



CHAPA-DE
INDIAN HEALTH

**Passionate People.
Compassionate Care.**

NOVEMBER 2022

CHAPA-DE *News*



THE MIGHTY OAK

Fall is known around the world as harvest season. Trees, native plants, and crops planted in the spring have had all summer to grow and bear fruit. Now, it is time to harvest nature's abundance and store it away for the cold months ahead. Celebrations often go hand in hand with harvest season as the earth provides her nourishment to our bodies and souls. Traditional North American native foods harvested in the Fall included nuts, squash, beans, corn, wild rice, berries, and acorns.

When we think of acorns being used for food, we typically think of California Indians. Yet, acorns were used for food wherever oak trees grew all over the world. Archeological sites in Turkey reveal the use of acorns for food over 8,000 years ago. They were also part of the traditional food supply in Greece, Italy, Spain, North Africa, and throughout Asia. Acorn oil is still produced in the middle east, and acorn based udon noodles and acorn "tofu" are currently produced commercially in Korea. Acorns were also used as a coffee substitute when coffee was unavailable or rationed as it was to the Confederates in the American Civil War and the Germans during World War II.

"No other food has sustained the human race to the extent of the acorn" says biologist and herbalist, John Slattery, author of *Southwest Foraging*. "If you took a giant table and laid out all the foods humans have eaten across the globe and over time, making an individual pile for each foodstuff, acorns would be, by far, the largest pile on the table."

Most tribes in the United States used them for soup, mush, and bread. In California, there are over 20 varieties of oak trees with slightly different harvest times. This created an overlapping harvest season and an abundance of food. Not all acorns are created equal, however, and there was a preference for the black oak (*quercus*

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Auburn Health Center
11670 Atwood Rd., Auburn, CA 95603
(530) 887-2800

Grass Valley Health Center
1350 E. Main St., Grass Valley, CA 95945
(530) 477-8545

MISSION STATEMENT

The mission of Chapa-De Indian Health is to advance the health and well-being of American Indians and low income individuals living in our communities by providing convenient access to high-quality, compassionate care.

LIST OF SERVICES

- Dental
- Medical
- Behavioral Health
- Optometry
- Prenatal Care
- Pharmacy
- Diabetes Program
- Lab / Phlebotomy
- Substance Use Disorders
- Classes and Support Groups
- Telehealth

BOARD OF DIRECTORS

Chapa-De's Board of Directors is made up of members from our sponsoring tribe, United Auburn Indian Community.



Brenda Adams,
Chair



Gene Whitehouse,
Secretary



David Keyser,
Vice-Chair



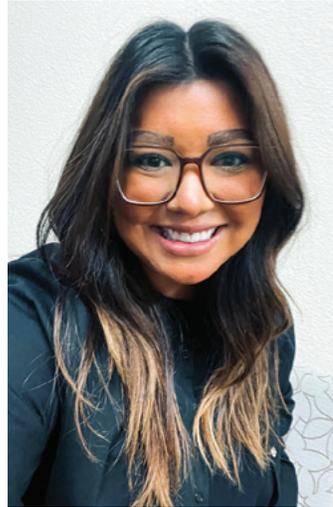
Jason Camp,
Member



John L. Williams,
Member

WELCOME TO THE CHAPA-DE TEAM

We are excited to welcome two new members to the Chapa-De Diabetes Team:



Cheyenne Mulder is a Registered Dietitian (RD) and a member of the Washoe Tribe. As a Native American, Cheyenne is honored to provide services and care to natives and other groups who have limited access to quality, comprehensive healthcare. She states that her favorite part about being a dietitian is helping patients understand how the foods they eat affects their bodies and how consuming balanced, colorful and nutrient dense foods can promote positive health outcomes. She likes to encourage her patients

to learn to have a healthy relationship with the foods they eat while also encouraging an affirmative outlook on body image. Her overall goal as an RD is to facilitate change behavior that will lead to realistic health goals, disease prevention, and treatment.



Sherri Mac Millan has joined Chapa-De as a Lifestyle Coach/ Nutrition Specialist in Auburn. She comes to us with a Bachelor in Science in Alternative Medicine and is a Functional Medicine Certified Health Coach. She is also currently working on a Master's degree in Public Health. She has had a private practice for many years and is happy to be joining the Diabetes Department. Sherri enjoys hiking, reading, and floral designing in her spare time.

IS THE SEASON IMPACTING YOUR MOOD?

As the days get shorter and the nights get longer during the fall and winter months, most of us change our daily patterns and habits to find ourselves spending more time indoors, being less active, and possibly less time socializing and hanging out with family and friends. Many people embrace this time of year as a time for reflection, slowing down, or resting as we prepare for colder weather and the coming holidays.

But, if you routinely find yourself feeling down as summer comes to an end or dreading the thought of winter and the holidays, there may be more going on than just a dislike of Pumpkin Spice Latte and Christmas music. There may be a physiological reason for your gloom.

Many people report feeling sad, tired, unfocused or uninterested in their favorite activities this time of year. Research suggests decreased serotonin levels, a chemical produced by your body that is responsible for your mood, may be responsible for the wintertime blues, also known as Seasonal Affective Disorder (SAD). In some people, SAD is triggered by a lack of sunlight, which can result in decreased serotonin levels in the brain. Another possible trigger for SAD is a lack of Vitamin D. Vitamin D is produced by the body when the skin is exposed to sunlight and is important

for regulating serotonin levels. With less daylight in the winter, people may have lower vitamin D levels, which may further hinder serotonin activity. Serotonin is often called the “feel good” chemical.

The symptoms of SAD can range from mild sadness or moodiness to severe depression or even thoughts of suicide. Other symptoms may include:

- Losing interest in activities you once enjoyed
- Feeling sluggish or agitated
- Having low energy
- Feeling hopeless or worthless
- Having difficulty concentrating
- Having frequent thoughts of death or suicide
- Oversleeping (hypersomnia)
- Overeating, particularly with a craving for carbohydrates
- Weight gain
- Social withdrawal (feeling like “hibernating”)

What Can Be Done

If you think you have SAD, talk to your medical or behavioral health care provider about your symptoms. They will discuss your concerns in more detail to determine whether you are experiencing SAD or another mental health condition. If it is determined that you are experiencing SAD, your provider will likely recommend one or more of the following therapies:

- Light therapy
- Psychotherapy
- Antidepressant medications
- Vitamin D

Your health care provider will help you determine which therapy or combination of therapies is right for you.

Fall and winter don't have to be a time of gloom and doom. Practice self-care so you can embrace the season and all it has to offer.

Sources: www.nimh.nih.gov/health/publications/seasonal-affective-disorder





THE MIGHTY OAK

Continued from page 1



kelloggii) acorns in this area. Along the coast, the tanoak (*Lithocarpus densiflorus*), a botanical cross between the chestnut and oak tree, was the preferred variety. This may have been related to the higher fat content in these acorns. Acorns also provide protein, carbohydrates, vitamins, and minerals. They do contain bitter tannins that must be leached out before eating them.

California Acorns Nutrition (100 grams)

Species	Water	Protein	Fat	Carbohydrate	Tannin
Coast Live Oak	9.0	6.26	16.75	54.57	===
Canyon Oak	9.0	4.13	8.65	63.52	===
Blue Oak	9.0	5.48	8.09	65.50	===
Black Oak	9.0	4.56	17.97	55.08	===
Valley Oak	40.57	2.82	4.25	43.44	3.85
Interior Live Oak	29.80	3.08	14.47	40.40	4.60
Indian Corn	12.5	9.2	1.9	74.4	
Wheat	11.5	11.40	1.00	75.4	

The preferred acorns were often traded with other tribes for fish, beads, furs, and other goods. The land growing oaks was carefully tended by the indigenous people to create the best supply of acorns. Seasonal lighting of ground fires killed larvae of acorn moths and weevils, and reduced competition from brush. It also released nutrients to the oaks and made acorn collecting easier. This created oak orchards. Early colonists noted California contained “great, grassy valleys with large oaks growing in rows” not realizing this was an intentional planting by the Indians.

For many tribes, acorn harvest season was a joyous community event where everyone participated from children to elders. On a good year, enough acorns could be gathered in a couple of weeks to easily supply food for a couple of years. The acorns would be sorted, dried, and stored in granaries until it was time to use them.

The process to prepare them for food was to dry, shell, grind, leach, and then cook. Once properly prepared, the taste is often considered similar to roasted chestnuts. Today, throughout our region, mortar holes in large rocks can still be found where many generations of Native people ground the acorns into a fine flour before washing it in the streams and rivers to remove the tannins.

Indian Grinding Rock State Park 12 miles east of Jackson, CA, features 1185 grinding mortar holes. It is the largest collection of bedrock mortars in the United States.

Learn more at: http://www.parks.ca.gov/?page_id=553

Colonization drastically reduced the Native population and changed lifestyles and diets of the people living here. Acorns declined as a food source and was replaced with wheat, corn, barley, oats, and other grains much in the same way beef, pork, and chicken replaced wild game. However, acorns haven't changed and can still be a viable food when prepared properly. If you would like to try acorns, simply replace 25% of the wheat flour with acorn flour in your favorite bread, muffins, or pasta recipe. Or you can make acorn

mush by cooking it in water until it is the consistency of cream of wheat. Acorn flour is gluten free and can be purchased online, in specialty markets, or you can make it yourself. Follow guidelines from a trusted source on how to choose, sort, and prepare your acorns for eating.

Sources and Further Reading:

- <https://honest-food.net/how-to-eat-acorns/>
- [https://calscape.org/loc-California/Quercus\(all\)/vw-list/hp-0?](https://calscape.org/loc-California/Quercus(all)/vw-list/hp-0?)
- <https://indiancountrytoday.com/archive/the-age-of-acorns-sustaining-life-for-generations>
- <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.846.3255&rep=rep1&type=pdf>



EXPLORE NATIVE CALIFORNIA

California officials and tribal leaders are excited to announce a new program to develop tourism in Native communities. Funded by a \$1 million grant from the American Rescue Plan Act signed into law by President Biden, tribes have partnered with Visit California, the state’s main tourism marketing agency.

The goal is to educate tourists about the art, music, nature, culture, and history that have shaped tribal communities for generations. Rollout for the program is planned for March 2023.

California is home to more federally recognized tribes than any other state. The wide variety of terrain from mountains, deserts, valleys, foothills, and coastlines created Native communities unique to each region. Visitors will have a wide variety of experiences to choose from. They can tour the lower Klamath River on a redwood canoe with the Yurok tribe. Enjoy a spa at the sacred Agua Caliente hot springs, home to the Agua Caliente Band of Cahuilla Indians in Palm Springs. The Kern River Paiute Council holds basket making classes at the Nuui Cunni Cultural Center in Sequoia National Forest. The new website will be a one stop shop listing numerous cultural destinations and events including tribal museums, cultural centers, and pow wows.

The program is an effort to revitalize tourism, which has suffered during the pandemic. The increase in tourism money will benefit the tribes and the biggest payoff will be to the visitors who will experience the rich history and culture of California’s indigenous people.

Learn more at www.visitcalifornia.com/experience/explore-native-american-culture-california/



RABBIT'S WISH FOR SNOW

A traditional Narragansett story

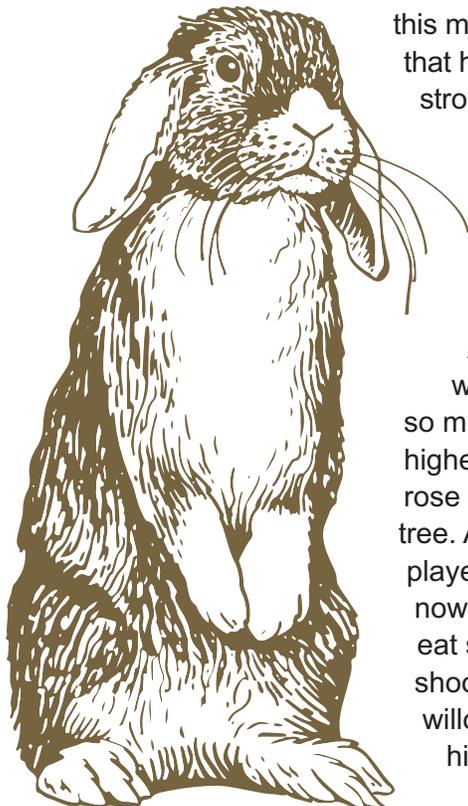
Let me tell you about Rabbits. Long in the way time past, rabbits looked very different than they do today. In the way time past, rabbits had very short ears. They had very long tails. They had long, straight arms and long straight legs. Very different than the way rabbits look today.

One day, Rabbit was out. It was spring time. Looking for something to do, and something to eat, as rabbits are always looking for something to eat, he came upon a willow tree that had fresh little shoots in it. It made him so hungry. He wanted to go and taste some of those shoots but it was high up in the willow tree and you know rabbits are not good tree climbers!

So Rabbit decided to eat some of the grass and play around. But he thought to himself 'I would like to play in the snow'. He remembered his grandmother told him if you can wish for something hard enough it can happen. So Rabbit started to wish for it to snow, so he started to dance. He started to pray for it to snow. And he started singing his song 'Oh how I wish it would snow, Oh how I wish it would snow!'. And as Rabbit danced and prayed

and sung his song, it started to snow a little bit. Oh, this made Rabbit happy that he sung his song stronger and harder 'Oh how I wish it would snow!'. And it started to snow so much. All that snow!

And because he wished for it to snow so much, the snow rose higher and higher until it rose high into that willow tree. And now Rabbit played in the snow, and now it's so high he can eat some of those fresh shoots that are in the willow tree. He filled his stomach.



And now he wanted to go home, tired from all that dancing and eating. But when he looked, he saw that his home was covered with all that snow. Well, he decided he would rest in the crotch of the willow tree and he fell asleep.

He awoke the next morning and the sun had come out and melted all that snow away. Now, Rabbit is high up in that willow tree, wondering how he is ever going to get down. Because you know rabbits are not good tree climbers!

So, as he was holding onto those branches and looking and wondering how could he get down, SNAP! His tail broke! And when his tail broke he went tumbling down out of that tree. And as he tumbled, his little short ears would get caught in the branches and stretch and stretch and pull and pull, until they are as long as they are today!

And when Rabbit fell out of that tree, he hit that ground so hard, his long straight arms shot into his body and became little short arms just like they are today!

And when Rabbit fell out of that willow tree, and hit the ground so hard, his long straight legs bent just like they are today! And now you know what I'm telling you is true.

And when Rabbit fell out of that tree, he hit that ground so hard, he smashed his face and split his lip. Now if you look at Rabbit today, or any of his grandchildren, you will see they all have long ears, little short arms, bent rear legs, a split lip, short tail, and they hop everywhere they go.

And in the spring time, you can go out into the woods and look up in that willow tree and see where rabbit has left his tail.

And now, you know why rabbits look the way they do. And you know why willows look the way they do.

Source: <https://www.pbs.org/circleofstories/storytellers/tchin.html>

PRESTIGIOUS CENTRAL HILL (NEVADA CITY) NISENAN

Below is an excerpt from the 1st chapter of Tanis Thorne's book, *Nevada City Nisenan*. The chapter is called "Early Days" and you will find these snippets on pages 28-30.

Miscellaneous evidence suggests there were many communities and k'ums around Nevada City. Based on information gleaned from the local Nisenan, Belle Douglas of Nevada City asserted in 1921 that prior to the gold rush fourteen indigenous settlements existed within a two-mile radius of Nevada City, with two of the larger housing about 1,700 Indians. Us tu ma (the standardized Anglicized spelling being "Oustomah"), located near the present site of the Nevada City courthouse, was the central place in a cluster of settlements. The surrounding broad, flat ridges made a natural division into discrete neighborhoods, which would have been isolated from one another when winter rains filled the creeks. An explanation for Oustomah's pre-eminence is that it hosted the "Big Cry" (or "Hepai Ceremony ... discussed in great detail in Chapter 3) held annually in the fall. Anthropologist Ralph Beals in his 1933 fieldwork with the Nisenan states that Nisenan people from many miles around came to inter the ashes of their deceased at Nevada City, so that their loved ones could rest with their relatives and ancestors. Nevada City may have been revered as a "mother town," a place settled in ancient times and from which the population gradually grew and disseminated more broadly. A ceremonial center, Oustomah may have been viewed as a symbolic center to the foothill Nisenan: the identifier "Oustomah" persisted long-after the settlement of that name was overrun and its indigenous population dispersed. Betsy Westfield continued to proudly identify herself as an Oustomah though living in the Wokodot community. There was a high status in being an Oustomah: a "townie," rather than an outlier.

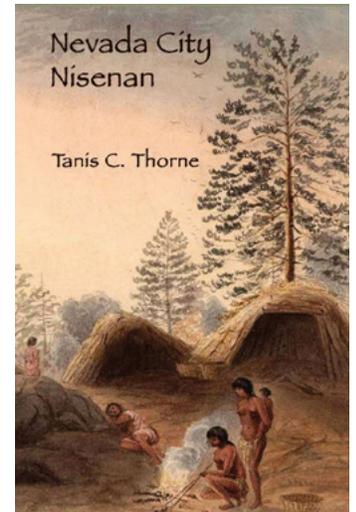
Wokodot was two miles northwest of Oustomah; nearby was a community called Wau kau lo. Stephen Powers says disc money was called Wok, hinting at Wokodot's positioning in long-distance exchange network.... Prior to the gold rush then, an estimated 5,000 to 10,000 people may have lived in the immediate vicinity of Nevada City in peak seasons.

In summary, the foregoing evidence provides a very different picture than the prevalent stereotypes of primitive hunter-gatherers "wandering" from place to place and living a hand

to mouth existence. Rather, the Central Hill Nisenan were resourceful, orderly, industrious people, actively generating, storing, and sharing surpluses and producing manufactures for long-distance trade. The accumulation of surpluses of storable foods and the manufacture of goods—along with their location in the foothills—placed them in an intermediary position in the trade between the Great Basin and the Central Valley. Redistribution appears to have been routine part of life. Favored by a rich store of resources, the Foothill Nisenan developed cultural practices to flexibly and effectively manage them. In the Littlejohn fieldnotes, we get a glimpse at how headmen were engaged in the on-going process of balancing local and regional resources for the common good, but in a system that rewarded the most industrious. While headmen-centered kin groups appear to be politically-autonomous, several cultural practices knit these polities into larger, region-wide collectives or alliances as a "speech community."

You can purchase a copy of the full book online at <https://www.tanisthorne.com/> and locally at the Bookseller in Grass Valley, in Nevada City at SPD, Harmony Books, J.J. Jackson, and the Firehouse Museum, or in Roseville at the Maidu Museum.

A peer-reviewed article by the same author also published in 2022—"On the Trail of Gold Rush Artist Henry B. Brown Through Nisenan Country"—complements the book. It includes 33 illustrations of Sacramento Valley and Foothill Indians, 1851-1852, and offers new insights into the 1851 Treaty of Camp Union. For more information and online ordering of the book (\$27) and article (\$16), go to [tanisthorne.com](https://www.tanisthorne.com).





THE FIRST THANKSGIVING MEAL

Our traditional American Thanksgiving dinner includes a variety of dishes, typically starring the turkey with stuffing, mashed potatoes, gravy, cranberry sauce, green beans, and pumpkin pie.

While all these foods originated in the Americas, the first Thanksgiving meal between the Pilgrims and the Wampanoag Indians at Plymouth Colony in 1621 probably consisted of a different fare. According to two surviving letters written about the event, waterfowl (duck or goose), wild turkey, and venison were served. The land and sea provided abundant varieties of food and the Native people were skilled farmers as well. Seafood like eels, lobster, mussels, fish, and clams were probably a part of the feast along with indigenous plums, blueberries, grapes, gooseberries, and raspberries. Food farmed by the local tribes included squash, pumpkins, onions, corn, and beans. If the birds were stuffed, it was most likely with native chestnuts or walnuts. Bread made from corn was probably on the menu since wheat for flour was not yet grown. Potatoes had not arrived from South America and it took another 50 years for cranberries to be boiled with sugar to make a sauce.

A Different Story

Most of us were taught this peaceful celebration included a local Native tribe, the Wampanoag, welcoming the courageous Pilgrims to their new land. A closer look at history reveals a different story. Massacre, disease, and tribal politics may have inspired this alliance between the colonists and the Native people. The Wampanoags may have been looking for a way to build strength against the French and local native rivals after losing many of their members to sickness and disease brought by the settlers.



Wampanoag Chief engraving

Things changed as the years went by. The numbers of colonists continued to increase and they took over tribal lands and resources. There were broken treaties and the local tribes objected to the colonists trying to force them into Christianity. When it seemed the settlers would claim every acre of their homeland, many rival tribes like the Wampanoags and the Narragansetts banded together to stop them. Tensions grew and King Philip's War began 55 years after that peaceful first Thanksgiving. It was, even in war standards, a horrendous war. The Wampanoag and Narragansett tribes were almost wiped out. Many who survived were publicly hanged or sold into slavery. The American Indians, in turn, had destroyed 12 New England colony settlements and taken the lives of over 1,000 men. It is still the deadliest per capita war in American history to this day.

Still, A Time to Be Thankful

Despite the reason for its beginning, Thanksgiving has evolved into a special tradition. Today, we welcome the holiday because family and friends get together to enjoy food, conversation, and company. It is a time to relax, reflect, and be thankful for all we have.

Interesting Facts

- Green bean casserole was invented by an employee of the Campbell's Soup Company in 1955.
- Turkeys consumed in the U.S. today were actually a sub species of turkey domesticated by Aztecs over 2,000 years ago, taken to Europe by Spaniards in the 16th century and then returned from Europe to Jamestown, Virginia in 1608 as the domesticated turkey we know today.
- In 1705, the town of Colchester, Connecticut, postponed Thanksgiving for a week due to a molasses shortage. There could be no Thanksgiving without pumpkin pie.
- The day after Thanksgiving is the busiest day of the year for plumbers and drain cleaners.
- Cranberries were eaten by Native Americans and used for medicine and dye.
- The term powwow is actually a word belonging to the Narragansett Language and the closest English translation is "meeting". It came from their word "pau wau" meaning 'spiritual leader'.



CHEYENNE BEEF AND SAGE SOUP

- 3 tablespoons canola oil
- 1 cup all-purpose flour
- 2 tablespoons of salt
- 2 teaspoons of freshly cracked black pepper
- 1 pound of beef chuck, trimmed and cut into small cubes
- 1 cup diced carrots
- 1 cup diced celery
- 2 cups diced onion
- 1 tablespoon dried sage leaves
- 1 bay leaf
- 4 springs of thyme
- 2 quarts beef stock, or as needed
- 3 cups of diced sunchokes (Jerusalem artichokes or russet potatoes)
- ½ cup chopped fresh sage
- ¼ cup chopped fresh flat-leaf parsley

In a large heavy-bottom pot over high heat, add the oil. While the oil is heating, season the flour with the salt and pepper. Next dredge the beef in the seasoned flour. Once the oil is hot, carefully add the beef to the pot and sear until brown on all sides. Note: Do not overcrowd the pot, or you will not achieve a nice sear; you may need to sear the beef in batches.

After all the beef is seared, remove from pot and reduce the heat to low. Add the carrots, celery, onion, dried sage, bay leaf, and thyme. Deglaze the pot with 1 cup of the stock. Return the beef into the pot and add the sunchokes. Cover the beef and sunchokes with the stock. Add more stock to cover if necessary. Increase the heat to medium and bring to a boil. Continue to cook until the sunchokes are fork tender, about 15 minutes. Remove from the heat and add the fresh sage and parsley. Stir well and adjust the seasoning if necessary. Remove and discard the bay leaf and thyme sprigs and serve.

Recipe credit: New Native Kitchen, Chef Freddie Bitsoie, and James O. Fraioli.



FARM BILL WILL OFFER NATIVES A VOICE IN AG POLICIES

Viola L., a Program Assistant in the Chapa-De Diabetes Program, recently had the opportunity to attend the 2022 Native American Nutrition Conference. Speakers of different tribal nations, activists, medical staff, and researchers presented at the conference. Viola said there were many informative subjects, such as gardening, USDA, Diabetes nutrition, ancestral foods, and farming. She enjoyed listening to all of the topics and a presentation from the Native Farm Bill Coalition especially stood out to her.



The “Farm Bill” is a package of policies passed by the federal US government related to agriculture. The first Farm Bill was passed in 1933 and it is usually renewed every five years. Historically, tribal nations were left out in having a say in farm bill policies. Then the Native Farm Bill Coalition was launched in 2017 to help give Indian country a voice on topics like commodities, rural development, conservation, forestry, crop insurance, research, horticulture, and nutrition.

Thanks to the Coalition’s research, education, and advocacy, the 2018 Farm Bill was signed into law with 63 separate provisions that benefit Indian Country. They are now focusing on advancing native policy priorities as congress discusses the 2023 Farm Bill. Viola said she was excited to learn they are focusing on topics like reducing food insecurity, increasing opportunities for tribal producers, and strengthening food economies. If you are interested in learning more, please visit NativeFarmBill.com.

Viola also wanted to share some photos of the amazing foods she was able to try while at the conference:



Snack: pumpkin seed mix, berries, chia pudding and sunflower cookies



Dinner: Bison, hominy and green beans



Dessert: coconut pudding and mixed berries

Updated COVID-19 Booster Doses Now Available!

New boosters are now available to provide increased protection against Omicron variants.

WHAT are the updated boosters?

The updated boosters are bivalent, which means the formula covers two variants – the original Wuhan virus and newer Omicron variants. The goal of the new formula is to provide higher protection, longer protection and broader protection against COVID-19.

WHEN should I get the updated booster?

At least 2 months after your last COVID-19 dose – either a booster dose or your primary series.

WHO should get the updated booster?

Individuals age 5 and up are eligible for the updated Pfizer booster and ages 6 and up are eligible for the updated Moderna booster.

WHERE can I get my COVID-19 vaccine or booster today?

Moderna and Novavax vaccines and Moderna bivalent booster doses are available at Chapa-De for established patients and American Indian Community members. Visit myturn.ca.gov to find additional vaccine options and locations that may work for you.



**AUBURN
HEALTH CENTER**
 11670 Atwood Road
 Auburn, CA 95603
(530) 887-2800



**GRASS VALLEY
HEALTH CENTER**
 1350 East Main Street
 Grass Valley, CA 95945
(530) 477-8545



Virtual Gatherings

Chapa-De Red Road Talking Circle

Thursdays 1:30 – 2:30 p.m.
Zoom ID: 331 869 6626

The recovery group is open to all Chapa-De patients seeking recovery and support. Based on native teachings from Red Road to Wellbriety of the White Bison Recovery Movement.

Resilience Radio with Miss Jiff

Thursdays 10:00 – 11:00 a.m.
KVMR Radio 89.5 FM in Grass Valley region
Native American and Indigenous Peoples Music

Culture Is Wellness – Open Women's/Men's Support Groups offered by San Diego American Indian Health Center

More information
(619) 234-2158 ext. 142

Relapse Prevention Through Cultural Awareness

Mondays 10:00 – 11:30 a.m.
Zoom ID: 967 5126 3394
Passcode: REDROAD

Red Road Recovery Group

Wednesdays 1:00 – 2:00 p.m.
Zoom ID: 974 7790 8930
Passcode: SAGE

Medicine Wheel 12 Steps and Red Road to Wellbriety Book Study

Fridays 6:30 – 8:00 p.m.
Zoom ID: 957 6572 9370
Passcode: CEDAR

Spiritual Solutions Talking Circle

Wednesdays 6:30 – 8:00 p.m.
Zoom ID: 971 7537 9598
Passcode: MEDICINE

In-Person Gatherings

Please look for event updates and COVID-19 restrictions before attending. Being fully vaccinated and boosted is the best protection against COVID-19. We also recommend wearing a well-fitted medical-grade mask when attending indoor or crowded outdoor gatherings.

Wilton Rancheria Men's Talking Circle

Every other Friday at 5:30 p.m.
Open to all native men 18+ and dinner is provided
Wilton Rancheria Tribal Office
9728 Kent St., Elk Grove, Ca
More information: 916-206-0701

47th Annual American Indian Film Festival

November 4 – 12
San Francisco, Ca

Opening Night
November 4

Letterman Digital Arts
1 Letterman Dr., San Francisco, Ca

Free Film Screenings

November 5 – 10
Koret Auditorium
100 Larkin St., San Francisco, Ca

Filmmaker Panel and Indigenous Culinary Demo

November 11
Location TBA

American Indian Motion Picture Awards

November 12
SOMArts Cultural Center
934 Brannan St., San Francisco, Ca

Films, workshops, receptions, and awards show – work to replace stereotypes with authentic representations of Native traditions, history, and present-day life. AIFF47 showcases feature films, shorts, documentaries, animation, music videos, and public service works of and about (USA) Native American and Canadian First Nations peoples.

For more information and to purchase tickets visit:

<https://www.aifsf.com/>

Rock Your Mocs Week

November 13-19

Established in 2011, Rock Your Mocs is a worldwide Native American & Indigenous Peoples movement held annually during National Native American Heritage Month in November. It's easy to participate by wearing moccasins to school, work, or wherever your day takes you. If a person doesn't own mocs, can't wear mocs, or perhaps their tribe didn't, they are encouraged to wear a Turquoise Awareness Ribbon instead.

<https://rockyourmocs.org>

Alcatraz Thanksgiving Indigenous People's Sunrise Gathering

November 24, 2022

Alcatraz Pier 33 Ferry Terminal

Each year on Thanksgiving morning, from 4:15 AM until 6:00 AM, the ferries run every 15 minutes to the island to celebrate the Alcatraz Thanksgiving Indigenous People's Sunrise Gathering. After the event, the ferries run from Pier 33 until the last sailing at 8:45 AM, when all visitors must leave Alcatraz.

The box office opens at 3:00 AM on Thanksgiving morning. You can also buy tickets in person in advance online, and at Pier 33. Tickets do sell out, so purchasing tickets in advance is advised.

<https://www.oursausalito.com/alcatraz/thanksgiving-alcatraz-indigenous-peoples-sunrise-gathering.html>

Chapa-De Elder's Holiday Party

December 3, 2022

We are pleased to announce the return of the in person Chapa-De Elder's Holiday Party!

The Ridge Golf Course and Event Center
 2020 Golf Course Road, Auburn, CA

Reservations are required, please call (530) 863-4682 to RSVP. Must be present to receive a gift.



Warm Holiday Wishes!

We are pleased to announce
 the return of our annual
**Elders Christmas
 Dinner**

**Saturday December 3, 2022
 11:00 – 3:00 p.m.**
 The Ridge
 2020 Golf Course Road, Auburn, CA

RSVP by November 23rd to
 Sami Enos (530) 863-4682 or
 KC Fallon (530) 887-2800 x 2947

We hope to see you there!

Other News:

Maria Tallchief Quarter

Legendary Osage Prima Ballerina, Maria Tallchief, will be featured on U.S. Mint 2023 quarters. As a Native American ballerina, she broke barriers and exhibited strength and resilience both on and off the stage.

<https://osagenews.org/maria-tallchief-included-in-2023-american-women-quarters-program/>





CARING FOR WOMEN AND CHILDREN

Chapa-De learned a few years ago that many women were going without prenatal care and even delivering their babies in the emergency room at the hospital. We found that there was a lack of services available, especially for low-income women. As many in our community will remember, Chapa-De once had a thriving program that provided education and support for pregnant women and babies. But when the hospital in Auburn closed their labor and delivery department, most of the local obstetricians either retired or closed their practices. With no OB doctors to partner with and no place to deliver babies, Chapa-De too ended our Baby Luv program.

So when we heard that local women and infants were not able to get the care they needed, we immediately went to work to revive the Baby Luv Program. Today, Chapa-De partners with a group of OB doctors at Camellia Women's Health and, along with our Family Medicine physicians and nurse practitioners trained in obstetrics, we provide services and support to an average of 100 pregnant women per year in Auburn and Grass Valley.

Recently, one of Chapa-De's prenatal care providers, Dr. Julie Garchow, spoke with Baby Luv-participant, Justine, to get her perspective on the Baby Luv program and her experience with getting her prenatal care at Chapa-De. This is what she shared.

Why did you choose Chapa-De for prenatal care?

Justine is a member of the Shasta Wintu tribe. Her mother is very active with the tribe. She grew-up in the Bay Area and has been coming to Chapa-De Indian Health since middle school in 2008. She feels like every department is "amazing". She regularly uses the dental, optometry, and medical departments and was happy to come to Chapa-De for her OB care when she became pregnant with both of her children.



How did you like working with Chapa-De's OB partner, Camellia Women's Health?

She loved our partnership with Camellia Women's Health (CWH). She was "thrilled" with her OB doctor, Dr. LaValley. She also liked that all delivering OBs were women. She felt like they had "amazing credentials" and were knowledgeable about her pregnancy.

She was also very happy with her experience at Dr. Ali's office for some of her OB imaging.

How was your delivery at Mercy San Juan Hospital?

Overall she had a wonderful experience. Her delivery did not go as planned, however, and she needed to have an emergency C-section. Since she knew Dr. LaValley from her last prenatal visits, she felt confident the C-section was necessary. She had asked about C-section rates for Camellia OB providers before delivery and was happy to know they were low. She knew they would only recommend it if it was really needed. She felt comforted by all staff at Mercy San Juan.

How was a delivering a baby during the pandemic?

Delivering a baby during the pandemic was not easy but she felt safe in Chapa-De's program. She felt like the hospital was trying to keep her and the baby safe too. She did have limitations with visitors but this actually made it possible for and her husband to have time to bond with the baby, without distraction. She had so much support and did not feel alone.

How do you feel about the Baby Luv program?

Justine's Baby Luv experience was great. She took advantage of the birthing and breast-feeding classes that were offered during her first pregnancy, she was informed of resources that would help her be a better patient and parent, and she took advantage of the "stork tour" so that she felt connected to the delivery hospital. She felt prepared for her delivery. During her first pregnancy, Chapa-De's Baby Luv Coordinator did one-on-one check-ins with her and helped her connect with the nutrition department. She used

the program to ask questions that normally come when you are a first time parent. She was able to contact Chapa-De outside of her appointments if she had questions.

During her second pregnancy, Chapa-De's prenatal RN, Yvette Richmond, has been amazing. She calls to check in on her. She states the Baby Luv team is on top of your OB appointments and make you feel like you are getting the best care. She also likes that Baby Luv was a trusted resource. She mentioned that when you Google things you get incorrect information and it can be overwhelming. It is nice to have a place to go for reliable information. She was also pleasantly surprised about all of the Baby Luv goodies she got for participating in the program.

Is there anything else you want to say about the prenatal care and Baby Luv program?

Justine says she cannot convey enough how much the doctors, nurses and support staff at Chapa-De helped her during her pregnancy. Everyone was supportive, they coordinated her care, and she felt prepared for her pregnancy and deliveries, and comforted by staff. She states it is a great community to help guide you, ease your nerves and build trust.





Chapa-De Indian Health
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If you no longer want to receive this newsletter, email us at Newsletter@chapa-de.org or call (530) 887-2800 ext. 2924



CHAPA-DE
 INDIAN HEALTH

**Passionate People.
 Compassionate Care.**

NOVEMBER 2022

CHAPA-DE *News*



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