernes, la ruta 888 operará el día anterior, jueves.

Route 894 does not operate on Saturday, Sunday, or on holidays / Ruta 894 no ofrece servicio durante los sábados, domingos, o durante los días festivos



891/892 WESTBOUND - Thursday or Friday only • solo jueves o viernes

Borrego Springs → El Cajon Transit Center

	A	B	C	D	E	F	G	H	I	J	K
	Borrego Springs DEPART	Ranchita (Ranchita Realty)	Shelter Valley (Resort)	Banner (Banner Store)	Julian (Town Hall) ARRIVE DEPART	Lake Henshaw (Resort)	Santa Ysabel (Dudley's)	Ramona Station ARRIVE DEPART	Mapleview & Vine St. (7-Eleven)	Parkway Plaza	El Cajon Transit Center ARRIVE
892 Thursday Only	7:50a	8:20a	-	-	-	8:40a	9:05a	9:30a	9:45a	10:13a	10:35a
891 Friday Only	7:45a	-	8:15a	8:25a	8:40a	8:45a	9:05a	9:30a	9:45a	10:13a	10:35a

891/892 EASTBOUND - Thursday or Friday only • solo jueves o viernes

El Cajon Transit Center → Borrego Springs

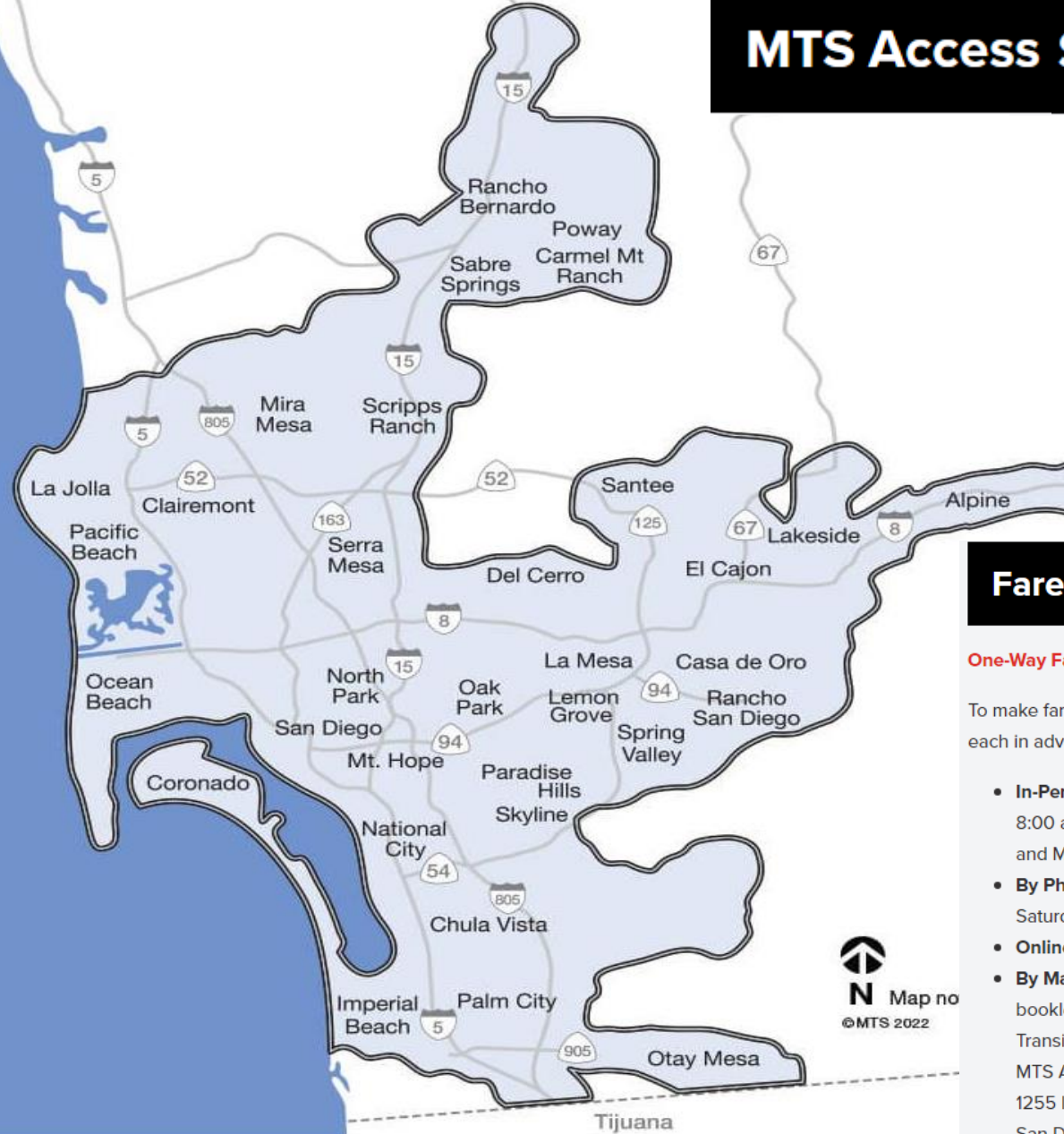
	K	J	I	H	G	F	E	D	C	B	A
	El Cajon Transit Center DEPART	Parkway Plaza	Mapleview & Vine St. (7-Eleven)	Ramona Station ARRIVE DEPART	Santa Ysabel (Dudley's)	Lake Henshaw (Resort)	Julian (Town Hall) ARRIVE DEPART	Banner (Banner Store)	Shelter Valley (Resort)	Ranchita (Ranchita Realty)	Borrego Springs ARRIVE
892 Thursday Only	2:30p	2:40p	2:55p	3:31p	3:46p	4:16p	4:36p	-	-	-	5:06p
891 Friday Only	2:30p	2:40p	2:55p	3:31p	3:46p	4:16p	4:26p	4:31p	4:41p	4:51p	5:21p

Holidays are: New Year's Day, Presidents' Day, Memorial Day, Independence Day, Labor Day, Thanksgiving, & Christmas / Los días festivos son: Año Nuevo, Presidents' Day, Memorial Day, Día de la Independencia (E.E.U.U.), Labor Day, Día de Acción de Gracias, y Navidad

Routes 891 and 892 do not operate on Saturday, Sunday, Monday, Tuesday, Wednesday, or holidays. When designated holidays are observed on a Thursday, Route 892 will operate on the previous day, Wednesday. When designated holidays are observed on a Friday, Route 891 will operate on the following Monday. / Las rutas 891 y 892 no ofrecen servicio durante los sábados, domingos, lunes, martes, miércoles, o durante los días festivos. Cuando los días festivos se observen en un jueves, la ruta 892 operará el día anterior, miércoles. Cuando los días festivos se observen en un viernes, la ruta 891 operará el lunes siguiente.



MTS Access Service Map Area



Fares and Ticket Sales

One-Way Fare.....\$5.00

To make fare payment easier, you may purchase 10-pack ticket books for \$50 each in advance.

- **In-Person:** Visit the Transit Store, 12th & Imperial Transit Center, M–F 8:00 a.m.–5:00 p.m. Cash, checks, money orders, traveler’s checks, Visa, and MasterCard credit cards accepted.
- **By Phone:** **619-595-5636** Monday–Friday: 7:00 a.m. - 7:00 p.m., Saturday: 10:00 a.m. - 2:00 p.m., and pay with a credit or debit card.
- **Online:** [Tickets can also be purchased online](#)
- **By Mail:** Please send a check or money order for the amount of booklets you would like, payable to MTS, at:
Transit Store
MTS Access Ticket Sales
1255 Imperial Ave, Ste. 100A
San Diego, CA 92101

ADA Eligibility Certification

To become certified for MTS Access, prospective riders are required to complete an application process for ADA certification.

- **Complete an application:**

- Online at www.rideonmts.com or
- Email access@sdmts.com or
- Call [844-299-6326](tel:844-299-6326) (TTY/TTD7-1-1) Monday through Friday from 8:00 a.m. to 5:00 p.m. for a paper application

Once your application and medical certification forms are completed please call [844.299.6326](tel:844.299.6326) (TTY/TTD7-1-1) to schedule your in-person assessment. MTS will make a decision within 21 days from the date of your completed assessment. If 21 days have passed since your assessment at an in-person appointment, you will be given temporary eligibility until a final determination occurs.

After a review of all application materials, one (1) of the following determinations will be made:

- **Unconditional:** Individuals who are never able to board, ride, disembark, or understand the fixed route bus and trolley system under any circumstances. Five year certification.
- **Conditional:** Individuals who are eligible to use MTS Access under any circumstances when fixed route is not a viable option due to effects of a disability. Individuals have been determined to be able to use fixed route service under certain circumstances as identified in their eligibility determination. Five year certification.
- **Temporary:** Individuals whose disability is expected to improve over time.
- **Ineligible:** Individuals who indicate or demonstrate they have the functional ability to board, ride, disembark, and understand the fixed route bus and trolley system under all circumstances.

Appealing Eligibility determinations

Applicants have 60 days from the date of their eligibility determination letter to appeal. Details regarding the applicant's options and timeframes will be outlined in the eligibility determination letter. Appeals must be submitted in writing to:

MTS Access Eligibility via Mail:

MTS Access Eligibility Center

100 16th St., San Diego, CA 92101

Email: Access@sdmts.com

Fax: (844) 299-6369



Contact Us:

- **Customer Service**
[619-557-4555](tel:619-557-4555)
- **Reservations**
[1-888-517-9627](tel:1-888-517-9627) or [1-800-921-9664](tel:1-800-921-9664)
- **ADA Eligibility Certification**
Tel: [1-844-299-6326](tel:1-844-299-6326)
Email: access@sdmts.com
Fax: 844-299-6369
- **Sdmts.com**



Regional Climate Action Planning

US EPA's Climate Pollution Reduction Grant Program

Tribal Summit 2024 | Item 2
Susan Freedman, Regional Planning Program Manager
June 14, 2024

1

EPA's Climate Pollution Reduction Grant Program

1. **Planning grants** to develop climate pollution reduction strategies (\$250M)

- Offered to States, Regions, Tribes, and Territories
- Develop Priority Climate Action Plan (PCAP) for **action by 2030**
- Develop Comprehensive CAP for **action by 2050**

2. **Competitive implementation grants** to help put PCAPs into action

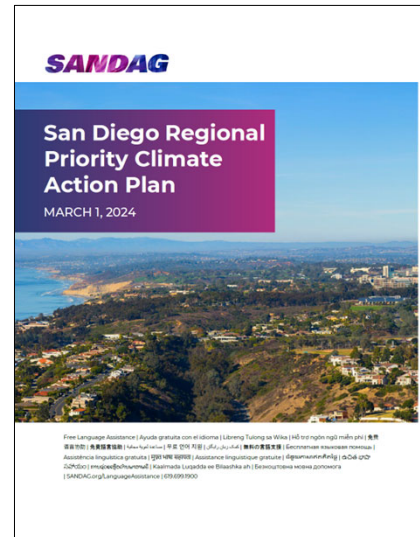
- \$4.3B general competition (*PCAP had to be completed by 3/1/24 to be eligible*)
- \$300M set aside for Tribes and Territories
- Applications were due to EPA on April 1 and May 1 respectively
- Projects/programs to be completed within 5 years

SANDAG | 2

2

SANDAG Priority CAP

- Identifies near-term priorities for reducing GHG emissions by 2030 including:
 - 9 measures that address the largest emitting sectors of **transportation, energy, and buildings**
 - 22 actions that represent the vision for reducing climate pollution in the region
- Builds on measures from local CAPs, the Regional Plan, and input from local governments, agencies, tribal governments, environmental and community groups
- Submitted to EPA on March 1, 2024

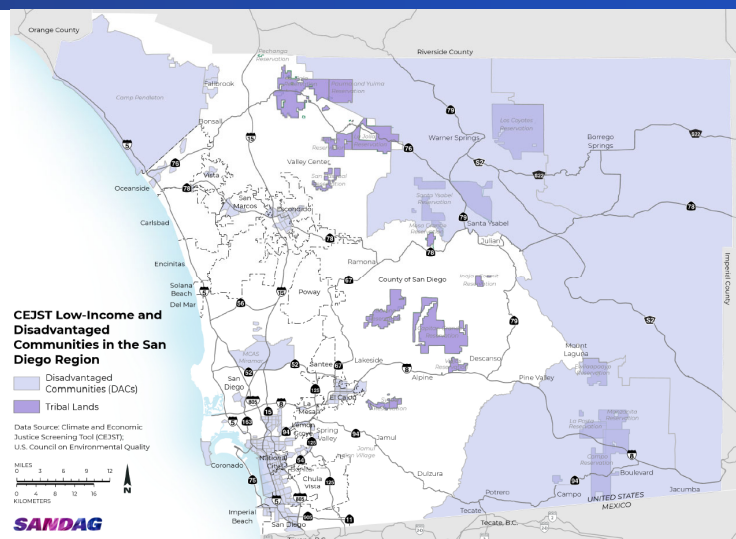


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3

Prioritizing Equity

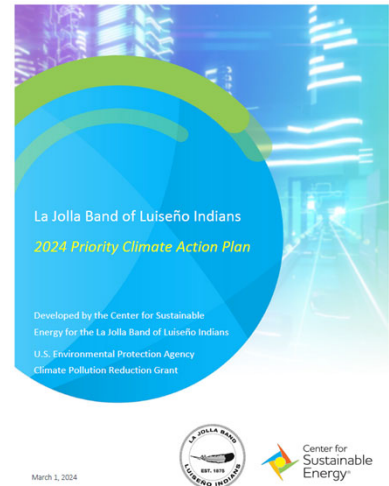
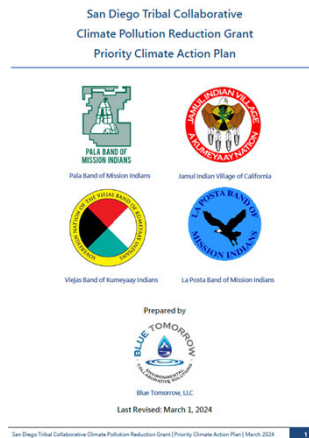
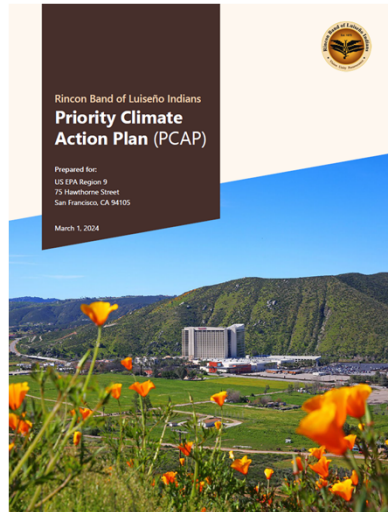
- State and regional CAPs include benefits analysis of EPA-defined Low-Income and Disadvantaged Communities (LIDACs)
- 40% of implementation funds to benefit LIDACs
- SANDAG also:
 - Hosting Climate Table Workshops
 - Developed community engagement plan
 - Set aside funds for Community-Based Organizations to engage their communities



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4

Tribal PCAPs in the Region



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5

Climate Implementation Grant

- For implementing PCAP measures by 2030
- SANDAG submitted a regional grant proposal for \$199M on March 31, 2024
 - Regional EV Programs, Active Transportation Program, Transit Incentives, Bus Rapid Transit Project, and Building Programs
- EPA to announce general competition awards in July 2024



Photos from SANDAG's first Climate Table workshop in December 2023

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Next Up: Developing the Comprehensive CAP

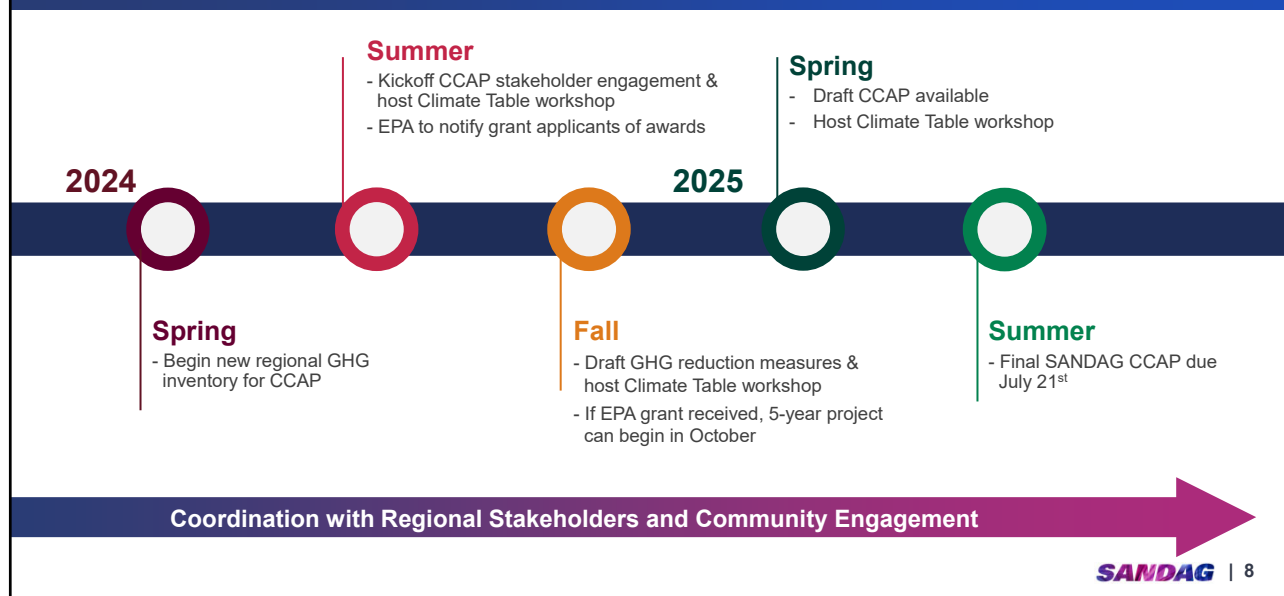
- 2nd deliverable for the EPA planning grant
- Baseline GHG inventory of all emissions sectors
- GHG projections to 2050
- Emissions reduction target(s)
- GHG reduction strategies and measures for sectors
- Co-benefit analyses
 - LIDACs
 - Air Quality
 - Workforce development
- Community and other stakeholder engagement



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7

Timeline



8

Stay connected with SANDAG

➤ Explore our website
SANDAG.org/climate

🔍 Follow us on social media:
@SANDAGregion @SANDAG

✉ Email: susan.freedman@sandag.org

SANDAG



SCTCA-SANDAG Tribal Summit

PALA INDIAN RESERVATION

JUNE 14, 2024

1

Our Mission



To help American Indian people and Tribal Nations affected by wildfires and other disasters recover and become resilient.

2



3

What We Do

Coordinate regional information and resources for preparedness and recovery

- Assist in emergency planning
- Grant writing and capacity building
- Community outreach and distribution of preparedness materials

Share information and resources for preparedness and recovery

- ITLTRF Scholarship for EMS at SCTCA High School Graduation Ceremony
- Quarterly news and announcements

Simplify access to disaster preparedness and relief services

- Act as mentor organization
- Serve as fiduciary agent for donations
- Fundraise for unmet needs in recovery

4

Recent and Ongoing Work

2019

- Organized Cultural Burning Symposium with the Indigenous Burn Network from Northern California to share their insights and experience revitalizing traditional burning to restore healthy landscapes, remove debris from cultural plants and food sources, such as hazel and oak trees.
- USFS and Cal Fire attended this event along with SDGE to understand the Tribal relationship with fire as one that is living, organic, and effective in maintaining a balanced ecosystem.

2020-2021

- Coordinated pandemic calls, assisted in drafting pandemic response plans, coordinated the receipt and distribution of PPEs for Tribes, and distributed over 1,000 care kits, distributed 80 tablets and Wi-Fi cards to local students, 250 gift cards (\$200/each) to tribal elders, 150 air purifiers, and provided 80 homes with sanitization services.

2022:

- Received San Manuel Foundation grant to distribute 75 wildfire blocking gel kits.
- Partnered with the Climate Science Alliance to coordinate cultural burning presentations with fire and emergency services personnel at the Rise and Shine Resiliency Breakfast, which featured Mark Ghilarducci the Cal OES Director as a keynote speaker to share his insights and vision for Tribes who can now be signatories on the State's Master Mutual Aid plan for emergency services.
- Prior to 2022, Tribal nations were excluded from the State's Master Mutual Aid Plan, which was passed in the 1950s during the era of Indian Termination, when Congress actively rescinded treaty rights and executive agreements made with Tribes in exchange for ceded lands.

2023-2024

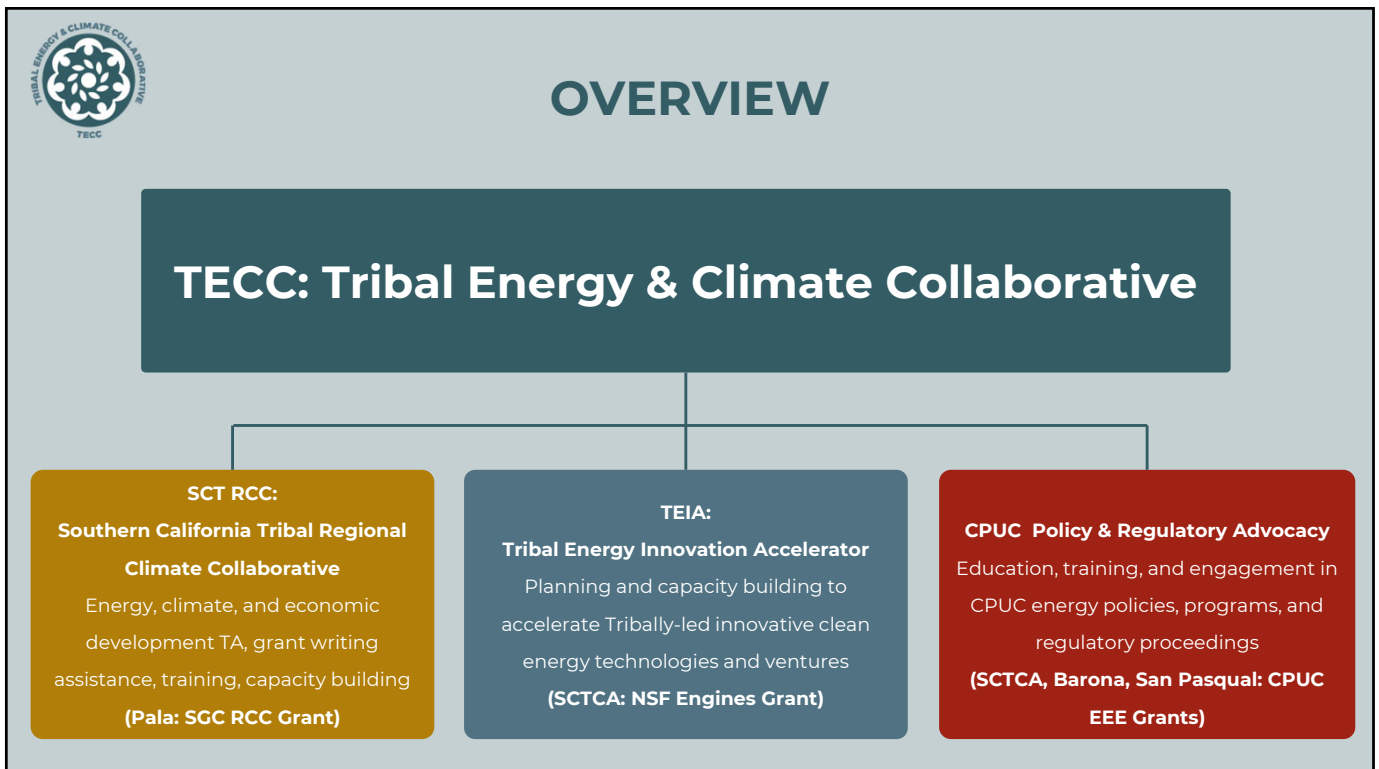
- Collaborating with Pala Fire Department on Tribal Listos grant implementation
- Grantee with Collaboration of Native Nations for Climate Transformation and Stewardship
- Ongoing community partnership with SDGE for Tribal PSPS preparedness

Issues and Gaps

- Sovereignty remains misunderstood; cultural understanding is key and ongoing
- Tribal isolation (rurality) and existing social and economic disadvantages increase vulnerability during and after a disaster
- Making preparedness a part of daily practice even in clear skies
- Funding for individual preparedness and capacity to build resilience (making information relevant to Tribal residents to create change in behavior and providing them with appropriate tools to prepare and recover)
- Not all Tribes have capacity to respond
- Cultural burning for fuels reduction and land stewardship
- Maintaining updated plans and programs (staff turnover, funding, education and reeducation)



1



2



Agua Caliente Band of Cahuilla Indians

TECC Tribes

Marzanita Band of the Kumeyaay Nation

- Barona Band of Mission Indians
- Cahuilla Band of Mission Indians
- Campo Band of Kumeyaay Indians
- Chemehuevi Indian Tribe
- Ewilaapaay Band of Kumeyaay Indians
- Iipay Nation of Santa Ysabel
- Inaja-Cosmit Band of Indians
- Jamul Indian Village
- La Jolla Band of Luiseño Indians
- La Posta Band of Mission Indians

- Mesa Grande Band of Mission Indians
- Morongo Band of Mission Indians
- Pauma Band of Luiseño Indians
- Rincon Band of Luiseño Indians
- San Manuel Band of Mission Indians
- San Pasqual Band of Mission Indians
- Santa Rosa Band of Cahuilla Indians
- Soboba Band of Luiseño Indians
- Sycuan Band of the Kumeyaay Nation
- Torres Martinez Desert Cahuilla Indians

- Los Coyotes Band of Cahuilla and Cupeño Indians

TECC Management

Pala Band of Mission Indians

- Shasta Gaughen, Environmental Director
- Kurt Broz, Environmental Planner
- TBD, TECC Program Manager

Southern California Tribal Chairmen's Association (SCTCA)

- Matt Rantanen, Director of Technology

Prosper Sustainably

- Josh Simmons, Principal Consultant
- Angie Hacker, Principal Consultant
- Michael Burr, Subject Matter Expert
- Jim Winett, Business Consultant
- Cherlyn Seruto, Energy & Climate Consultant
- Alyssa Danigelis, Project Specialist
- Scott Moore y Medina, Project Coordinator

3



Government Agencies

California Department of
Transportation

- California Energy Commission
- California Strategic Growth Council
- County of San Diego
- National Science Foundation
- Southern CA Association of Governments
- San Diego Association of Governments
- U.S. Bureau of Indian Affairs
- U.S. Department of Energy

Non-Profits & NGOs

Other Partners

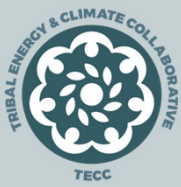
California Indian Manpower

- Consortium
- Center for Sustainable Energy
- Cleantech San Diego
- Grid Alternatives
- San Diego Community Power
- San Diego Foundation
- San Diego Regional Policy & Innovation Center
- Southern California American Indian Resource Center

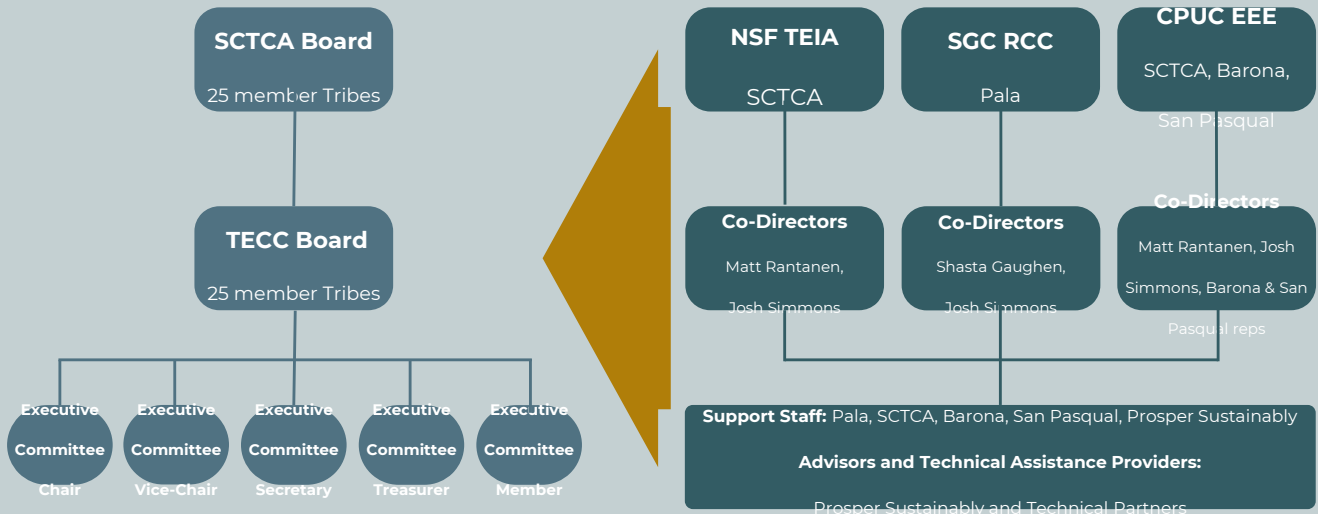
Universities and Colleges

- San Diego State University
- University of California Riverside
- University of California San Diego
- University of San Diego

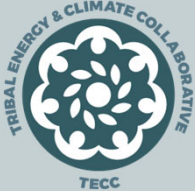
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TECC GOVERNANCE & MANAGEMENT



5



TECC Program Areas

1. Training, Capacity Building, and Technical/Grant Writing Assistance

2. Identify Business/Economic Opportunities

3. Advance Business/Economic Opportunities

4. Workforce Development (WFD)

5. Policy and Regulatory Engagement

6. Sustainable Funding/Growth Model

7. Organizational Structure and Capacity

6



Current TECC Opportunities

Intertribal Utility Authority Feasibility Study/Planning

CA Jobs First – Southern Border Coalition

Communities in Charge Level 2 EV Charger Rebates

Department of Energy Formula Grants

EPA Community Change Grants

EV Charging Infrastructure Planning and Workforce
Development

Technical Assistance Requests

7



TRIBAL ENERGY & CLIMATE COLLABORATIVE

THANK YOU!

Shasta Gaughen, PhD

Environmental Director/THPO

8



MMIP Awareness

Presented by: Chairwoman Erica M. Pinto
June 14, 2024

0

Roadmap

- Introductions
- What is the MMIP?
- Why is the MMIP movement important?
- What are we doing to combat the MMIP crisis?
- How can you help?

1

MMIW Awareness

1



INTRODUCTIONS

2

MMIW Awareness

2



Introductions

- My name is Erica M. Pinto, and I have the honor of serving as Chairwoman of the Jamul Indian Village of California (“JIV” or the “Tribe”).
- JIV is a federally recognized Indian tribe with 83 members, located in rural San Diego County.
- I have worked in service of my Tribe for 27 years– I’ve been a member of the Tribal Council since 1997 and was first elected Chairwoman in 2015.
- I serve as Chairwoman of the Board for Southern Indian Health Council.
- I serve on the Secretary’s Tribal Advisory Committee for DHHS/DOI.

3

MMIW Awareness

3

Introductions

- There are 18 federally recognized tribes in San Diego County – more than any other county in the United States.
- The United States Constitution recognizes Indian tribes as distinct governments, and tribes have (with a few exceptions) the same powers as federal and state governments to regulate their internal affairs.
- Tribal sovereignty refers to the right of Native Americans to govern themselves. Sovereignty for tribes includes the right to establish their own form of government, determine membership requirements, enact legislation, and establish law enforcement and court systems.

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MMIP Awareness

4

WHAT IS MMIP?

5

MMIP Awareness

5

MMIP Movement

- “MMIP” stands for Missing and Murdered Indigenous Persons, a movement that advocates for the end of violence against Native Americans.
- MMIP also seeks to draw attention to the high rates of disappearances and murders of Native people, particularly women and girls.
- Although the MMIP movement is relatively new, the issue of MMIP is not.

6

MMIP Awareness

6

MMIP Movement

- Throughout the United States and Canada, a disproportionate number of Native women go missing and/or are murdered. Exact numbers of missing and murdered Native people is challenging to pinpoint, as many incidents go unreported and the media has historically failed to give the issue the attention it deserves.
- Reports from 2018 reveal that 84% of Native women experience violence in their lifetime, and 56% experience sexual violence.
- Homicide is the third leading cause of death for Native American women, and the homicide rate for Native women is more than ten times the national average.

7

MMIP Awareness

7

MMIP Movement

- The violence that Native women face is attributable to several factors, including historical trauma; limited access to education, jobs, and stable housing; and jurisdictional issues for law enforcement.
- Historical trauma is multigenerational trauma experienced by Native Americans from and following their violent colonization. Historical trauma compounds into familial trauma and is exhibited through self-destructive behavior, marked propensity for violent or aggressive behavior, substance misuse and addiction. Historical trauma also involves the additional challenge of a damaged cultural identity.

8

MMIP Awareness

8

WHY IS MMIP IMPORTANT?

9

MMIP Awareness

9

Importance of the Movement

- Regardless of the reasons for a disappearance or violence, family and friends of each victim experience significant trauma and/or pain.
- Healthier and safer Native communities means healthier and safer communities for all.

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MMIP Awareness

10

WHAT ARE WE DOING TO COMBAT THE MMIP CRISIS?

11

MMIP Awareness

11

Addressing the Crisis

- Challenges faced by Tribes are best met by Tribal solutions.
- Understanding root causes and factors that contribute to these issues is crucial to identifying and developing meaningful solutions.
- MMIP and other public safety challenges in Native communities are not monolithic issues with a single cause or solution.

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MMIP Awareness

12

Savanna's Act

- Savanna's Act was passed in October 2020, and it is intended to address the MMIP crisis by:
 - Improving Tribal access to federal criminal databases;
 - Improving data collection on cases of missing and murdered Native Americans for reports to Congress;
 - Directing the United States Attorney General to review, revise, and develop law enforcement and justice protocols appropriate to address missing and murdered Native persons, including
- Savanna's Act was named after Savanna Lafontaine-Greywind, who was murdered in 2017 at 22 years of age. Savanna was also 8 months pregnant at the time of her murder. She is one example of too many Indigenous women and girls facing the same fate.

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MMIP Awareness

13

- AB 1314

Criteria:

1. The missing person is an indigenous woman or indigenous person.
2. The investigating law enforcement agency has utilized available local and tribal resources.
3. The law enforcement agency determines that the person has gone missing under unexplainable or suspicious circumstances.
4. The law enforcement agency believes that the person is in danger.
5. There is information available that, if disseminated to the public, could assist in the safe recovery of the missing person.

Feather Alert 2022

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MMIP Awareness

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MMIP Red Hand

- A red hand over the mouth has become the symbol of a growing movement, the MMIP movement.
- It stands for all the missing girls whose voices are not heard. It also stands for the silence of media and law enforcement in the midst of the crisis, and for the oppression and subjugation of Native women and for allies who are rising up to support the MMIP movement.



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MMIP Awareness

15



HOW CAN YOU HELP?

16

MMIW Awareness

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Step 1: Education

- Take time to learn more about the MMIW movement.
- People often use other terms in reference to this movement:
 - MMIWG = Missing and Murdered Indigenous Women and Girls
 - MMIW = Missing and Murdered Indigenous Women
- Two Spirit, trans, and non-binary Indigenous people are also affected by high rates of disappearance and murder. These other terms focus on raising awareness for Indigenous people who are disproportionately impacted by violence.

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MMIW Awareness

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Step 2: Use Your Voice

- Each person's voice is powerful.
- Share stories, pictures, and videos with each other; this helps keeps the MMIP movement going strong.
- Speak to friends and trusted allies, and consider using social media as an outlet to remember MMIP to continue to raise awareness about the movement. Using hashtags (#MMIW, #MMIP, #MMIWG) to be able to quickly find other stories and see how many people are involved.

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MMIP Awareness

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Step 3: Support, don't shame

- No one life is more or less valuable than any other.
- Evaluating our own personal lives, questioning our own internal biases or judgments about others is important.
- Those MMIP who engage in substance abuse, stigmatized sexual activities, or who are houseless, deserve just as much shame-free and stigma-free support than MMIP who do not engage in those behaviors.

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MMIP Awareness

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Step 4: Practice self-care

- Engaging in advocacy for MMIP means engaging with difficult stories and tough subject matter.
- Take care of yourself, leave room for grief, and identify good coping skills to manage your mental health while engaging in MMIP advocacy is key to continuing the movement.

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MMIP Awareness

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Thank you!

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Transportation Safety

Tribal Summit 2024 | Item 2
Sam Sanford, Senior Regional Planner
June 14, 2024

1

Transportation Safety for the Region

- Regional Vision Zero Resolution
- 2025 Regional Plan Safety Goal Area

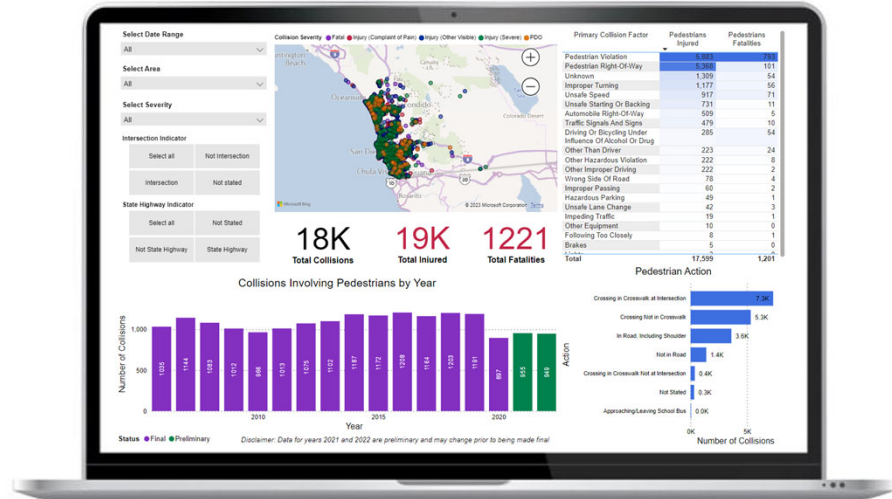


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Traffic Safety Dashboard

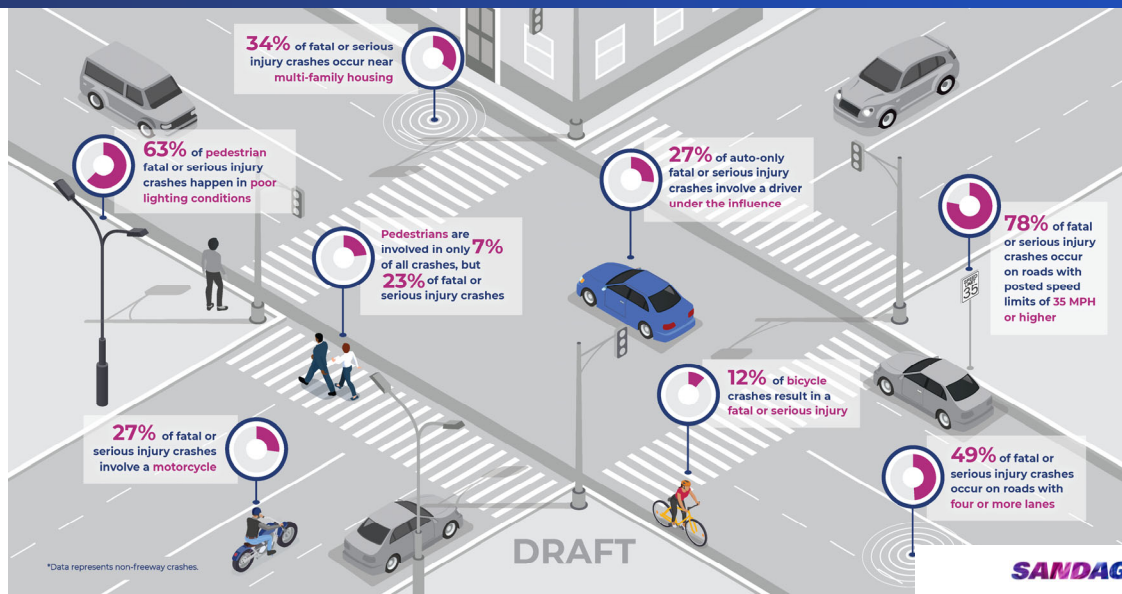
SANDAG.org/trafficsafety



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3

Draft Summary Statistics



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4

Funding for Advancing Safety



Highway Safety Improvement Program (HSIP)

- Funding Set-Asides
- Tribes
- Systemic



Safe Streets and Roads for All (SS4A)

- La Jolla Band of Luiseño Indians
- City of Vista
- Regional Vision Zero Action Plan
- Caltrans

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5

Comprehensive Safety Action Plan- La Jolla Band of Luiseño Indians

- Build on the 2014 Road Safety Assessment
- Identify transportation safety issues
 - Collision data and roadway review
 - Discussions with community members
 - Agency input

Project Components:

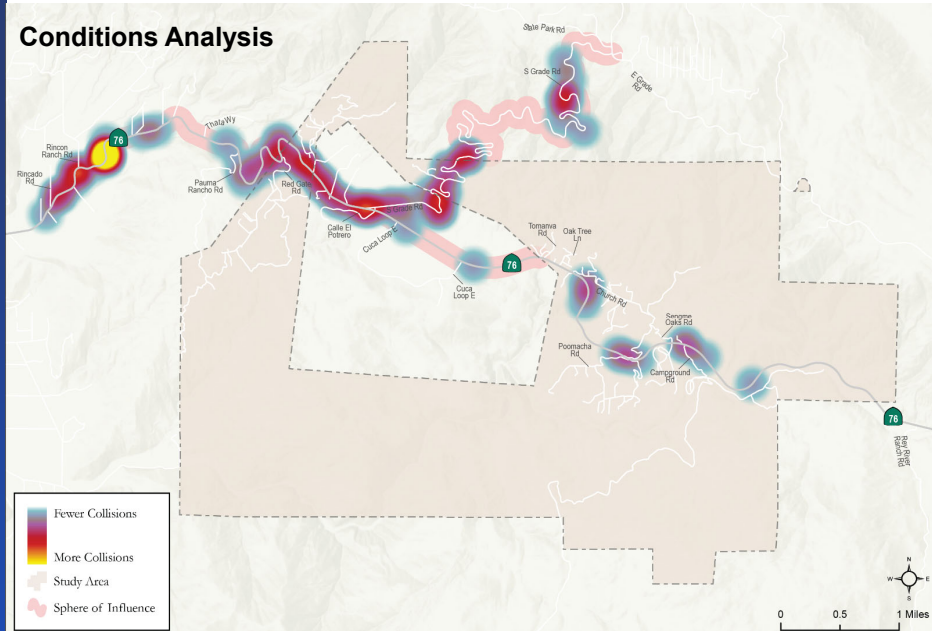
- Safety Analysis
- Stakeholder Engagement
- Toolbox of Strategies and Countermeasures
- Project List and Priority Matrix
- Draft & Final Safety Action Plan



6

- 2018-2022 crash data
- Reservation and surrounding area
- Location enhanced SWITRS data

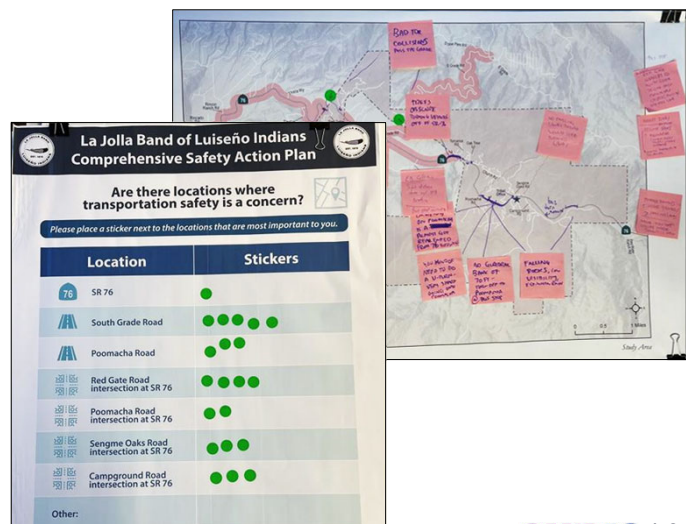
- 2018-2022 crash data
- Reservation and surrounding area
- Location enhanced SWITRS data



7

Leading Locations:

- South Grade Road
 - Motorcycles and sports car racing popular; ride center line
- Red Gate Road and SR 76
 - Blind spots
- Poomacha Road and Intersection with SR 76
 - In need of center lines
 - U-Turn entrance to Poomacha Road from eastbound SR 76
- Sengme Oaks Rd and SR 76
- Campground Rd and SR 76



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Comprehensive Safety Action Plan- La Jolla Band of Luiseño Indians

Leading Safety Priority Suggestions:

- Safer waiting areas at bus stops
 - Safety signs and awnings
- Safety education program or messaging
- Warning signage (from comments/discussion)
 - Turnout Signs
 - Fire station signage/lighting
 - “Slow down” signage at turns

La Jolla Band of Luiseño Indians Comprehensive Safety Action Plan

How can we improve transportation safety?

Please place a sticker next to the topics that are most important to you.

Location	Stickers	Location	Stickers
Police enforcement (speeding, driving under the influence)	1	Improvements along road curves (guardrails, wider shoulder, wider lane striping, rumble strips)	2
Improvements for people walking (crosswalks, sidewalks)	2	Trim trees, bushes, landscaping to improve visibility	1
Improvements for people riding bikes (bike lane, bike paths)	2	Improvements at intersections (traffic signal, roundabout)	1
Safer waiting areas at bus stops	3	Better cellphone service or more Cell Sites to report collisions/emergencies	2
More warning signage (road curves, flashing lights, approaching driveways, slow down)	2	Safety education programs or messaging	3
Other		Other	

Handwritten note: TURNOUT SIGN! ON BRIDGE

Actions – What Can We Do?

SAFE SPEEDS

AB 43 – speed limit setting

SAFE ROADS

Capital projects

SAFE PEOPLE

Education and behavior

SAFE VEHICLES

Advocate

POST CRASH CARE

Coordinate

Stay Connected



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Email: pio@sandag.org

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