A Meeting with
Native American Elders,
Activists, Select Funders
and Scholars

Native Gathering

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A Meeting with Native American Elders, Activists, Select Funders and Scholars

Gila River Indian Community
Phoenix, Arizona

June 20-21, 2003

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Hosted by the Marguerite Casey Foundation

marguerite **casey** foundation

Friends and Colleagues:

We are pleased to provide you with this copy of "Native Gathering," a report documenting the proceedings of a very important two-day conversation hosted by the Marguerite Casey Foundation at the Gila River Indian Community in Phoenix, Arizona in June 2003.

As a new grant making foundation dedicated to helping low-income families strengthen their voices and mobilize their communities in order to achieve a more just and equitable society for all, Marguerite Casey Foundation recognized early on the importance of crafting a thoughtful strategy for funding in Native American communities. We also acknowledged the limitations of own financial and geographic capacity: there would be no way that one foundation acting alone could have significant impact relative to the overall challenges facing Indian Country.

To explore the current needs and potential strategies for strengthening Native American communities, we gathered a cross section of Native American elders, activists, scholars, and funders for a candid and open dialogue. It was a dynamic and powerful conversation, to be sure, and an important step towards greater mutual understanding.

The pages which follow reflect our attempt to capture the unique spirit of that gathering and to widen the circle of allies working to effect positive social change where it is needed most.

We are deeply grateful to all who participated in making this event possible, as well as to those who provided input on the drafting of this report. In particular, thanks to Louis Delgado for his work and dedication in authoring this document on behalf of the Foundation, to Wilma Mankiller for her guidance in planning the conversation, and to Mary Thomas and the Gila River Indian Community for their generosity and warmth as hosts for the event.

Change is possible!

Luz Vega-Marquis

Luz Vega-Marquis
President & CEO

Native Americans in Philanthropy

To our colleagues in philanthropy,

Native Americans in Philanthropy celebrates the important work that the Marguerite Casey Foundation has undertaken in Native communities. A consultative session called "Native Gathering: A Meeting with Native American Elders, Activists, Select Funders and Scholars" was an important step towards building relationships and changing philanthropy in Indian Country. The report identifies opportunities and the potential impact on foundations, grantmakers and individual philanthropists as they support Native American community-building efforts.

Native cultural views are key elements in working in asset-based models of change, sustaining support for evolving relationships between tribal governments and nonprofits, and educating philanthropists around political systems and tribal sovereignty. Native Americans in Philanthropy strongly recommends that Foundation staff and boards, individual philanthropists, entrepreneurs and nonprofits read and discuss the process modeled and outcomes defined in the report.

We encourage you to meet with our membership and others involved in Native philanthropy to learn about our experiences and inform each other's work toward positive changes in philanthropic giving to Indian Country.

Joy A. Persall
Executive Director

Jo-Anne Stately
Chair

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Executive Summary

On June 20-21, 2003, the Marguerite Casey Foundation (MCF) brought together a group of Native people from across the country to participate in a consultative session designed to help the Foundation develop a comprehensive strategy to strengthen and support indigenous families and communities. The participants represent a cross-section of Natives, including elders, activists, scholars and funders who possess exceptional knowledge and experience in working for the betterment of Indian communities, whether in reservation-based communities or urban Indian communities. This diversity and depth of knowledge clearly contributed to a healthy, stimulating dialogue about the challenges and opportunities associated with the community rebuilding process and how the Foundation can play a meaningful role in that pursuit. Most importantly, a productive working relationship between MCF and Native people has begun.

The key concepts and ideas that were generated from the group's discussion are listed below. Together, they provide a framework for the field of philanthropy to consider in conducting its work.

Five Key Elements of a Vibrant Native Community

These elements reflect important aspects of a healthy, vibrant Native community and should be considered integral to the community building process.

- Native Traditions and Practices
- Sustainable Economic Renewal
- Decision Making Processes Consistent with Community Values
- Native Spirituality
- Native Homeland

Five Challenges of a Native Community

These challenges represent potential barriers to building healthy, vibrant Native communities.

- Challenges to Recognizing That Our World Views and Values Matter
- Getting People to Trust Their Own Thinking Potential
- Keeping Cultural/Political Autonomy
- Lack of Institutional Resources
- Persistent Poverty

Opportunities Between Tribal Governments & Nonprofits (Reservation & Urban)

The following activities will strengthen the working relationship between tribal governments and Native nonprofits, whether the nonprofits are in reservation, rural or urban areas.

- Reconnect and Build Relationships Between Reservation and Off-Reservation Tribal People
- Understand Differences between Reservation and Urban Realities
- Understand the Role of Nonprofits as Service Providers and Advocates
- Provide Funding to Native Nonprofits

Alliance Building Activities

It is essential to understand the organizational dynamics surrounding alliance building, particularly with non-Native organizations.

- Recognize Competing Interests over Land and Natural Resources
- Support Capacity Building Services for Native Groups
- Recognize Power Imbalances between Native and Non-Native Groups
- Help Promote Alliance Building by Holding Groups Accountable

Foundations and Indian Country

Foundations can incorporate the following strategies to improve their work in Native communities.

- Award More General Operating Support Grants
- Consider Interdisciplinary Models of Grantmaking Rather Than Narrowly Defined Programs
- Provide Technical Support Grants and Services to Increase Organizational Capacity

- Develop Strategies to Support Traditional Tribal Knowledge
- Provide Leadership Development Grants and Services
- Support the Growth of Native Foundations
- Increase Diversity in Foundations, i.e. Native staff and trustees
- Engage in Learning Processes that Connect Foundation Programmatic Interests with Native Communities
- Make a Long-Term Commitment and Expand Partnerships
- Conduct Evaluation and Research on Foundation and Grantee Performance

Education, Truth & Tribal Realities

Foundations should consider the following additional points of intervention in their work with Native communities.

- Promote Accurate History
- Seek Educational System Reform
- Make Media & Educational Outlets More Responsive to Native Interests
- Increase the Development of Native Teachers
- Establish National or Regional Organizations to Combat Negative Imagery
- Listen to Youth in the Planning and Implementation of Youth Centered Programs
- Increase Access to Technology
- Tap into the Inherent Strength of Native Family and Community Life
- Support Tribal Sovereignty and Tribal Control Over Natural Resources

Implementation Strategy

While the breath and depth of these ideas may seem daunting, there are specific steps MCF and other interested foundations can take to begin meeting the needs identified. First, use this document as an educational tool to encourage greater foundation involvement in Native communities. Second, identify and implement internal changes in foundation operations and grantmaking procedures, e.g., institute interdisciplinary grantmaking strategies across program areas or increase diversity among staff and board members by adding Native people. Third, make necessary changes to external operations as needed, such as working collaboratively with Native groups and other foundations to address specific problem areas. Fourth, utilize Native expertise in the field to help launch new inquiry and implement new programmatic strategies. One source of expertise is Native Americans in Philanthropy, a national organization of funders and others that have extensive experience in the work of philanthropy as well as Native communities

INTRODUCTION

On June 20-21, 2003, the Marguerite Casey Foundation (MCF) brought together nineteen Native Americans (see Appendix I) from across the country to participate in a consultative session designed to help the Foundation develop a comprehensive strategy to strengthen and support indigenous families and communities. These men and women represent a vibrant cross-section of Native people, including elders, activists, scholars and funders who came from reservation communities, rural areas and urban centers. They work in a wide range of fields including the arts, education, health, human services, environment, community and economic development, philanthropy and government. Their experiences and perspectives led to a healthy, stimulating dialogue about the distinct challenges and opportunities associated with the community rebuilding process and how MCF, as well as the broader foundation community, can play a meaningful role in that pursuit.

Established in 2001, the Marguerite Casey Foundation is an independent, private foundation dedicated to improving the lives of families, youth and children. Based in Seattle, Washington, the foundation was created by Casey Family Programs to help expand Casey's outreach and further enhance its 38-year record of leadership in child welfare. The Foundation's main priorities are "to strengthen families and communities across the United States, helping them become more resilient and less dependent on public systems." The Foundation seeks to accomplish this goal by supporting community-based leadership and promoting education, activism and advocacy among families, parents, caregivers and youth. They believe that "it takes courage to lift up your voice when things aren't right and those in power have not been responsive. But those who speak out can inspire their communities to stand up for what is fair and just in order to make a better life for families everywhere."

MCF also believes strongly that learning how to best serve communities occurs through: asking the community what its needs and issues are; listening to what they have to say; then acting on what is suggested. MCF previously demonstrated a commitment to this motto (Ask, Listen, Act) by conducting six "listening circles" involving approximately six hundred people in communities across the country (Baltimore, MD; El Paso, TX; Los Angeles, CA; Mobile, AL; Rapid City, SD; Yakima, WA.). The conversations at those meetings strongly influenced the Foundation's long-term thinking and programmatic activities.

Accordingly, to pursue the Foundation's interest in developing a comprehensive strategy to work specifically in Native communities, the Foundation convened the "Native Gathering" to begin a dialogue between the Foundation and Native people. The gathering was structured to achieve the following four goals.

- Begin to Understand Marguerite Casey Foundation

- Have a Deeper Understanding of Indian Country

- Find Common Goals

- Build Relationships / Partnerships

In the opening presentation, Luz Vega-Marquis, the Foundation's President and CEO, stated: "We want to learn from what you're doing, we want to know how to do it well, and to do it respectfully, keeping in mind the cultures and values of Indian country." She further stated, "I hope it's the beginning of a long relationship in Indian Country."

In response, the participants enthusiastically and graciously shared their opinions and perspectives on how Casey and other foundations can help. The critical issues, ideas and strategies they shared are presented in this report. In many cases participants have been directly quoted; in other cases their comments have been paraphrased or summarized. In a few places, additional data has been provided to enrich the reader's understanding of the issues discussed.

Opening Prayer

Consistent with Native culture and spirituality, Mary Thomas, Lieutenant Governor of the Gila River Indian Community, provided an opening prayer, giving thanks for the opportunity and challenges before the group, asking for guidance and support on behalf of the participants.

Five Key Elements of a Vibrant Native Community

Conference participants were asked to identify key elements that make up a vibrant Native American community, that is, a community functioning successfully and reaching its full potential. The participants identified thirty-two different elements that range from cultural traditions, to citizenship, to new generations of leaders. They later prioritized these elements by having each person choose five elements of most importance to them. The five elements that received the most votes are listed below, along with the participants' perspectives on their meaning. Organizations or individuals who wish to rebuild and strengthen Native communities should consider these elements as essential to the process.

In addition to tribal government, Native people must be strategically engaged in the broader political arena in America. "We want to have power, we want to have a voice. It's a lot of work. It's a struggle, a fight."

Native Traditions and Practices: "The language, religion and cultural practices make-up the Native community." "They define the community and how it functions."

Sustaining Economic Renewal: "It includes our economy and efforts toward self sufficiency. Economic restoration, agricultural practices and other things are wrapped up in this recovery concept. They will determine the future of the community." "Native people have resilience, the ability to bounce back."

Decision Making Processes Consistent with Community Values: "Decisions may be effectively made outside the governmental process then brought into the process." "Elders, medicine people, churches, schools, youth and community leaders are all important and you have to be able to bring these people together in meeting community goals."

Spirituality: "It [spirituality] makes a more effective and cohesive community." "If you have healthy people, you'll have healthy communities." "We've existed this long because of our spirituality."

Homeland: "It's the territory of the tribe." Indian land is the base. According to the Bureau of Indian Affairs, there are approximately 55 million acres of land in Indian ownership. This is down from 138 million acres reserved for Indian ownership and use prior to 1887.[1]

[1] Stainbrook, Cris. Personal Correspondence. March 18, 2004.
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Participants were asked to identify which of the elements needed to be strengthened. They indicated that each community is unique and cannot be generalized across the board. There is no "silver bullet to solve all the problems in Indian country." "However, we do share common threads that bind us together as Indian people in this land." "We need to recognize the unique individual history, language, culture and government of various communities but also recognize the common things, common understandings." The five essential elements of a vibrant community identified above certainly belong among these common threads.

For the complete list of elements and vote tally, see Appendix III.

Five Challenges of a Native Community

Participants were asked to identify the key challenges that face their communities. Sixteen challenges were identified that ranged from maintaining political autonomy to poverty. They prioritized these challenges by having each person choose the five challenges of most importance. The five challenges that received the most votes are listed blow.

Recognizing that Our World Views and Values Matter: "Our view of looking at the world is a good world view, and we don't have to take the view of the dominant society. We can keep our world view and be successful in business, or in whatever." It takes a conscious effort to reinforce this belief in the community.

Getting People to Trust Their Own Thinking Potential: "Getting people to stop thinking someone else has the solution to their problem. Together we're smart people and we can figure this out. We can do it." "We have to empower our communities." "We have to break through those self-imposed limits."

Keeping Cultural/Political Autonomy: Tribal governments need to be protected and supported as vital community institutions. "The world is fighting for cultural and political autonomy and we have maintained it here in the United States. There is a real challenge to maintain it as we need to." "We're always fearful that our sovereignty will be abolished, that our tribes will be abolished because we're in the minority." Today, there are 562 federally recognized tribal governments in the United States.[2] In addition to tribal government, Native people must be strategically engaged in the broader political arena in America. "We want to have power, we want to have a voice. It's a lot of work. It's a struggle, a fight."

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[2] Bureau of Indian Affairs. www.doi.gov/bureau-indian-affairs.html.

Native Americans rank at or near the bottom of nearly every social, health and economic indicator. For example, the national poverty rate in the United States for the period between 1999 and 2001 was 11.6 percent. For Native Americans nationally, the average annual poverty rate was 24.5 percent.

Lack of Institutional Resources: "The inability to get resources that are needed into the community to attack problems: There are many organizations that just lack sufficient resources needed to do the work they're trying to do. There seems to be an inability for philanthropy or government to put resources into the community the way they need to go in, and so it's a constant struggle." Targeted funding directly to organizations functioning at the grassroots level is encouraged. Over a ten-year period, 1989-1998, less than 1/20 of 1 percent of foundation grant money was spent to support Native American Causes and concerns.[3] In addition, according to a report by the U.S. Commission on Civil Rights, "federal funding for Native American programs is inadequate and goes unnoticed..."[4]

Poverty: "It goes across many areas. For example, mortality rates are disproportionately high."

"Native Americans rank at or near the bottom of nearly every social, health and economic indicator. For example, the national poverty rate in the United States for the period between 1999 and 2001 was 11.6 percent. For Native Americans nationally, the average annual poverty rate was 24.5 percent."[5]

The five problem areas were brought forward as challenges to building vibrant Native communities, but participants did not view them as insurmountable obstacles to change. Change, they felt, comes from positive, visionary thinking. One participant summed it up nicely by stating: "We need to move from deficit thinking to strength-based thinking. Granted, we have many challenges before us and we are consumed by them. I worry that we lose our ability to move forward and really define self-determination as we react to all of the things happening to us. There's some movement nationally to look at how you can evaluate strength-based planning and programming not just to always come from a deficit model, which for Native people is a real positive thing."

For the complete list of challenges and vote tally, see Appendix IV.

[3] The Harvard Project on American Indian Economic Development. Grantmaking to Native American Concerns.
  (The Harvard Project is updating this report to include an analysis of grants awarded during 1999-2002).
[4] U.S. Commission on Civil Rights. A Quiet Crises: Federal Funding and Unmet Needs in Indian Country. p. 11.
[5] Ibid. p. 8.

Opportunities Between Tribal Governments & Nonprofits (Reservation & Urban)

Participants were asked to share their views regarding what the opportunities are to increase and strengthen work between tribal governments and nonprofit organizations. There was a broad range of topics discussed which have been grouped into four overarching themes: Reconnection and Building Relationships; Understanding Differences; Role of Nonprofits; Funding. These themes and the pertinent points related to each of these themes are presented below.

Reconnection and Building Relationships: Federal policy and funding decisions have driven a wedge between reservation and urban Indian people, e.g., the federal relocation program moved thousands of families off the reservation to urban centers, and much of the federal funding to support services to Indian people has not been extended to urban Indians. Per capita payments can also create friction between on-reservation and off-reservation-based people because of a perception that off-reservation people want the money without giving something back to the tribal-reservation community. There is a need to find effective ways to rebuild relationships between urban and reservation-based people. These relationships must be of a reciprocal nature, and it takes time for people to learn about each other and adjust to new roles. Some tribes have established urban offices to connect with their off-reservation tribal members to give them information, support and voting opportunities in tribal government elections. For example, the Minnesota Chippewa Tribe is comprised of six reservations and has an office in the Minneapolis/St. Paul area to provide services related to the Indian Child Welfare Act. Also, the Ho-Chunk Nation in Wisconsin has several Branch Offices to serve its members located in large urban centers: Chicago; Milwaukee; St. Paul. It is important to understand there is fluidity, "a movement back and forth, between and among reservation and urban Indians, and traditional and modern lifestyles." According to the U.S. Census Bureau, 66 percent of American Indians and Alaska Natives live in metropolitan areas.[6]

Understand Differences: Be realistic about the basic differences between reservation and urban Indians. They have very different environments and circumstances. Reservations are land-based, treaty-based, and have a common culture and language. Urban Indians are inter-tribal and share a "community of culture"; they are not necessarily defined by precise geographical boundaries. Urban Indian political realities vary from state to state. Legislators and citizens in states which contain reservations are more familiar with Indians. Political power exists within tribes, particularly tribes with casinos. In contrast, Indians who live in urban areas do not have the same leverage. Twenty-eight states have tribal governmental gaming operations (class II or class III).[7]

> There is a need to find effective ways to rebuild relationships between urban and reservation-based people. These relationships must be of a reciprocal nature, and it takes time for people to learn about each other and adjust to new roles.

[6] U.S. Census Bureau. Facts for Features. American Indian and Alaska Native Heritage Month: November 2003.
[7] National Indian Gaming Association Library & Resource Center. www.indiangaming.org/library/index.html

Understand the Role of Nonprofits: Nonprofits can both give and receive money. They can be advocates for families and hold governments (tribal and non-tribal) accountable. However, they need to have a defined constituency. There is a small but growing trend among tribal governments to start nonprofits. Nonprofits do not take away from tribal sovereignty; rather, they extend and enhance it. They can work more holistically and can attract funds in a way tribal governments cannot. Nonprofits also provide ample opportunities for leadership development, and they may have greater networks than tribal governments with movement building groups that transcend race and geography. More discussion and research to help tribes better understand how to use nonprofits for economic development and services would be helpful. There also needs to be greater attention to developing and supporting larger Native network organizations that can work on a national scale. For example, there isn't a national organization representing all the urban Indian centers in the country.[8] Urban nonprofits provide important services and social support to tribal members that regularly move to cities. Native Americans in Philanthropy commissioned a report on Native nonprofits in 1999 that found:

> "Native nonprofits are more likely than all nonprofits in the U.S. to be involved in economic and community development, probably due to the socioeconomic discrepancies between Native Americans and the U.S. population as a whole. Native nonprofits are also more likely to be involved in arts and culture (reflecting the prominence of arts and culture in Native communities), and in the environment and natural resource areas (given that natural resources are the most important asset of Native America.)"[9]

Funding: Native arts and artistic expression are not viewed by funders as "high art" forms. "Foundations link their funding of arts to museums and support White bureaucracy while Native artists go largely unsupported." Foundation funding is still only a fraction of one percent, and much of that money goes to non-Indian controlled organizations that claim to serve Indians. Native nonprofits have a difficult time sustaining themselves financially, and foundations should be encouraged to increase their funding to Native controlled and operated nonprofits. Tribes with successful gaming operations should consider greater support to Native nonprofits and explore innovative ways to provide that support. In addition, tribes can encourage workplace giving among their employees and target those contributions toward Native organizations.

Native nonprofits are more likely than all nonprofits in the U.S. to be involved in economic and community development, probably due to the socioeconomic discrepancies between Native Americans and the U.S. population as a whole.

[8] Since the time of the Native Gathering The National Urban Indian Family Coalition was formed to serve American Indian families and children in urban communities.
[9] Mantila, Kathleen. Down But Not Out: The Nonprofit Sector In Native America And The New Federalism. p. vii-viii.

Alliance Building Activities

Participants were asked to share their views about activities that promote alliance building with non-Indian communities and organizations. This was clearly one of the more contentious discussions due to the varied experiences among the attendees. The issues and concerns related to this topic have been grouped into four overarching themes, presented below.

Recognize Competing Interests: Competing interests over land and natural resources between tribal communities and their non-Indian neighbors make alliances tenuous at best. "Alliances are fragile and difficult to maintain unless you have vested interests that are similar. In most areas the competition for resources and power is so tight that the alliances break down." Reservation border-towns have a great deal of vested interest in public policies affecting tribal communities because they benefit economically from the way things have been structured in the past. Building alliances with the staff leadership of non-Native organizations on particular policy positions has not guaranteed support from those organizations; there are experiences with non-Native organizations in which the constituency reversed the position of the staff leadership to the detriment of the tribal community. For Native people to overcome opposing power blocks requires solid information, as well as organizing and alliance building with like-minded, supportive organizations including other tribes. This type of coalition building has been achieved in many areas across the country, including Arizona, where "the tribes own 23 percent of the land."   Seventeen tribes in Arizona coalesced to overcome resistance in the state legislature to approve their gaming compact with the state. This led to victories on other issues and to recognition that they are a force in the state. Non-Indians now seek alliances and a closer working relationship with the tribes.

Capacity Building for Native Groups: Resources must be provided to build the infrastructure and organizational capacity of Native groups so that they can effectively participate in broader alliances. Technical support would be helpful. Also, organizing in Native communities is different because culture plays a central role versus organizing purely around political and economic interests. Indian/non-Indian alliances organized around common self-interests are possible but only if Native culture is protected in the process. Similar to the situation in Arizona discussed above, tribes in Montana have coalesced on public policy matters because of their common needs and understanding, and they have seen many successes. Therefore, the importance of alliance building among different groups within the Native community, as well as across different tribes must be recognized, valued and supported.

Non-Native Groups: There has to be an honest dialogue about building alliances with non-Indians and the power imbalances that exist. "White organizations like to talk about alliance building and they get funded a lot by foundations to work with Native communities and other communities of color but it's always on their terms, and their terms are so limited." There are strong feelings that many non-Native groups do not deal with the issues in a way that leads to truly positive change in Native communities. "They don't really address issues of power, privilege and race the way they need to." Alliance building between Natives and other communities of color was not discussed and needs a separate, focused discussion.

Foundations and Alliance Building: Foundations can take a more aggressive role to ensure that inclusiveness occurs among mainstream organizations engaged in alliance building, particularly when those organizations ask for resources to help them work with Native people. Foundation staff should ask such questions as: What jobs and opportunities are you creating for Indian people? What leadership positions will they be in rather than just advisory roles? What power relationship is shifting because of this alliance? Foundations also need to look introspectively at their own actions. Foundations often want to see diversity promoted by Native Americans through alliance building with other groups, yet they do not demonstrate a high commitment to diversity when selecting their own staff and Board members. Nevertheless, there are positive examples of foundations (Kellogg Foundation; Casey Family Programs) directly engaged in partnerships with Native communities, and that type of work should be continued.

Foundations and Indian Country

Participants discussed how foundations could better serve Native communities. Their discussion covered topics of funding strategies and foundation operations. These ideas have been organized into eleven different categories below.

The provision of general operating support grants provides greater flexibility for the organization than project specific grants allow.

Grants and Risk: The provision of general operating support grants provides greater flexibility for the organization than project specific grants allow. Expenditure responsibility grants are needed for new developing groups that have not yet acquired their 501(c)(3) designations from the Internal Revenue Service. Also, matching funds are needed to leverage support from other sources. Foundations should recognize that there is an element of controversy and risk that comes with working for change: "They should not necessarily view controversy as a problem but rather that change is

happening." Further, foundations have the leeway to take risk and should not be risk-averse. Grants can be made directly to tribal governments as well as nonprofits.

Interdisciplinary Model: Native organizations frequently approach their work in a holistic manner, spanning a range of issues and fields of specialization. Foundations should devise better methods to support work that spans different program funding categories rather than trying to fit organizations into limited program areas, in essence, incorporate an interdisciplinary approach to grantmaking. One method is for foundations to establish internal matching funds that enable foundation staff to provide funding on a more comprehensive basis, beyond their single program area. Another approach is to pool funding from multiple programs into a single grant. Finally, institutional grants should be considered that go beyond a single program interest and build overall capacity and organizational infrastructure.

Technical Support: Grants and other forms of support should be provided that will enable Native organizations to acquire technical assistance to strengthen their organizations. Foundations can develop technical support teams that work with Native groups and provide capacity building services. In addition, new communications and computer technologies have become a necessary ingredient for effective alliance and coalition building, but Native organizations have difficulty securing resources to obtain the latest computer hardware, software and technical expertise. Federal programs have done some work in this area that foundations can learn from and build on.

Traditional Tribal Knowledge: Foundations must find ways to support the people that maintain the traditional knowledge and lifeways of Native people. Too often, academics and others that do not have this knowledge are recipients of grants to gather this information, but the people that maintain and pass this knowledge down through traditional systems are not supported to carry out this work. Foundations should seek to develop systems of support that are culturally appropriate and effective to achieve this purpose. This can only be achieved with the help of people that possess this knowledge. Considering that tribal governments have the authority to pass laws that can support or impact traditional practices, the role of tribal governments should be considered in this dialogue.

> **Foundations should seek to develop systems of support that are culturally appropriate and effective ... This can only be achieved with the help of people that possess this knowledge.**

Leadership: "People that can do good policy work are often isolated." Investments that support vision, leadership and increase capacity should be increased. Fellowships, sabbaticals and other types of awards that recognize and support the development of community leaders are essential. Also, opportunities should be offered that prepare Native people to work in philanthropy and become tomorrow's leaders in the field. This can be achieved through foundation internships and other educational activities devoted to this purpose.

Native Philanthropy: The emergence of Native controlled foundations should be recognized and supported. These foundations can partner with mainstream foundations to leverage their grant money. Native foundations can play an important educational role in the broader field of philanthropy. In 1994, there were 22 Native foundations and 10 Native funds, totaling 32 Native institutions devoted to grantmaking in Native communities. Anecdotal evidence suggests that the number has increased since that time.[10]

Diversity in Foundations: The inclusion of Native people on staff and boards of foundations will substantially improve the relationship those foundations have with Native communities, and will lead to more effective strategies for work in Indian country. Unfortunately, in 2002, Native people comprised less than a half percent of foundation staff and Board members (.3 percent of all staff, .4 percent of managerial staff, .3 percent of CEOs, and .4 percent of Board members).[11]

Learning Processes: Foundations should promote and implement activities to increase their understanding of how their programmatic interests can converge with the needs and interests of Native communities. Site visits are useful to educate foundation staff about local realities; however, there is a cost to the community of time and energy that foundations need to recognize. Another strategy is to bring Native people to the foundation to educate and inform the staff about opportunities to work together and to develop grantmaking strategies that will be effective in Native communities. "Foundations need to look past the notion that there is one organization in the community that's going to solve all the problems, they need to learn about the greater complexity and nuance of what Indian country is. They should build multiple partnerships whether at the grassroots level, regional level or through national intermediaries."

Long-Term Commitment: Foundations should commit to long-term strategies on education, leadership, etc. It takes time to turn things around and make an impact.

Partnerships: Foundations should consider collaborating with other foundations so that there are more people and resources at the table to make an impact.

Evaluation and Research: Native Organizations and foundations both need to be held accountable for their work and be open to evaluation and analysis of their activities. In addition, Native communities need resources to support their own research on issues and concerns important to them.

Participants felt foundations could play more meaningful roles in Native communities if they would adopt these ideas and recommendations, and redesign their grantmaking and internal operations accordingly.

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[10] Ewen, Alexander and Wollock, Jeffrey. Survey of Grant Giving by American Indian Foundations and Organizations. p.2.
[11] Council on Foundations. Insert To Council Columns. April/May 2003. p.4.

Education and Truth

A subgroup of conference participants convened in a breakout session to engage in a discussion on education and truth. The discussion centered primarily on the need to reform existing educational systems and to eliminate inaccurate portrayals of Native people in all types of educational vehicles. The subgroup's recommendations have been grouped into the following eight overarching themes.

Accurate History: American Indian history needs to be reclaimed in an accurate, truthful manner. Indian people themselves should take a leading role and do a better job to document our history and tell our own stories. Lies should be confronted and better methods developed to educate our own people.

Educational System Reform: The current educational process marginalizes Indian people and Indian children are dropping out at an alarming rate. According to a recent report by The Urban Institute, the graduation rate among American Indians and Alaskan Natives attending public high schools in the U.S. is 51.4 percent.[12] Greater economic investment in those systems is needed, as well as greater power among parents and communities to change those systems. Immersion schools are a proven vehicle for transmitting culture and language, and they improve performance in other areas as well. In addition, Native children need to be exposed to career options at an early age. Finally, tribal colleges play pivotal roles in many communities by serving as information and education centers, yet they are not adequately funded.

Media and Educational Outlets: There is a direct connection between the public perception of Native people and the public policy that is established. Native people need to engage economically and professionally in the development of media and other educational outlets that educate the public.

Native Teachers: Native teachers must be recruited, supported and developed to bring them back into the educational process of Native children. Oral history methods and elders should be included in curriculum development and teaching activities. There are problems in the teacher certification process that must be addressed because the tests do not incorporate the special methods and approaches needed in Native teacher preparation programs.

Foundations: Foundations can be helpful in this area by working in partnership with tribes in education reform efforts and by providing technical support.

According to a recent report by The Urban Institute, the graduation rate among American Indians and Alaskan Natives attending public high schools in the U.S. is 51.4 percent. Greater economic investment in those systems is needed, as well as greater power among parents and communities to change those systems.

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[12] Swanson, Christopher B. Who Graduates? Who Doesn't? A Statistical Portrait of Public High School Graduation, Class of 2001. p.20.

Organizational Need: Some type of national organization or set of regional organizations should be created similar to the anti-defamation league that can perform advocacy and legal work to fight for truthful images and portrayals of Native people.

Listen to Youth: Youth should be included in the development of policies and programs that affect them. Also, mentor programs should involve youth from elementary school through college.

Technology: Greater access to technology is needed for educational change.

Tribal Realities

Efforts are needed to celebrate Native victories and to implement projects that document our history including oral history projects that tell our stories through inter-generational approaches. Understanding the history and resilience of Native communities is empowering to the people, particularly the young people, giving strength and hope for the future.

A second subgroup of conference participants convened in a break-out session to discuss what they considered to be "tribal realities," realities that they felt were important to understand in order for foundations to work more effectively in reservation-based communities. Their ideas have been grouped into the following five themes. Several of the discussion topics were similar to and consistent with the other subgroup discussion on Education and Truth.

Family Strength: Native families have exhibited strength through resiliency and the ability to adapt and survive against great odds over time. Family structure is based on extended families, kinship systems working together with reciprocity as a defining attribute. The family system is a good organizing unit, therefore, funding strategies that connect to this strength are recommended.

Community Life: There are many single-mother headed households; therefore, economic development strategies that include support for women working at home would be beneficial. Fatherhood issues are also important because many fathers are missing due to early death, incarceration, separation or other occurrences. Fatherless families have led to changing roles of mothers, grandparents and extended family members to make up for this loss.

Sovereignty: National policy and political issues often challenge the power and authority of tribes; therefore, better methods to empower tribal members to exert tribal sovereignty are needed. "Help people understand and exert their rights, and make technical support available to tribes so they can better engage in policy issues whether it is on welfare rights, water rights, sovereign powers, etc." Increasingly, federal interest and pressure is

exerted on tribes' natural resources in light of the current "energy crises," and tribes need strong legal assistance and technical support to strengthen their position in federal policy debates on this issue.

Documentation: Efforts are needed to celebrate Native victories and to implement projects that document our history including oral history projects that tell our stories through inter-generational approaches. Understanding the history and resilience of Native communities is empowering to the people, particularly the young people, giving strength and hope for the future. "It's important because it shapes the public image of who we are. It shapes our relationship with congress, journalists, everybody. Support is needed for young Indian journalists who can shape that image."

Leadership: Leadership styles are different in Native communities and require strategies that support leadership in a culturally consistent manner. "You can have a lot of wealth, fame and an official leadership position, but people will not see you as a leader. In the culturally connected communities they see leadership defined as people who are part of the community, people who are part of the reciprocal system, and if you're not part of that system, you're not viewed as a leader." Women have increasingly assumed leadership positions in tribal government and in nonprofits, and that has changed the nature of those organizations. Foundations should consider fellowships to fund emerging leaders as well as efforts to acknowledge existing leaders.

The subgroup felt these points help to convey the "dynamics of reservation life."

Closing Prayer

To close the meeting, Charlie Soap, a community development consultant in Oklahoma, provided a prayer on behalf of the group, giving thanks for the convening and asking for continued strength to work effectively in all communities.

Conclusions

The Native Gathering provided an extraordinary opportunity for the Marguerite Casey Foundation's staff and the Native American attendees to have a rich exchange of ideas and concerns about rebuilding Native communities and strengthening families. This was an important step in what is hoped to be a long-term process that leads to lasting change in Indian country. The attendees believe the information and lessons shared through the Native Gathering will also help the broader philanthropic community understand how to work more effectively in and with Native communities.

Foundations should be encouraged to accept a greater role in strengthening Native families and communities. Foundations can be more effective by funding through an interdisciplinary approach and not forcing Native groups into narrowly defined program areas.

The discussants made it clear that Native communities are vibrant communities when the following efforts are put forth: Native traditions and practices are supported; effective strategies for sustaining economic renewal are in place; decision-making processes consistent with community values are respected; spirituality is maintained, and the Native homeland is protected and secure. Although other elements can be added to this list, these were recognized as the most important and should be incorporated in all Native community-building efforts.

It was stressed that to be successful, Native communities have to overcome particular challenges to the community-building process. These challenges include: impediments to maintaining a belief that Native worldviews and values matter; elevating people to trust their own thinking potential; keeping cultural and political autonomy; working with a lack of sufficient institutional resources, and tackling persistent poverty. Although these are formidable obstacles, participants believed they are not insurmountable, and they prefer to work in an asset-based model of change rather than a deficit model of thinking.

Participants expressed an opportunistic view of the evolving relationship between tribal governments and nonprofits, both reservation-based and urban nonprofits. They felt it is important to reconnect and build strong relationships between reservation-based and off-reservation people, and that tribal governments can encourage that relationship-building while at the same time recognizing that different realities exist for people in these settings. For example, many urban Native communities do not have distinct boundaries such as reservations do, nor do they have the same political influence that

comes with having a land-base and recognized tribal government in place. However, nonprofits in both settings provide badly needed services to tribal members which do not take away from tribal sovereignty. Nonprofits can actually enhance tribal sovereignty by building stronger communities and advocating for meaningful public policy reform. Therefore, tribal governments that have resources, such as some of the gaming tribes have, should consider extending greater support to Native nonprofits.

Although building alliances with other communities and nonprofits was viewed as important, participants shared a degree of skepticism about the long-term viability of alliances due to naturally competing interests around land and natural resources, as well as racial prejudices. To reservation-based groups, building intertribal alliances seems more promising than alliances with non-Native groups in neighboring border towns. Capacity-building services, particularly in the computer and communications area, would help Native groups to be more effective in alliance-building activities.

Major reform is needed in both the educational systems serving Native people as well as how the general public learns about Native people. Native students drop out of school at a high rate, and new systems and instructional methods must be devised to address the problem. In addition, programs must be developed to recruit and encourage Native youth to become teachers. Teacher certification exams must be adjusted to incorporate new knowledge and methods included in programs to develop Native teachers. On a broader scale, organized efforts must be put forth to eliminate inaccurate portrayals of Native people. Strategies must be implemented to present truthful historical and contemporary realities of Indian people.

Foundations should be encouraged to accept a greater role in strengthening Native families and communities. Foundations can be more effective by funding through an interdisciplinary approach and not forcing Native groups into narrowly defined program areas. In addition, funding to support technical assistance services is required to build strong organizations. Foundations should also consider various types of support to encourage leadership development, and to document and maintain traditional "tribal knowledge."   While foundations need to improve efforts to become more diverse, the increasing numbers of Native foundations and funds promise to bring greater institutional diversity to the philanthropic field, thus providing new vehicles for leveraging resources and positive change in Native communities. What is needed in the foundation community is a greater commitment to long-term partnerships in support of Native people.

Through the Native Gathering, the Marguerite Casey Foundation has taken a significant step toward building a working partnership with Native people. MCF will utilize this knowledge in its future work, and make modifications to its internal and external operations as needed. In addition, MCF will embrace opportunities to work in partnership with other foundations in a manner that is respectful and responsive to Native people, each being accountable to the other.

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Ewen, Alexander and Wollock, Jeffrey. Survey of Grant Giving by American Indian Foundations and Organizations. Native Americans in Philanthropy. Undated.

Harvard Project on American Indian Economic Development, John F. Kennedy School of Government, Harvard University. Grantmaking to Native American Concerns*. Undated.

Mantila, Kathleen. Native Americans in Philanthropy. Down But Not Out: The Nonprofit Sector In Native America And The New Federalism. 1999.

National Indian Gaming Association Library & Resource Center. www.indiangaming.org/library/index.html

Stainbrook, Cris. Executive Director, Indian Land Tenure Foundation. Personal Correspondence. March 18, 2004.

Swanson, Christopher B. Who Graduates? Who Doesn't? A Statistical Portrait of Public High School Graduation, Class of 2001. The Urban Institute, Education Policy Center. 2003.

U.S. Census Bureau. Facts for Features. American Indian and Alaska Native Heritage Month: November 2003. www.census.gov/Press-Release/www/2003/cb03-ff16.pdf

U.S. Commission on Civil Rights. A Quiet Crises: Federal Funding and Unmet needs in Indian Country. July 2003.

Recommended Readings

Compiled by the staff of the Marguerite Casey Foundation.

Canby, William C. American Indian Law in a Nutshell. Saint Paul: West Group, 1998.

> Canby summarizes the corpus of modern American Indian law and provides an historical overview of the federal government's development of policies regarding Native American tribes and individuals. The organization of tribal governments receives particular attention, while urban Indians are notably absent from the text.

Henson, Eric and Jonathon B. Taylor. "Native America at the New Millennium." The Harvard Project on American Indian Economic Development. 27 September 2003. www.ksg.harvard.edu/hpaied/pubs/pub_004.htm

Henson and Taylor document and analyze key attributes of contemporary Native American life. Topics include Tribal-Federal relations, reservations, urban Indian communities, education, health, welfare and the impact of its reform, and economic development.

Johnson, Troy, ed. Contemporary Native American Political Issues. Walnut Creek: AltaMira Press, 1999.

The case studies and essays in this collection address a wide range of issues from multiple theoretical, historical and political perspectives. Topics include sovereignty, international indigenous rights, economic development, law, repatriation and activism.

Pevar, Stephen L. The Rights of Indians and Tribes: The Authoritative ACLU Guide to Indian Tribal Rights. Carbondale: Southern Illinois University Press, 2000.

This third edition of the ACLU Guide to American Indian Law includes an analysis of the most pressing issues facing tribes as they work to define their status as independent governmental entities while securing the benefits entitled to them by their trust relationship with the federal government. Taxation in Indian country, the Indian Civil Rights Act, the Indian Child Welfare Act and tribal jurisdiction over non-Indians are among the topics that were retained from previous editions.

United States. U.S. Commission on Civil Rights. A Quiet Crisis: Federal Funding and Unmet Needs in Indian Country. July 2003.

This report examines the efficacy of federal programs intended to support Native American communities, and finds that these programs have uniformly failed to address the needs of indigenous peoples. Chaired by Mary Frances Berry, the commission makes a series of recommendations for action that would allow the federal government to fulfill its trust responsibilities to Native Americans.

Data

Bailey, Sandra J. and Bethany L. Letiecq. "Evaluating from the Outside: Conducting Cross-Cultural Evaluation Research on an American Indian Reservation." Evaluation Review. Vol. 28, No. 4 August 2004: 342-357.

Bailey and Letiecq chronicle and critique their efforts to evaluate an American Indian youth-based initiative using the Tribal Participatory Research Model. They also discuss implications that their work may have on further cross-cultural evaluation projects.

Gelb, Elizabeth Z. "Do Reservation Native Americans Vote with Their Feet? A Re-Examination of Native American Migration, 1985-1990." American Journal of Economics and Sociology. Vol. 60, No. 4 2001.

Using micro-level data, Gelb examines Native American migration patterns to assess which factors individuals and families weigh most heavily when they decide to move off of the reservation. While earlier economists had conjectured that interstate differences in AFDC spending would play a substantial role in those decisions, Gelb found that proximity to the reservation was of primary importance and that wage expectations were also given substantial consideration.

Liebler, C.A. "American Indian Ethnic Identity: Tribal Nonresponse in the 1990 Census." Social Science Quarterly. Vol. 85, No. 2 June 2004: 310-323.

Liebler investigates why 11 percent of American Indians failed to report their tribal affiliations in the 1990 U.S. Census. Liebler finds that demographic and cultural factors, such as living in states with relatively large Indian populations and living with someone who speaks a native language are key factors in determining whether or not tribal affiliation was declared. American Indians who do not frequently connect with other Native people are less cognizant of, or less concerned with, their particular tribal affiliation.

Fact Sheet: Key Statistics about Native America, September 2004. The Harvard Project on American Indian Economic Development. 27 September 2004. www.ksg.harvard.edu/hpaied/documents/FactSheet-HPAIED-Sept2004_001.pdf

This 2-page fact-sheet provides critical data on Native American population figures, geographic dispersal, socioeconomic status and educational attainment. Figures are drawn almost exclusively from the 2000 Census.

United States. U.S. Census Bureau. "The American Indian and Alaska Native Population: 2000." 27 September 2004   www.census.gov/population/www/socdemo/race/indian.html

The Census Bureau's report on the status of indigenous peoples in the United States.

United States. U.S. Census Bureau. "Poverty in the United States: 2000." Current Population Reports. September 2002.

The Census Bureau's report on poverty; contains data on reservation poverty levels.

Urban Indian Health Institute. "The Health Status of Urban American Indians and Alaska Natives." March 2004.

While the status and needs of urban Indian populations are chronically under-addressed in the outstanding literature, their dire health conditions have been well and frequently documented. This report of the Urban Indian Health Institute is the most recent addition to a voluminous and growing body of literature.

Economics

Dewees, Sarah. Investing in Community: Community Development Financial Institutions in Native Communities. Kyle, SD: First Nations Oweesta Corporation, 2004.

In 2001, the CDFI Fund published a study documenting the increasingly important role that CDFIs play in providing financial services on reservation communities. Here, Dewees summarizes the literature on CDFIs, evaluates their impact on reservation economies and analyzes sector-wide development strategies.

Dewees, Sarah and Lou Florio. Sovereign Individuals, Sovereign Nations: Promising Practices for IDA Programs in Indian Country. Fredericksburg, VA: First Nations Development Institute, 2003.

Five years after the First Nations Development Institute provided seed funding for three Native-run IDA programs, FNDI evaluated the success of IDAs across Indian country. Their report provides an overview of existing IDA programs, a conceptual framework for understanding issues unique to Native communities, and lessons learned from the IDA initiative so far.

Mullis, Angela and David Kamper. Indian Gaming: Who Wins? Los Angeles: American Indian Studies Center. 2000.

This collection of articles evaluates the ways in which American Indian gaming effects and is effected by economics, history, literature, and law. Scholarly points of view are well represented, as are those of individuals who work in the gaming industry.

McNamara, Aimee. "Solid Steps Forward: Native Americans Have More Than Gaming and Tourism Contributing to their Bottom Lines." New Mexico Business Journal. Jan.-Feb. 1999.

McNamara documents the economic development activities of a number of Southwest tribes. These include civil engineering projects, tourism programs, manufacturing and technology businesses.

Shaw, Kelly. American Indian Transportation: Issues and Successful Models. Washington, D.C.: Community Transportation Association of America, 1999.

This brief addresses the relationship between the quality of a community's public transit systems and its economic viability. The successful transit programs operated by the Mississippi Band of Choctaws, the Navajo and Chickasaw Nations, and the Shoshone and Arapahoe Tribes are discussed. So too are the challenges that Native nations face in securing state and federal funds to construct transit programs.

Tribal-Government Relations

American Indian Policy Center. "Federally Recognized Tribes". 27 September 2004. www.airpi.org/pubs/fedrecog.html

Only federally recognized tribes are recognized as sovereigns and have a trust relationship with the United States. This complete list of those tribes also contains hyperlinks to tribes that operate websites.

Foerster, Arthur F. "Divisiveness and Delusion: Public Law 280 and Evasive Criminal/Regulatory Distinction." UCLA Law Review. April 1999.

Foerster argues that a fundamental conflict exists between U.S. judicial and legislative positions regarding tribal sovereignty. The courts' recent rulings, he asserts, look towards the ultimate assimilation of Native peoples while Congress has been working according to a self-determination model.

Fredericks, John III. "America's First Nations: The Origins, History and Future of American Indian Sovereignty. Journal of Law and Policy. Vol. 7, Issue 2 1999: 347-410.

Fredericks argues that the federal government's inconsistent position on tribal sovereignty has, over time, served to weaken their social, political and cultural structures. His analysis pays special attention to those Supreme Court decisions that have limited Native American nations' capacity to function as sovereigns.

Hanson, Royce, et. al. "A Study of Management and Administration: The Bureau of Indian Affairs." The National Academy of Public Administration. Report #99-11. 1999

This report, written by a committee of fellows at the National Academy of Public Administration, evaluates the BIA's management and organizational capacity. They conclude that unless the office undertakes substantial structural, budgetary and personnel reforms, it will remain unable to play a relevant role in the development of Indian country.

Johnson, Susan and Jeanne Kaufman. Government to Government: Models of Cooperation between States and Tribes. Denver: National Conference of State Legislatures, 2002.

In this joint publication of the National Conference of American Indians and the National Conference of State Legislatures, Johnson and Kaufman document existing models of cooperative state-tribal relationships, and identify the major principles that guided the two parties in formulating them.

Lemont, Eric. "Overcoming the Politics of Reform: The Story of the 1999 Cherokee Nation of Oklahoma Constitutional Convention." American Indian Law Review. Volume 28:1 2003.

Lemont traces the Cherokee Nation's constitutional revision process, framing it within the context of a larger international movement to establish reform processes that place a premium on citizen education and civic participation. Convention debates surrounding the boundaries of citizenship, patterns of political representation and methods for achieving a meaningful separation of powers are chronicled and analyzed.

Paige, Sean. "Rewriting Tribal Law: Native Americans Rewriting Their Constitutions." Insight on the News. May 29, 2000.

Paige analyzes the constitutional boilerplate that formed a cornerstone of the Indian Reorganization Act (1934), and considers its' adoptions implications for some of the 170 tribes whose governments are structured around it. He further chronicles the constitutional revisions that many tribes are currently making in an effort to increase the legitimacy and value of tribal governments.

Native Youth

Bergstrom, Amy, Linda Miller Cleary and Thomas Peacock. The Seventh Generation: Native Students Speak About Finding the Good Path. Charleston, WV: AEL, 2003.

Based on interviews with 120 Native youth from across North America, the authors share students' stories of how they developed strong Native identities, coped with troubles in their families, communities, and schools, and learned to appreciate their own intellectual gifts and abilities. Written primarily for Native youth, this book is nonetheless a valuable resource for anyone seeking to understand that community.

Campbell, Ben Nighthorse. "Challenges Facing American Indian Youth: On the Front Lines with Senator Ben Nighthorse Campbell." Juvenile Justice. Vol. VII, No. 2 Dec. 2000.

In this interview with Senator Campbell, he describes what he sees as the major problems confronting Native youth. Campbell further addresses what roles he sees families, tribal leaders and the federal government playing in their eradication. Teen pregnancy, gang violence, incarceration and recidivism, and substance abuse are all subjects of some discussion.

Coalition for Juvenile Justice. Enlarging the Healing Circle: Ensuring Justice for American Indian Children. Washington D.C.: Coalition for Juvenile Justice. 2000.

Published by the Coalition for Juvenile Justice, this report illustrates the tensions that American Indian youth face in as the attempt to synthesize popular and Native cultures. The report notes that rates of juvenile delinquency are particularly high in Native populations, and identifies substance abuse, depression, gang involvement and faulty legal procedures as major underlying causes for this.

Cuaresma, Sallie and Martha Sadongei, eds. "Native American Ministry: Voices for a New Dawn." Church and Society. Vol. 90 2000: 1-87.

This edition of Church and Society, which is published by the United Presbyterian Church, includes several articles on urban Indian youth culture.

Major, Aline and Arlen Egley. "Survey of Gangs in Indian Country." National Youth Gang Center. June 2002.

> Researchers from the National Youth Gang Center conducted interviews in 577 feder-ally recognized tribal communities to measure the presence, size and activities of youth gangs. One-quarter of the communities reported witnessing sustained gang activity, and half of all respondents stated that between 1999 and 2000 gang presence had grown in their communities. A comprehensive analytical report on this data is forthcoming.

Urban Indians

American Indian Center, Chicago. "List of Urban Indian Centers."
www.aic-chicago.org/indiancenters.htm

> Chicago's American Indian Center is actively compiling a list of urban Indian centers throughout the United States.

Kruzic, Dale. Looking Toward Home. Produced in association with Native American Public Telecom-munications, 2003.

> Kruzic follows journalist Conroy Chino as he explores Indian communities in New York, Los Angeles and the San Francisco Bay area, and considers how those communities have developed since the off-reservation relocation programs of the 1950s and '60s. The film has been screened at the Native American Film and Video Festival (New York, 2003) and at the Native American Cinema Showcase (New Mexico, 2004).

LaGrand, James B. Indian Metropolis: Native Americans in Chicago, 1945-75. Urbana and Chi-cago: University of Illinois Press, 2002.

> In his study of Chicago's American Indian Center – the country's oldest, continually oper-ating urban Indian organization – LaGrand considers the nature of urban Indian life.

Lobo, Susan and Kurt Peters, eds. American Indians and the Urban Experience. Walnut Creek: AltaMira Press, 2001.

> This collection of scholarship, art, poetry and prose simultaneously documents urban In-dian life and challenges the urban/rural dichotomy that has shaped both the popular and scholarly conceptions of Native Americans. Lobo and Peters argue that it will remain im-possible to truly understand Native culture until it is studied through a Native lens.

National Public Radio. "The Urban Indian Experience." KUOW.
www.kuow.org/pvf_urbanindianexperience.asp

> NPRs four-part documentary considers how individuals from more than 100 different tribes came to settle in Seattle, and how they have worked to maintain their cultural identity.

Reservation Life

Frazier, Ian. On the Rez. New York: Farrar, Straus & Giroux. 1999.

> In his 1999 bestseller, Ian Frazier chronicles the time he spend on South Dakota's Pine Ridge Reservation with his long-time friend Le War Lance. Although Pine Ridge is one of the poorest communities in the nation, Frazier does not use the reservation's poverty as a platform for generalizing about Native American culture, but instead concentrates on bringing the individual characters in his narrative to life.

Native American Housing Council. "Too Few Rooms: Residential Crowding in Native American Communities and Alaska Native Villages." 2001.

> This study examines the consequences of overcrowded homes, including educational, health and economic factors. It chronicles overcrowding from the perspective of various tribes.

Tiller, Veronica E.V. Tiller's Guide to Indian Country: Economic Profiles of American Indian Reservations. Albuquerque: Bowarrow Publishing Co., 1996.

> Tiller's guide contains profiles of every reservation in the United States. Organized by state, each entry includes a narrative overview of the reservation's culture and history, government, business enterprises and community facilities. Statistical data includes land area, labor force, educational levels, unemployment rate, and population.

Zaferatos, N.C. "Developing an Effective Approach to Strategic Planning for Native American Indian Reservations." Space and Polity. Vol. 8, No. 1 January 2003: 87-104.

> Zaferatos argues that reservation development objectives should be established in concert with consideration for the tribe's historical experiences and political self-determination aims. The approach advocated here has been successfully employed by Washington's Swinomish Tribe.

Philanthropy

Adamson, Rebecca. "Money with a Mission: A History of Indian Philanthropy."
Tribal College Journal. Winter 1994-1995: 26-30.

> Adamson traces the evolution of philanthropy in Indian country, and examines the cultural, economic, philosophical and legal barriers that have limited the effectiveness of foundation initiative there.

Berry, Mindy L. "Native American Philanthropy: Expanding Social Participation and Self-Determination." Cultures of Caring Philanthropy in Diverse American Communities. Washington, D.C.: Council on Foundations, 1999.

> Berry argues that the increase in wealth among a number of tribes has engendered a parallel increase in their philanthropic activity – although that activity has not always taken place according to a Euro-American model. This report documents a number of tribal giving programs, and examines the cultural underpinnings of Native American philanthropy. Berry posits that the philanthropic community should make a concerted effort to assist Native Americans in developing sophisticated, culturally appropriate giving programs.

Native Americans in Philanthropy.
http://www.nativephilanthropy.org
Various reports on philanthropy and Native communities.

Wells, Ronald A. The Honor of Giving: Philanthropy in Native American Nations. Indianapolis: Indiana University Center on Philanthropy, 1998.

> Wells examines the giving traditions of a dozen Native American indigenous cultures.

APPENDIX I

Participants

The participants reflected a healthy combination of nonprofit and community activists, scholars, foundation staff and tribal government representatives.

Sydney Beane
Senior Community Development Specialist,
Center for Community Change

Michael Chapman
Legislator, Menominee Tribal Government

Louis Delgado
Graduate Program Director, Philanthropy &
Nonprofit Sector Program, Loyola University
Chicago

Lucille Echohawk
Senior Specialist, Indian Child Welfare, Casey
Family Programs

LaDonna Harris
President, Americans for Indian Opportunities

Dr. Valorie Johnson
Program Director, W.K. Kellogg Foundation

Jo Ann Kauffman
President, Kauffman and Associates, Inc.

Warren Kontz
Human Services Systems Director, Inter Tribal
Council of Arizona

Winona LaDuke
Executive Director, White Earth Land Recovery
Project

Wilma Mankiller
Former Principal Chief, Cherokee Nation of
Oklahoma

Dr. Beatrice Medicine
Anthropologist

Elizabeth Theobold Richards
Program Officer, Ford Foundation

Michael Roberts
Vice President of Grantmaking, First Nations
Development Institute

Gail Small
Director, Native Action

Michael Smith
President, American Indian Film Institute

Charlie Soap
Community Development Consultant,
Cherokee Nation of Oklahoma

Paula Starr
Executive Director, Southern California Indian
Center

Mary Thomas
Lieutenant Governor, Gila River Indian
Community

Octaviana Trujillo
Professor and Chair, Applied Indigenous
Studies Department, Arizona State University

**Marguerite Casey Foundation
Staff and Consultants:**

Luz Vega-Marquis
President and CEO

Beth Rosales
Director of Programs

David Brotherton
Director of Communications

Ellen Neel
Exec. Assistant & Office Manager

Miguel Bustos
Program Officer

Sandra Kieras
Administrative Assistant

Kyle Smith

One Fire Development Corporation (served as
Facilitator)

Fern Tiger
Fern Tiger Associates (Consultant)

APPENDIX II

Gathering with Native American Elders, Activists, Select Funders and Scholars

Gila River Indian Community
Phoenix, Arizona, June 20-21, 2003

AGENDA

Friday, June 20th

2:00 p.m.   Traditional Prayer
             Mary Thomas,
             Lieutenant Governor
             Gila River Indian Community

             Welcome and Purpose of
             Consultative Session
             Luz Vega-Marquis,
             President and CEO
             Kyle Smith, Facilitator

             Introductions

             Overview of MCF Values, Dreams
             & Aspirations
             Luz Vega-Marquis

3:30 p.m.   Define the Desired Results in
             Indian Country.

             Begin with the end in mind.

             In practical terms, how would
             you describe your vision of what
             constitutes an effective tribal
             community?

             What are the social, political,
             economic and spiritual
             dimensions of an effective tribal
             community?

5:00 p.m.   Break

6:30 p.m.   Dinner
             Hosted by President
             Luz Vega-Marquis

Day 2 • June 21, 2003

Start Time: 9:15 a.m.

Revised Agenda

Plenary

1. Opportunities between non-profits
and tribal governments, reservation
based and urban work?

2. What activities promote alliance – building
between Indian and Non-Indian Communities?

Foundations and Indian Country
a. Success and Risk
b. Barriers to Funding
c. Weighing Local Projects &
National Needs
d. Advice for Long Term Strategies
e. Fluidity of Identities
f. Acknowledge Differing Realities

Small Discussion Groups

Tribal Realities
a. Taxation
b. Erosion of Civil Rights/Over
Regulation
c. Redefining Sovereignty

Education and Truth
a. Self
b. Reform – Reclaim Accurate
Place in History
c. Forward Progress

APPENDIX III

Elements of a Vibrant Community

Thirty-two elements are listed according to importance as determined by votes (in parenthesis) received from the participants.

- Traditions and Practices (12)
- Sustaining Renewal (9)
- Decision Making Process Consistent With Community Values (8)
- Spirituality (7)
- Homeland (5
- Respect (4)
- Trust in Self/Others (4)
- Historical Cultural Allies – Partnering (3)
- Hope (3)
- Individuals Sense of a Greater Whole (Belonging) (3)
- Inter-Connectedness/Tribalism (Comprehensive Perspective) (3)
- Ongoing Learning/Intergenerational (3)
- Shared World View (3)
- Creative Expression in the Arts (2)
- Kinship (2)
- Networking (2)
- Personal Efficiency (2)
- Pride (2)
- Reciprocity (2)
- Relationships (2)
- Strong Economic Base (2)
- Communities Standards of excellence (1)
- Dignity (1)
- Interdependent (1)
- Media literacy (1)
- Obligation (1)
- Citizenship (0)
- Communities Info – Sharing (0)
- Formal & Informal organizations (0)
- Health/Safety (0)
- Maintaining History/New Generations (0)
- Roles/Responsibility (0)

APPENDIX IV

Challenges of a Native American Community

Challenges listed according to order of magnitude as determined by votes (in parenthesis) received from the participants.

- Recognizing That Our World Views and Values Matter (14)
- Getting People To Trust Their Own Thinking Potential (12)
- Keeping Cultural/Political Autonomy (9)
- Lack of Institutional Resources (7)
- Poverty (7)
- Individual Differences Make Uniform Solutions Difficult (6)
- Generational Pressures Caused by Loss of Certain Populations (5)
- Overcoming Crises Management/Moving to Proactive Thinking (5)
- Perpetuation of Victim Syndrome (5)
- Being Active, Assertive Voice in Business, Politics, Community, Etc. (3)
- Move From Deficit Thinking (3)
- Dependence (2)
- Threats Caused by Addictive Thinking (2)
- Break Through Self-Imposed Limits (1)
- Not Enough Time Playing Defense (1)
- Isolation (0)

Native Gathering

PARTICIPANT GROUP PHOTO (*Sitting L to R*) Elizabeth Richards, LaDonna Harris, Mary Thomas, Luz Vega-Marquis, Wilma Mankiller, Jo Ann Kauffman (*Standing L to R*) Louis Delgado, Winona LaDuke, Warren Kontz, Gail Small, Octaviana Trujillo, Charlie Soap, Lucille Echohawk, Kyle Smith, Valorie Johnson, Sydney Beane, Paula Starr, Michael Chapman, Michael Smith
(*Not in picture*) Beatrice Medicine, Michael Roberts

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change is possible.