



American Indian Leadership

Strengthening Native Communities and Organizations

(Winter 2013)



Table of Contents

I.	Executive Summary.....	1
II.	Conceptualizing American Indian Leadership	3
III.	Federal Policy and American Indian Leadership	4
IV.	Report Findings: Evaluating the Existing State of American Indian Leadership Programs.....	13
V.	Next Steps: Strengthening and Improving Future American Indian Leadership Programs.....	18
VI.	Conclusion.....	23
VII.	Appendix A: Organizational Profiles Utilized for Analysis in Drafting Report.....	24

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I. Executive Summary

“Traditional American Indian values have been handed down through the generations and continue to influence American Indian leadership today. Knowledge about traditional American Indian leadership is therefore essential to understanding the contemporary situation of American Indians.”¹

American Indian leadership today cannot be defined without mentioning a few very important individuals who changed the scope and history of what we know of Native American achievement today, leaders such as Dr. Vine Deloria, Jr., Chief Joseph, Wilma Mankiller, Mountain Wolf Woman and Sitting Bull. Though these are only a few individuals who served their communities and tribal peoples, there are countless other Native American leaders throughout the generations who have made great sacrifices to advance American Indian people and perpetuate sovereignty in Indian Country. Within the context of traditional Indian leadership, topics such as genocide, colonization and disenfranchisement of Indian people are very familiar to today’s Native leaders. Despite a painful history, American Indian people continue to perpetuate leadership structures that have been in existence since the beginning of time. In order to understand how Native leadership has been diminished over decades of oppressive government policies, one must have a general understanding of traditional Native leadership and how tribes and Indian people work within their own structures.

Despite attempts to diminish, belittle and totally transform Native concepts, belief systems and values of leadership, strong leadership remains one of the most important assets in Native communities. American Indian leaders have held steadfast to tribal belief systems and values and fought for the preservation and perpetuation of Native identity, land and sovereignty. Leaders of Native nations today are still committed to these values. Native leaders still recognize that strong, ethical and innovative leadership from various sectors has the ability to transform American Indian communities.

The primary goal of this paper is to provide a brief overview of American Indian leadership within an historical perspective, including what led to the development of tribal governments and Indian-led organizations today. Drawing on data from more than 93 leadership programs, organizations and initiatives, this paper provides a summary of findings on the current state of leadership programs in Native communities. Based on these findings, this paper offers recommendations for proceeding with the development of Native leadership programs in American Indian communities.

The State of Existing Native Leadership Initiatives

First Nations Development Institute (First Nations) staff conducted a content analysis of existing and identifiable leadership programs across the United States. This survey of tribal, state, regional and national initiatives yielded a total of 93 organizations and tribes with more than 179 leadership program themes. Based on analysis of these various programs, below are some of the findings yielded from this survey. A complete discussion of findings is available in this report. First Nations identified some key trends for investing in Native leadership programs:

1 Becker, T. “Traditional American Indian Leadership: A Comparison with U.S. Governance.” American Indian Research and Policy Center. September 1997. <http://www.airpi.org/research/tradlead.html>

1) Collaborate with Native communities and organizations on creating a long-term vision of the leadership initiative, focusing on community investment and participation. Obtain commitment from the tribe(s) and/or partnering organization(s) to ensure successful, long-term program outcomes.

There is a vast network of existing Native leadership programs serving Indian populations. These organizations and communities can serve as partners and advocates in the future development of Native leadership programs. Moreover, these organizations and communities can serve as a valuable resource for strengthening existing leadership programs. More collaboration among these programs can serve the reciprocal nature of strong and effective Native leadership program development.

One of the most effective strategies for long-term program success is constituent buy-in and commitment. This kind of commitment not only increases legitimacy of leadership programs but more importantly involves Native communities in assessing needs, program development and in assuring overall effectiveness. This includes the seeking out of key stakeholders, whether it is a tribal government, nonprofit and/or for-profit business, and youth serving programs. Involving a broad constituency ensures a diversification of contacts and networks, but also ensures a wider scope of community commitment.

2) Invest in programs that are community-based, and driven by Native leaders who are well-versed in their tribal cultures and languages.

Reaffirming Native identities, belief systems and traditional views of leadership is a necessity of any leadership program. This not only includes involving these worldviews into program design, but also in curriculum development and technical assistance. In the long-term, this ensures that Native communities are able to have their needs met by new and emerging leaders. When American Indian leaders are well versed in their tribal cultures and languages, the concept of leadership takes on a deeper meaning and commitment for program participants. Leadership programs that incorporate traditional forms of Native leadership are more likely to be successful and sustainable beyond the duration of a grant.

3) Provide resources for tribes and organizations to tell their program stories, to market their initiatives to interested constituents, to further develop their printed and online communications, and to expand their capacity with various forms of media.

First Nations' survey of existing leadership programs noted a significant lack of information and/or publication of leadership initiatives in Native communities. This suggests that greater capacity is needed for organizations and communities to develop methods to publicize existing programs and their successes. These kinds of efforts can bring greater attention to Native leadership programs, and can be an asset to strengthen program recruitment. As well, when programs are thriving in Native communities, mechanisms to share this information with the rest of the community can go far in securing community support. Organizations and communities focused on Native leadership development need the opportunity to tell their stories, and by investing in these efforts, this will ensure the long-term success and commitment of Native leaders in disseminating updates on their program success.

4) Strengthening Research, Evaluation and Assessment

One of the significant weaknesses of not just Native leadership programs, but leadership programs as a whole, remains assessment, evaluation, and research. There is no indication that leadership programs lack success. However, the ability to present overall program successes and challenges that help inform program development, disseminate best-practices and long-term impacts is unfortunately lacking. These kinds of activities are costly in resources, but are essential to developing Native leadership program development. Assessment, evaluation and research need significant support, and should be considering a key focal point in program conception, implementation and sustainability.

5) Investing In Native Youth Leadership Development

There is no shortage of programs dedicated to Native youth leadership development, which illustrates that there are ample opportunities to support the efforts of existing and emerging programs. There are several Native-led organizations, tribal colleges, Indian centers and schools that are conducting tremendous work with Native youth, and their efforts are commendable and can be replicated in other American Indian communities. In fact, based on the research conducted by First Nations staff, the majority of programs that were assessed were directly related to fostering leadership skills in Native American youth. Native youth today need access to mentoring relationships with elders and professionals working in various sectors, and they also need reciprocal partnerships that cross generational gaps.

6) Investing in Native Governance

Increasingly, efforts in Native leadership have been focused on increasing the capacity of Native peoples to govern with existing tribal governments, businesses or the nonprofit sector. This budding area of Native leadership program development is ripe with opportunities to support. These programs can target many different sectors and have lasting impacts on strengthening the governance, institutions and leadership capacity of Native peoples and nations.

Overall, this report is only meant to serve as a guiding resource in developing and informing the organizations on the context of traditional American Indian leadership, the current status of Native leadership programs, and recommendations for further development and partnership opportunities. The data used to formulate the analysis below are but a snapshot of programs in Indian Country.

II. Conceptualizing American Indian Leadership

Before Europeans arrived in the Americas, there was a vast network of tribal nations that existed, and these communities sustained and perpetuated their own forms of leadership that were complex and dynamic. Leadership encompassed a way of life that related to the culture, spirituality and language of the tribe, and each person in the community had a role in supporting their nation and sustaining tribal beliefs and lifeways. From the oldest to the youngest tribal citizen, individual members learned a moral code that allowed each person to serve as a leader and to fulfill their respective roles within their community. In essence, there was no

one single form of American Indian leadership. Given the cultural diversity of tribes, leadership was and still is demonstrated through traditional beliefs, customs and values of individual tribal nations.

For example, among the Lakota people, leaders were chosen based on qualities such as respect, humility, bravery and helping others, and no one person was considered greater than another. In contrast, clan leaders of the Ho-Chunk Nation were selected through a patrilineal line, meaning the leadership role was passed down through male relatives who were groomed from a young age to assume leadership over a clan they descended from within the tribe. Though these are two distinct forms of leadership within different tribes, there are common threads of what was expected of Native leaders, and how tribal members who served in critical roles needed to protect their peoples' way of life.

According to the American Indian Policy Center report *Traditional American Indian Leadership: A Comparison with U.S. Governance*, tribes shared intrinsic values when it came to leadership:

Culture and tradition were fundamental to American Indian leadership. American Indian elders were sought for their experience and wisdom, and leaders were followed because they demonstrated kindness and concern. Those who showed responsibility for the tribal welfare emerged as leaders through their contributions to the community.²

Thus, Native leadership is defined in a context that is related to American Indian cultures, languages and values, and flourishes in an environment that is community-based and tribally-specific. With the devastating impact of colonization in the Americas, Indian nations experienced the splintering of their thriving leadership networks and were forced to assimilate into a system of governance brought by foreigners to indigenous cultures and lands. With the formalization of the United States and its system of governance, tribes were relegated to an inferior status and their traditional forms of leadership were threatened by a foreign structure of leadership. In the following section, we will focus on the impact of U.S. federal government policies and their subsequent devastation of traditional American Indian leadership.

III. Federal Policy and American Indian Leadership

Leadership is one of the most important assets in Native communities. Like other Native assets, repressive federal Indian policies have sought to diminish and transform structures, concepts and values of Native leadership. For example, early efforts to educate American Indians did little to encourage an Indian identity rooted in tribal customs and beliefs. During the latter part of the 1800s, federal Indian policy encouraged the establishment of residential and boarding schools that attempted to expose American Indian children to “modernity” by using education as a tool of cultural transformation. As Ohio Senator George H. Pendleton noted on the floor of the United States Senate:

They must either change their mode of life or they must die. We may regret it...but we cannot shut our eyes to the fact that ... these Indians must either change their modes of life or they will be exterminated ... We must stimulate within them to the very largest degree, the idea of home, of family, and of property. These are the very anchorages of civilization; the commencement of the dawning of these ideas in the mind is the commencement of the civilization of any race, and these Indians are no exception.³

² Becker, T.

³ Quoted in Paul W. Gates, *The Rape of Indian Land* (New York: Arno Press, 1979), 15.

The federal government utilized education as a tool to transform Indian values and identity; however, very little education actually came from these efforts. Nonetheless, the attempts of the federal government made clear that Native concepts of leadership, education, family, and social, political and economic organization, were not sufficient and, thus, were incompatible with modernity. Subsequent federal policies attempted to reorganize Indian governance structures and terminate Indian nations altogether.

Since the movement for self-determination, emerging as early as the 1950s, Indian nations have rigorously fought to voice and reclaim traditional lifeways. The preservation and perpetuation of tribal cultures, languages and community structures have been led by Native leaders who maintain strong connections to their values and Indian nationhood. These efforts have also been coupled with the demonstrated need for Indian nations to nurture and groom Native leaders from various sectors to improve American Indian communities.

In order to understand contemporary American Indian leadership, and the accompanying needs, demands and innovations within this paradigm, it is first essential to understand the context in which Indian people have struggled to create self-guided and self-determined roles and pathways for community empowerment within diverse tribal structures. Like much of Indian life, these dynamics are rooted in a history of federal Indian policy. Previous scholars and reports have documented the history of federal Indian policy and this is beyond the scope of this report. Thus, the analysis that follows begins with changing leadership dynamics under the Indian Reorganization Act (IRA) of 1934. Not only did this act attempt to transform the very nature of the ways Indian nations organized, socialized and interacted, it also had a significant impact on Native leadership architecture.

Indian Reorganization Act – The Advent of Modern Tribal Governments

Perhaps one of the most demoralizing and destructive federal Indian policies established and implemented by the U.S. government was the Indian Reorganization Act of 1934 (IRA). As a part of sweeping New Deal-era policies, the IRA “represented a legitimate but inadequate effort on the part of Congress to protect, preserve, and support tribal art, culture and public and social organization.”⁴ Though a major effort at Indian policy reform, this strategy was still dictated by the federal government, and it was structured without the input and consultation of tribal leaders.

The American Indian Policy Center report on traditional American Indian leadership highlighted the following about the IRA:

The Indian Reorganization Act ... provided for the establishment of [modern] tribal governments. The IRA pressed for tribes to adopt standard constitutions based on the European-American conception of government. Under the IRA, tribes were required to vote via referendum on the adoption of tribal constitutions and the establishment of tribal government ... IRA tribal constitutions and bylaws were patterned after a European-American version of governance, and their structures were foreign to traditional American Indian ways.⁵

4 David E. Wilkins, *American Indian Politics and the American Political System* (New York: Rowman and Littlefield Publishers, Inc., 2002), 113.

5 Becker, T.

Many Native leaders argued against the passage of the IRA, but the policy was signed into law, creating a whole new governance structure within Indian Country. Thus, the advent of modern-day tribal governments began and changed the entire scope of Indian leadership. The tribes that succeeded with new IRA governments were those that were able to incorporate, explicitly or in secrecy from agents of the Bureau of Indian Affairs, their traditional forms of leadership under the new infrastructure crafted by federal officials.

After the passage of the IRA, tribal leaders struggled with this new system and how they would define tribal leadership within the confines of a hierarchical and foreign governance structure. With the movement for tribal sovereignty, Native leaders looked to their traditional Indian values and beliefs to bring their nations into alignment with a new tribal government, while learning to navigate a system that was restrictive and punitive. The American Indian Policy Center report provided a comprehensive table outlining the general differences between traditional Native leadership and governance within the United States, which is highlighted below:⁶

American Indian Leadership	U.S. Governance
Leaders were chosen as leaders for their knowledge, experience and contribution.	Leadership is a position.
Leaders were chosen by the tribe and thus remained leaders as long as the tribe needed them.	Leaders seek and are employed or elected to a position. They serve for a specified term or for the duration of their employment.
Leaders had no power over others and could not command.	Leaders can create laws which are enforced by police and justice system.
Welfare of the tribe protected through maintaining culture and traditions.	Protection of individual rights. Protection of nation through economic growth and maintenance of private property.
Consensus was driving force behind decision-making.	Decisions are arrived at by majority vote.
Spirituality inextricably intertwined in decision-making.	Rationality is the driving force behind decision-making.
Restitution-based justice which was focused on restoring relationships.	Retribution-based justice.

**Adapted from Traditional American Indian Leadership: A Comparison with U.S. Governance*

As these two models of leadership and governance make clear, western theories and values of leadership are immensely blended with hierarchical relationships and autocratic ways of governance. In the article “Native Leadership: Advocacy for Transformation, Change, Community and Sovereignty,” Johnson, Benham and VanAlstine noted that western views of leadership tend to focus on individuals in positions of power, aimed at influencing followers to pursue organizational or societal norms and goals. In contrast, belief systems of Native leadership are rooted in fluid relationships and shared leadership for goals of the nation and community. The authors shared the following about tribal nations, “Such leadership is focused more on a

6 Becker, T.

community of skilled individuals involved in a process that contributes to the good of the community.”⁷

Although the goals of the IRA were largely aimed at diminishing tribal governance and leadership structures, many Indian nations continued traditional leadership patterns under the veil of secrecy or blended traditional leadership and governing structures with new IRA governments. Moreover, with the difference in leadership structures and actuality of defining what leadership means within a community, tribal leaders pushed forward with an agenda to strengthen their nations by preserving and perpetuating their spirituality, languages, cultures and sovereignty.

Despite the negative consequences of IRA governments, American Indian leadership structures survived and tribal representatives were resilient in maintaining Native identity:

In spite of the IRA, traditional American Indian leadership survives in two ways. First, traditional leadership continues in the minds and hearts of American Indian people, and when allowed, manifests itself in their families and community. Second, traditional American Indian leadership subtly reveals itself in today’s tribal government leadership. It is often reflected in tribal government leaders who were taught traditions and culture. American Indian values, culture and traditions are not formally stated as rules concerning governance, but they influence leaders working in IRA governmental systems.⁸

Despite the U.S. government’s attempts to root out the “Indian problem,” American Indian leaders advocated and fought for tribal sovereignty, in order to protect their tribal cultures and communities. For example, tribal leaders created a Native-led organization, the National Congress of American Indians, in 1944 to unite all IRA tribal governments to serve as the collective voice for Indian rights.

It was not until the self-determination era of the 1960s that Indian nations were allowed the opportunity to exert some semblance of community control for the development of tribal nations. This has included the development of tribal programs focused on leadership development, as well as commitments from various private and public sector partners that realized the need for leadership development programs within Native communities. Though the struggle was not over, Native American people experienced a renaissance during the Civil Rights movement that allowed a new form of Indian leadership to emerge.

Indian Self-Determination and Self-Governance: The Renaissance of American Indian Leadership

Despite attempts to extinguish Indian identities, beliefs and values, conceptions of Indian leadership have been practiced for generations. These early frameworks, though diverse depending on tribally-specific contexts, are largely rooted in shared values and meaning of community, responsibility and culture. As

7 Johnson, Benham and VanAlstine. “Native Leadership: Advocacy for Transformation, Culture, Community, and Sovereignty.” *The Renaissance of American Indian Higher Education: Catching the Dream*, ed. Maenette K. P. Benham and Wayne J. Stein 149-165 (Mahwah, NJ; Lawrence Erlbaum Associates, Inc., Publishers, 2003); 151.

8 Becker, T.

previous discussions make clear, the existence of leadership within Native communities is not new or unique to the contemporary era. Nonetheless, one of the turning points in understanding contemporary concepts of American Indian leadership is the emergence of an organized Indian populace dedicated to the values of American Indian self-determination and self-governance that emerged as early as the 1950s.

The Civil Rights and social justice movements during this time helped create a renaissance of new American Indian leadership in Native communities that had historically been hindered by U.S. federal policies. Young Native people began advocating for systemic change in how Indian tribes and peoples were treated in America, and became immersed in social justice and tribal sovereignty movements. Doors that were once closed to the Indian voice opened up to opportunities for a new Indian leadership to emerge. In essence, Native people were finally being recognized for their contributions to the nation, and American Indian leaders such as Dr. Vine Deloria, Jr. and Wilma Mankiller, along with many others, stepped forward to propel this new Indian leadership forward.

Largely facilitated by federal termination policies, this new era of leaders drew on traditional values, beliefs and memories of past American Indians leaders to demand self-guided and determined futures for Native nations. In the article “The Emergence of American Indian Leadership in Education” by Patrick D. Lynch and Mike Charleston, the authors make clear that this era of American Indian organization served as a turning point in strengthening Native identity and sense of self within the broader American context:

The 1960s were a decade of social change unequaled by anything since the Civil War. The climate of rising expectations of the previously excluded minority peoples provided an opening for Indian people to emerge as a people with a legitimate historical claim upon public policy to realize their aspirations. This rare historical opening called forth a new kind of Indian leadership. In the early 1970s the emerging Indian leadership ... was idealistically committed to equality within the Indian communities and freedom of Indian people to define their own futures.⁹

Based on the emergence of organized and strengthened leadership, various initiatives in Indian Country emerged, Native-led nonprofit organizations and businesses proliferated under the umbrella of culturally resilient American Indian leaders, and visions of tribally-controlled education became a reality. All of these efforts were committed to tribal cultures, languages, identity and community.

For example, new educational opportunities were created in the 1960s and 1970s with increased enrollment of Indian students in institutions of higher education. Moreover, the first tribal college, Diné College (then Navajo Community College) was founded in 1968 to advance educational opportunities on the Navajo reservation. The American Indian Higher Education Consortium was created in 1972 to provide support to the growing tribal college movement and to influence federal policies on Native higher education. Similarly, the Native American Rights Fund opened their doors in 1970 to provide legal support to Indian nations. In addition, First Nations Development Institute was created in 1980 to assist Indian nations and peoples in controlling their assets.

⁹ Lynch, P.D. and Charleston, M. (1990). “The Emergence of American Indian Leadership in Education.” *Journal of American Indian Education*, Vol. 29, No. 2.

Subsequent organizations that also helped pioneer the new era of Indian leadership were the American Indian College Fund, founded in 1990, and the American Indians for Opportunity, founded in 1993. All of these organizations, among many others, sought to assist Native nations in ushering in a new era of leadership, focused on self-determined futures for tribal nations and communities. The efforts to create these diverse organizations are credited to not only to visionary Indian leaders and staff, but they also became a reality with the support of various Indian tribes and leaders, including financial support provided by various public and private sector advocates.

A New Dawn of American Indian Leadership

As Johnson, Benham and VanAlstine illustrate, there is an existing paucity in the contemporary literature focusing on effective Native leadership. The literature that does exist, however, supports the need for a greater number of highly trained leaders in all fields and sectors who are knowledgeable about their cultures and secure in their identities.¹⁰ Indeed, since the push for Indian self-determination, American Indians have entered higher education at greater levels, collaborated with non-governmental and governmental organizations, and created tribal programs to foster the development of Native leadership. While there are many strong individuals who are leading pathways of change for Native communities, businesses and governments, the supply of qualified leaders has not yet filled the demands.

The increasing demand for Indian leaders dedicated to Native communities has been undertaken in a variety of forums and by many organizations. Several tribes have created leadership programs, largely focused on youth and elders, aimed at passing traditional knowledge to future generations. Moreover, organizations such as First Nations Development Institute, Native Americans in Philanthropy and other Native nonprofits have been at the forefront of advocating for increasing Native leadership capacity at Indian nonprofit organizations. Similarly, various national foundations have been at the helm, looking to establish leadership programs that target a variety of sectors, regions and states.

Tribal Leadership Programs

Native nations had existing tribal ceremonies, customs and practices that nurtured and developed leadership capacity of youth and other community members. These tribal activities focused on gaining and acquiring the necessary skills and knowledge of traditional practices. Though these efforts may not have translated into a direct position of power within a hierarchical structure, community representatives had the keen eye of identifying and recognizing leaders within particular tribal structures. Many of these same practices, norms and values of leadership development and recognition are still present within Native nations. Youth, elders and other community members still hold ceremonies to teach young people the values of a strong tribal leader. These cultural lifeways, though less formal in terms of being documented and displayed to the public, are essential to transferring knowledge, traditional belief systems and values to Native youth.

More formal programs have also emerged within Indian communities. For example, several Indian nations created youth councils that provide young Native people with the opportunity to make their voices heard on important issues, serve their community and develop their leadership skills. Moreover, these youth councils engage in various activities for community improvement and empowerment. For example, the Blackfeet Nation in Browning, Montana, recently created a tribal youth council. Their efforts are largely focused

10 Valorie Johnson, Maenette K. P. Benham and Matthew Jason VanAlstine.

on developing the leadership potential of youth but also engaging in various activities, such as mapping community assets.

Other tribal programs have also focused on developing collaborative partnerships with Native youth and Indian elders. These kinds of programs not only value the knowledge of elders, but also focus on ways tribal elders can share their knowledge with younger generations.

The nation's tribal colleges have created numerous leadership programs for Native youth. This focus is not only blended within program curricula but also encouraged through extracurricular programs like student senates and other community-focused initiatives. Tribal colleges have also addressed the need to retain Native leaders within their institutions. Given that credentialed Indian faculty and administrative staff are in high demand at mainstream institutions of higher education that can typically offer higher pay and other appealing benefits, many young Native credentialed faculty members are lured away to mainstream universities. Tribal colleges' ongoing efforts to retain credentialed and qualified faculty have taken the form of mentoring and offering other professional development opportunities to young faculty and staff.

Finally, many Native nations have created professional development opportunities for their employees. For example, the Hopi Foundation created the Hopi Leadership Program to grow and encourage leadership skills among emerging Hopi leaders and professionals. The long-term goal is to nurture a community of professionals who can serve as effective leaders and successfully bridge the Hopi and non-Native worlds in a way that is firmly grounded in the uniquely Hopi worldview. These are but a few examples of the ways that Indian nations are developing the leadership capacity within their communities.

Native Nonprofit Organizations and Leadership Development

Native nonprofit organizations also have focused on ways to strengthen American Indian leadership, not only through programmatic efforts to develop emerging Native leaders, but by increasing the dialogue about the very need to develop and nurture young Native leaders. First Nations Development Institute, as part of a coalition of Native nonprofit organizations – including the Native American Rights Fund, American Indian College Fund, Native Americans in Philanthropy, the Hopi Foundation and others – launched three national forums on Native American-led nonprofits in 1997, 1998 and 1999. Other Native nonprofit organizations that participated in these events included Americans for Indian Opportunity, Atlatl, Inc., Denver Indian Center, Haskell Indian Nations University, Native American Fish and Wildlife Society, and many others. Other participants were from independent foundations, philanthropic organizations such as the Council on Foundations, National Committee on Responsive Philanthropy, National Association of Nonprofit Boards, and other non-Native national nonprofits.

These gatherings were organized in conjunction with Independent Sector conferences and were designed to raise questions, facilitate discussions and share information on topics of vital concern to the growing Native American nonprofit sector. The nonprofit sector was the point of focus because of its relative newness in Native communities, the vital role it plays in providing services above and beyond those offered by governments and businesses, and its potential to offer vibrant careers to Native young people. One of the focal points of the discussions included retaining tribal people on the reservation by providing various options for their skills and abilities, in order to assure a new generation of tribal leadership.

In June 2003, the Marguerite Casey Foundation gathered together diverse American Indian leaders (elders, activists, scholars and funders) in Phoenix, as well as select non-Native funders and scholars, to assist the foundation in crafting a thoughtful strategy for funding in Native communities. First Nations Development Institute participated in this dialogue that identified leadership development as a Native community need and the necessity for philanthropic funding for leadership development programs and services. The following statement was incorporated into the meeting report:

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.’ Foundations should consider fellowships to fund emerging leaders as well as efforts to acknowledge existing leaders.

In 2004, First Nations Development Institute sponsored a leadership convening, hosted in Kansas City by the Ewing Marion Kauffman Foundation, of Native nonprofit, tribal and philanthropic leaders from around the country. The convening report included the overall recommendation:

To encourage leaders to re-imagine Indian Country as a ‘learning system’ that includes a constellation of practices – including balancing tribal and community needs, management skills, strategic communications, visioning and planning ... A new professional group needs to be formed to steward the general practice of Native leadership, thereby increasing the collective effectiveness of civic groups throughout Indian Country.

The 2004 gathering also concluded with the following:

Native America must begin to think more creatively or strategically with regard to training its future nonprofit leaders – thinking that may include tangential programs such as a nonprofit capacity building institute that would offer curriculum around specific issues on leadership, management, etc. and, in theory, could offer week-long retreats, or ‘new Executive Director’ boot camps to existing reservation-based nonprofit leaders and key staff. Other possible offshoots could include management trainee placement to reservation-based and other Native nonprofits, or even headhunting services to these same nonprofit entities.

In February 2009 in Kalamazoo, Michigan, Native Americans in Philanthropy partnered with the Fetzer Institute to convene 24 thought leaders to discuss Indigenous leadership. First Nations Development Institute was again one of the participants in this active inquiry around questions of leadership, values and culture – specifically looking at how these things work together to create models of collective leadership that are new to mainstream society but are deeply rooted in Indigenous cultures, practices and worldviews.

In June 2010, Native Americans in Philanthropy, in conjunction with the Cherokee Preservation Foundation, hosted a gathering of leading Native nonprofit organizations, including First Nations Development Institute, in order to establish regional networks that will strengthen the leadership in Indian Country's nonprofit sector. The regional networks will allow participating organizations to build upon existing structures of traditional American Indian leadership, with a focus on culturally-based community work. Based on the results of the gathering, the following was reported:

One of the key reasons for creating the regional networks is to help younger leaders be prepared to take the baton as leaders from the baby boom generation begin to retire. In discussing the generational leadership shift that is on the horizon, meeting participants addressed these questions: Who are our young Native leaders? What role should elders serve as they move out of their formal organizational roles? How can our regional networks support cross-generational communication?

It is critical that Native-led nonprofit organizations continue to serve a vital role in Indian Country, as they have often been the stewards of traditional Indian leadership and advancing the cause of Indian people. These are but a few examples of how Indian leaders have utilized necessary resources, including collaboration among Native organizations and non-Native supporters and allies, to protect their tribes and communities for generations to come.

Urban Indian Leadership Programs

Native leadership programs in urban areas are developing strong initiatives that need increasing attention and recognition. Historically, Native people in urban locations had to turn to mainstream organizations for leadership development programs. This can be problematic, given that these kinds of programs tend to lack cultural relevance for urban-based Indians who are still dedicated to working with Native tribes and organizations

There is no doubt that Indians in urban areas can face different and unique challenges to leadership and these diverse experiences need to be better documented. Within the area of leadership development of urban Indian youth, there are a large number of Native youth leadership programs that seek to develop young American Indian leaders by reaffirming tribal identities, values and cultures. These efforts are taking place in schools with various Native clubs and programs, and through other informal networks of parental and youth associations.

For example, organizations such as the Potlatch Fund have worked with Native youth in urban areas to develop leadership capacity. As well, organizations like the Native American Youth and Family Center (NAYA) are designed to enhance the leadership capacity of youth. The NAYA Native Youth and Elders Council brings elders and youth together for learning and collaboration. In addition, organizations like First Nations Development Institute have partnered with urban-based Native organizations to develop the leadership capacity of Native people in the nonprofit sector. In recent years, First Nations Development Institute has partnered with the Potlatch Fund and NAYA to support fellows, offering dynamic training on various aspects of nonprofit capacity-building. The selected fellows are a mix of urban and reservation-based nonprofit workers and emerging leaders from both communities.

Independent Foundations and Native Leadership Efforts

Several independent foundations have made significant efforts to either support or create initiatives to strengthen Native leadership. For example, the W.K. Kellogg Foundation, the Charles Stewart Mott Foundation and other donors created the Leadership Fellows Program in collaboration with the American Indian Higher Education Consortium. Their efforts targeted the development of leadership at the nation's tribal colleges and universities. Similarly, in 2006, the W.K. Kellogg Foundation awarded the New Mexico Department of Indian Affairs a grant to explore the interest and viability of a tribally-driven leadership development initiative to serve as a resource to all tribes throughout the state. Over the course of two years, tribal leaders came together in a series of facilitated consensus-based working sessions to determine if New Mexico tribal leaders saw a need for a leadership development program, if so, define what this may look like and discuss how a tribal leadership development enterprise could be supported and sustained within New Mexico.

In 2008, the Bush Foundation announced its 10-year strategic effort to support nation-building activities of the 23 Native nations in their geographic funding areas, including tribes in Minnesota, North Dakota and South Dakota. Meetings with elected tribal leaders from these areas highlighted the need for developing and supporting emerging and existing Native leaders as critical to the long-term success of nation-building activities. From these meetings with elected tribal leaders, the Native Nations Rebuilders Program was born.

IV. Report Findings: Evaluating the Existing State of American Indian Leadership Programs

One of the fundamental goals of this paper is to detail some of the emerging trends in Native leadership program development in Indian Country. The goal of this paper is to provide profiles of existing leadership programs to understand dynamics of focal areas of various initiatives and activities. Thus, First Nations Development Institute collected data on Native leadership programs, reviewing and researching more than 30 organizations that have been involved with Native leadership initiatives throughout Indian Country. In addition, 73 tribally focused programs were researched in eight states. The following states were reviewed to provide a comprehensive overview of tribal and organizational leadership programs: 1) Idaho; 2) Iowa; 3) Minnesota; 4) Montana; 5) North Dakota; 6) Oregon; 7) South Dakota; and 8) Washington.

Program summaries were compiled from available information on organizational and tribal websites, online communications, annual reports, press releases, social media tools and interviews where necessary. It was difficult to compile leadership project profiles for many Native nations, mainly because tribal efforts are not widely publicized. Thus, First Nations staff focused on a broad overview of initiatives in designated states and interviewed tribal contacts for additional data and information.

Based on this data, First Nations Development Institute staff conducted a content analysis of 93 existing leadership programs, with more than 179 leadership program themes. Of the 93 programs, the data provided includes 37 programs created by tribes, 33 established by nonprofit organizations, five by independent foundations, 17 created by either a school or university, and one for-profit corporation.

The adjacent graph depicts the total number of programs summarized in this paper, including codes used by First Nations Development Institute staff to delineate the types of profiled organizations with a noted leadership program.

Based on the assessment of leadership programs in the identified eight states, the primary source of project summaries are focused on tribal and community-based initiatives. This strongly suggests that tribes continue to view leadership as a major need for their communities. Moreover, they are taking active roles in creating leadership programs to foster leaders for future generations.



Also, from the assessment of leadership efforts on a national and regional level, First Nations Development Institute staff noted that nonprofit organizations serve an integral role in perpetuating traditional forms of American Indian leadership, whether it is related to community service projects and/or providing capacity-building training to grassroots tribal leaders. Of special note is that tribal schools, formalized charter institutions and tribal colleges also serve an important role in creating the next generation of tribal leaders who can not only uphold Native culture and language, but also strengthen community members who can better their Native economies. Independent foundation programs also flourish when initiatives are created in consultation with Native leaders and impacted communities, leading to greater social change throughout America. Finally, there is opportunity for for-profit organizations to move forward and provide needed leadership training and symposiums for Indian people.

In addition to the assessment of the types of organizations working within American Indian leadership efforts, First Nations Development Institute staff also noted common program service areas that emerged from researching activities. For example, one nonprofit organization may have two types of program efforts, such as Native youth leadership development and elders mentoring the younger generation. As well, some higher education institution programs may administer tribal government leader training in addition to providing internships to Native students who are interested in working for their respective tribe. Several organizations provide both national leadership initiatives and regional- or state-focused programs. Organizations such as Indian centers are identified as community-based, since they were initially conceptualized by concerned Indian leaders in a given state and/or city, and were designed to provide comprehensive services to Indian people from diverse tribes.

The graph on page 15 illustrates an overview of the types of communities served, including some common program themes. A total of 179 program areas emerged from the analysis of our sample. The data include 26 leadership programs focused nationally, nine with a regional focus, 11 with a state focus, 48 with a tribal focus,

12 with a community-based focus, 58 focused on Native youth and 15 focused on governance.

Based on the analysis of the 93 programs highlighted in this paper, the top three themes were focused on Native American youth, tribally-focused projects and national initiatives. The fact that Native American youth leadership development projects emerge as the most critical priority can be explained in a few different ways. For example, based on available information, the leadership programs were tied to prevention services, school projects, tribal youth councils or nonprofit organizations with designated program activities. In addition, challenges with obtaining available resources and funding has led

some tribes to pursue grants that are directly tied to basic community needs, such as drug and alcohol and tobacco prevention services. As well, several tribes provide internship opportunities for young people on the reservation, because these communities are focused on strengthening their economies by creating tribal employees with the necessary skills to succeed.

Perhaps two of the service areas that need additional resources and strengthened infrastructure are related to tribal governance and community-based programs, such as urban Indian centers. Though a handful of organizations are conducting amazing work with tribal leaders, there is still much more that can be done to help support the efforts of tribal governments and the vast community needs they must address. Urban Indian centers also need greater support, because these types of organizations are designed to provide comprehensive services to Indian people living off the reservation, and do so often with a lack of funding to sustain critical programs.

An In-Depth Look at the Northwest

The chart on pages 16-17 provides information on programs located in the following states: 1) Idaho 2) Iowa 3) Minnesota 4) Montana 5) North Dakota 6) Oregon 7) South Dakota; and 8) Washington. As this chart demonstrates, there are a wide variety of programs that exist within Native communities. Most however are directly targeted at youth leadership development. This suggests that Native communities believe that developing the leadership potential of youth is a top priority. It is also important to note that there are 10 tribes or organizations dedicated to nonprofit leadership development, which focuses on all aspects of leadership potential within civil society. Only three tribes or organizations have programs specifically targeted at governance.



One noticeable trend from this data is the lack of tribes and organizations with leadership programs that cross over to other sectors. In fact, only 11 tribes or organizations have more than one leadership program focus area. Moreover, most tribes or organizations that have more than one leadership focus area have youth and nonprofit leadership programs. This could be a function of nonprofit leaders recognizing the importance of creating future leaders in communities, realizing this must start with youth.

State and Tribe or Organization	Leadership Program Area of Tribe or Organization			
	Nonprofit	Governance	Youth	Other
Idaho				
Coeur d'Alene Tribe			X	
Kootenai Tribe			X	
Nez Perce Tribe			X	
Shoshone-Bannock Tribe			X	
Iowa				
Meskwaki Nation			X	
Minnesota				
Bois Forte Band of Chippewa Indians			X	
Red Lake Nation			X	
Fond du Lac Band of Lake Superior Chippewa			X	
Leech Lake Band of Ojibwe			X	Elder Education
Mille Lacs Band of Ojibwe			X	
Prairie Island Indian Community			X	
Shakopee Mdewakanton Dakota Sioux Community			X	
Montana				
Crow Tribe			X	
Montana State University				American Indian Teachers and Administrators
Missoula Indian Center	X		X	
Blackfeet Nation			X	
Chippewa-Cree Tribe			X	
Fort Belknap Indian Reservation			X	
Port Peck Tribes		X		
Northern Cheyenne Tribe			X	
The Center Pole Foundation	X		X	
Confederated Salish and Kootenai Tribes	X		X	
North Dakota				
Spirit Lake Dakota Nation			X	
North Dakota Indian Affairs Commission		X	X	

State and Tribe or Organization	Leadership Program Area of Tribe or Organization			
	Nonprofit	Governance	Youth	Other
Turtle Mountain Band of Chippewa Indians		X		
Standing Rock Sioux Tribe				Native Community Development
Three Affiliated Tribes			X	Education
Oregon				
Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians			X	
Confederated Tribes of Grand Ronde Confederated Tribes of Siletz Indians			X	
Confederated Tribes of the Umatilla Indian Reservation		X		Ceremonial Chiefs
Confederated Tribes of Warm Springs			X	
Cow Creek Band of Umpqua Tribe of Indians		X	X	
Klamath Tribes			X	
Native Wellness Institute	X		X	
Native American Youth and Family Center	X		X	
South Dakota				
Flandreau Santee Sioux Tribe			X	
Oglala Lakota Nation			X	
Rosebud Sioux Tribe			X	
Cheyenne River Sioux Tribe			X	
Sisseton-Wahpeton Oyate			X	
Yankton Sioux Tribe			X	
Native American Women's Health Education Resource Center	X			
Washington				
Kalispel Tribe of Indians			X	
Lower Elwha Klallam Tribe			X	
Makah Nation			X	
Port Gamble S'Klallam Tribe			X	
Northwest Indian College			X	
National Urban Indian Family Coalition	X		X	
Urban Indians of All Tribes Foundation	X		X	
Tulalip Tribes			X	
Jamestown S'Klallam Tribe			X	
Lummi Nation	X		X	
Longhouse Media	X		X	

V. Next Steps: Strengthening and Improving Future American Indian Leadership Programs

“The mark of effective leadership is that it can adapt to changing conditions and create new possibilities for its people. The extent to which Indian leadership ... can accomplish that will demand creativity and energy in a difficult social environment.”¹¹

The booming emerging literature on leadership is evolving from a centralized and hierarchical view of leadership to one that is more decentralized. As Johnson, Benham and VanAlstine note, in part this move recognizes the values of collectivity and community, a value that is present in many Native views of leadership. The diversity and complexity of American Indian leadership today should not hinder any potential partner that is interested in collaborating with Native communities and organizations on leadership programs and sharing best practices and exemplary models. If anything, the richness of cultures and languages from more than 560 federally recognized tribes, and dozens of Native-led organizations, serve as the pivotal foundation in which to begin the dialogue on developing leadership initiatives.

Based on the research and assessment that was conducted on 93 programs in Indian Country for this paper, common themes emerged and they serve as the basis of recommendations provided in this section. Though there is no one simple answer and/or solution, it is important to take the following factors into consideration when developing Native American leadership programs:

HOW PARTNERS CAN MAKE A DIFFERENCE – DEVELOPING NATIVE LEADERSHIP PROGRAMS AND INITIATIVES

Collaborate with Native communities and organizations on creating a long-term vision of the initiative, focusing on community investment and participation. Obtain commitment from the tribe(s) and/or partnering organization(s) to ensure successful long-term program outcomes.

Be willing to develop long-term relationships that will take time to build in American Indian communities. Work in tandem with program partners to strengthen trust and belief in the vision of the program.

Provide seed grants to tribes and/or organizations before a program begins, in order for participating representatives to conduct necessary assessments of the targeted program participants/communities.

If focusing on regional programs, identify key stakeholders and build a consortium of Native leaders in the designated states, cities, reservations, etc., who can advocate for the program and help build stronger ties with impacted communities.

Invest in programs that are community-based, and driven by Native leaders who are well versed in their tribal cultures and languages.

Identify and partner with nonprofits in urban areas and reservation-based communities to ensure program success for broader, national initiatives.

11 Lynch and Charleston.

Develop an understanding of the types of funding available to tribes and organizations. Grants and available resources to support the needs of Indian people tend to dictate the types of leadership development programs that are implemented in American Indian communities.

Involve tribal elders in the development of Native leadership initiatives, and if possible, incorporate an elder's council that can serve as a guiding voice for the duration of the program.

Provide resources for tribes and organizations to tell their program stories, to market their initiatives to interested constituents, to further develop their printed and online communications, and to expand their capacity with various forms of media.

The above recommendations are focused on the work that should be conducted before a program is implemented in Indian Country, and they are vital factors to take into consideration before an initiative is launched. In order for programs to be successful, investments in Indian Country should be community based and driven by the partnership between the sponsoring organization and tribal community and/or program. These kinds of activities ensure that there is buy-in from participating tribes and that leadership programs are designed with tribal needs and requirements in mind. Partnerships are also essential to ensure broad support and to utilize various expertise and knowledge of existing leaders. This kind of broad collaboration allows for different areas of expertise to identify needs and strategize and focus on essential program design aspects like outreach, outcomes, impact, etc.

Research before the start-up phase of a project also helps identify potential pools of candidates. Some programs struggle with making programs competitive, rigorous and prestigious, thus placing strict restrictions on their application pool. This should not suggest that leadership programs should not be rigorous or competitive. Organizations looking to establish leadership programs must ensure that there are enough qualified individuals to meet stringent demands to fulfill leadership cohorts. If the list of qualified individuals is limited, perhaps program developers need to take a step back and refocus their efforts.

These outreach efforts have been exemplified by the work of the W.K. Kellogg Foundation to establish a leadership program in New Mexico. Although it appears that these efforts have lost momentum, their model of involving tribal representatives and nonprofits from all the Indian nations and pueblos in New Mexico is highly commendable. As well, the foundation followed a similar design in partnership with the American Indian Higher Education Consortium's Leadership Fellows Program. Similarly, the Bush Foundation's new Native Rebuilders Program took a similar approach in their efforts to secure broad support in their geographical target areas.

Many successful programs take a broad and encompassing approach when involving tribal representatives, including inviting tribal programs, nonprofits and government representatives to the table. This ensures that when winds of political change hit reservations communities, outreach is broad and adds stability to the start-up phase of a program. After tribal buy-in is secured, resources may also be needed to develop the ability of tribes to begin to publicize their programs. These efforts may also ensure the success of longer-term processes of reporting and tracking program outcomes and objectives.

The following broad recommendations are related to items that organizations should incorporate into building programs that are designed to have a lasting effect:

HOW PARTNERS CAN MAKE A DIFFERENCE – INVEST IN RESEARCH, EVALUATION AND ASSESSMENT

Provide the necessary resources for partnering organizations to conduct research related to the intended program impact on participants and community. Funding should be made available for the duration of the project.

Work in tandem with community and/or organizational leaders to define program, scope, measures and successful outcomes.

Partner with a national nonprofit organization that can help build a clearinghouse for research, historical documentation and data collection efforts on American Indian leadership. Possibly design an online resource that other organizations and interested stakeholders can access for continued research.

Help tribal schools and tribal colleges to disseminate research reports and/or data on community leadership projects and/or historical tribal leadership.

Create research fellowship for Native leaders who can conduct service learning projects and/or develop new leadership initiatives in Indian Country.

Incorporate program advisory councils/committees that can help with project evaluations and assessments, including ensuring the success of intended outcomes.

Provide resources to national, Native-led nonprofit organizations that can help Indian communities strengthen program management and evaluation efforts through capacity building training.

Leadership programs must be able to track individuals that have successfully completed programs and evaluated how these programs have impacted project participants and/or community. In addition, how will individuals who have completed the program be incorporated into the future of the initiative?

Conduct further evaluation about the extent to which mentoring programs can be effective tools for leadership development.

Despite all of the amazing programs conducted and administered in Native America, there is relatively little to no research conducted and/or data collected on Indian leadership. It was difficult to obtain data on program results from all the projects that were researched, simply because many tribes and/or organizations do not have the necessary resources to do so. With the exception of independent foundations that have conducted exemplary research on leadership program assessment and long-term impact results, simply because they have to funding to do so, Indian Country is not so fortunate. By developing a national clearinghouse on Native leadership, this will help American Indian leaders with the necessary tools to strengthen their individual skills and tribal communities, including dispelling stereotypes and misconceptions about Indian people to the general public. In addition, all of the collected research will help inform the development of future Indian leadership projects and possible national initiatives. Another critical area that needs to be addressed is tribal governance and the leadership development needs of tribal representatives.

Though there are several organizations and universities conducting essential training and research, including providing various fellowships to Indian leaders, the focus area is ripe for further cultivation and consideration.

Thus, organizations looking to establish Native leadership programs should have a specific scope that defines the goals and outcomes of programs. Questions that should be asked at the conception of a program include: 1) What kinds of skills will be acquired from leadership programs?; 2) What sectors will the program target?; 3) What are the expectations of the leadership cohorts once the program expires? Answers to these types of questions must be developed early in the program design phase, and they must come from tribal needs and input.

It is important to note that external foundations must avoid following an “If we build it, they will come” model of program development. Leadership efforts must involve tribal perspectives and incorporate community needs. Moreover, establishing clear expectations of leadership programs is essential. For example, the American Indian Higher Education Consortium’s Leadership Fellows Program that was designed to increase the pool of qualified tribal college administrators developed contractual agreements with leadership fellows that included a commitment to a specified time period of return service to tribal colleges.

One of the significant weaknesses of many of the leadership programs in the data set is their ability to demonstrate outcomes and impacts of their leadership programs. What are the lasting impacts of leadership investment? How do the profiled organizations and/or tribal programs define Native leadership? Many of the leadership programs can effectively document leadership outputs, including number of individuals recruited, and number of participants successfully completing the program, trainings offered, etc. However, one significant limitation of these kinds of evaluation results is the lack of attention to long-term benefits to Native communities.

In addition, leadership programs should publish their evaluation reports and assessments. This not only helps other organizations in the development stages of leadership programs but also helps establish best practices, successes and pitfalls, for these kinds of projects. Overall, analysis on the effectiveness of leadership programs is dismal at best. Thus, individuals looking to engage in leadership program development must begin to identify new ways to successfully document and track the return on investments in leadership.

These kinds of evaluation efforts must be improved. One way to improve project assessment is to invest in leadership cohort alumni associations and forums. This can help in tracking the long-term successes of leadership fellows. However, these kinds of endeavors are costly in terms of revenue and human resources. Further, these types of efforts involve lasting commitment from supporters and investors in leadership programs. These long-term efforts will extend past the expiration of grant deadlines, but can be one step in establishing methods to demonstrate extended benefits of leadership programs.

Leadership programs must look to establish methods to utilize alumni within current programs, because many of these initiatives do not utilize the experience and knowledge of past project recipients. One method some programs have established is a mentoring component; however, the effectiveness of these mentoring programs is mixed. For example, early program designs of the First Nations Development Institute L.E.A.D program had a mentoring component but it was phased out in later designs. This mentoring component was designed to match emerging nonprofit leaders with current nonprofit leaders for a year. Not only was this design unsuccessful because L.E.A.D. fellows had to uproot their lives when matched with a mentor, but also because of various personality and personnel conflicts that arose in the process.

The extent to which these kinds of mentoring initiatives are effective needs further research and analysis. First Nations research had noted that many younger generations of professionals may not value the knowledge that

more senior professionals and leaders can offer, as they feel their knowledge and expertise is not valued. In other words, there is no reciprocal exchange of knowledge. Possibly focusing on ways to develop an exchange of information, knowledge and experience may be a worthwhile effort to overcome current mentoring models.

The needs of tribal leaders today are vast, and many Indian people involved within the governance sector search for support and resources that are unfortunately limited to either state or regional project focus efforts. Considering there are more than 560 tribes in America, not including state-recognized tribes, leadership programs in this area are crucial to the long-term economic and community development success of Indian Country. There are overwhelming expectations placed on tribal leaders today, who are expected to be national leaders, business leaders, and local leaders addressing community and tribal needs. The demands placed on tribal leaders are broad and this is because the needs of Native communities are also vast and complex. Consider the following recommendations for strengthening tribal governance and nonprofit leadership programs:

HOW PARTNERS CAN MAKE A DIFFERENCE – INVESTING IN TRIBAL AND NONPROFIT LEADERSHIP PROGRAMS

Support a program that provides comprehensive tribal governance trainings, including a focus on culturally-based leadership development. Develop train-the-trainer projects where tribal government representatives can return to their community to teach others.

Help tribal governments and organizations develop succession plans and build their capacity to teach and mentor the next generation of leaders. Work with Native nonprofit leaders to design a targeted national and/or regional leadership program that addresses the needs of emerging American Indian leaders.

Provide leadership development trainings where elected leaders can learn about best practices in tribal governance, policy making, federal and state government relationship building, navigating the federal Indian law system, etc.

Build the capacity and infrastructure of tribal governments and organizations to effectively steward and lead their nations and communities.

Invest in leadership fellowships, where young, emerging tribal leaders can receive the necessary training and foundation to lead their tribe, organization and/or Native community in the future.

Partner with nonprofit organizations and higher education institutions that are involved with tribal governance issues, in order to strengthen the capacity of Native leaders.

Develop national and/or regional partnerships with Native-led nonprofit organizations to provide comprehensive tribal and/or Indian community leadership initiatives.

The final area for further development and consideration involves leadership development for American Indian youth. Considering the majority of programs summarized in this paper are related to Native youth leadership initiatives, clearly the demand exists for providing young Indian people with culturally and community-based leadership training that will carry them forward into future roles within their tribes and other sectors. There are several Native-led organizations, tribal colleges, Indian centers and schools that are conducting tremendous work with Native youth and their efforts are commendable and should be replicated in other American Indian communities. Consider the following recommendations:

HOW PARTNERS CAN MAKE A DIFFERENCE – SUPPORT AND CULTIVATE AMERICAN INDIAN YOUTH LEADERSHIP DEVELOPMENT

Invest in and partner with organizations, tribal programs and schools that are community based in their youth programs and related initiatives.

Partner with tribal organizations that provide youth internship opportunities in order to strengthen their future Native economies.

Support organizations and/or tribal programs that incorporate a holistic approach to Indian youth development. For example, some tribes start with Native youth at a very young age and provide program support continuously through higher education.

Invest in programs that utilize cross-generational approaches and innovative mentoring methods for emerging Indian leaders. Young Native people want collaborative partnerships with mentors and tribal elders.

Help diversify the funding and capacity building resources for Native youth leadership programs by involving other funding agencies and/or sectors in this field. Current funding is often informed by prevention services and basic needs in Indian Country, causing a vacuum in leadership development for Indian youth.

Provide opportunities for youth to participate in civic engagement activities and community service projects. There are several Indian-led nonprofit organizations that can help steward these efforts.

Develop an initiative for future tribal leaders that is focused on economic development in Indian Country, cultivating skills at an early stage and engaging youth.

Work with a consortium of Native leaders and Indian-led organizations focused on American Indian youth, in order to develop a comprehensive analysis of the leadership needs of youth either on a national, regional and/or state scale.

While the above recommendations are but a snapshot of what can be done to strengthen American Indian leadership programs, they are important to take into consideration when designing a new initiative. When organizations involve Native communities in the conceptualization of a program, the likelihood of program success increases substantially. First Nations offers these recommendations as a stepping stone towards creating innovative Native leadership initiatives that will take Indian Country to the next level.

VI. Conclusion

Leadership continues to be a valued asset in Native communities. Native communities have taken strong efforts to reclaim and re-exercise traditional leadership values that once were the target of repressive federal policies. As Native people continue to move toward fighting for tribal sovereignty and nationhood and reinvigorate cultures, leadership will continue to be an asset of prime importance. Leadership not only has the power to strengthen identities, but also has the power to increase the capacity of tribal nations and tribal peoples to lead a self-determined and directed future.

In all, the program summaries provide a basic background of the tremendous achievement and work that has been accomplished on behalf of American Indian leadership. We hope the information provided by the 93 participants

in this report will help tribes and Native-based organization launch or expand American Indian leadership programs in their communities.

First Nations Development Institute believes that when armed with appropriate resources, Native peoples hold the capacity and ingenuity to ensure the sustainable, economic, spiritual and cultural well-being of their communities. American Indian leaders today reach across all sectors, and their voice is critical in the ongoing dialogue of Native leadership and its future.

Appendix A: Organizational Profiles Utilized for Analysis in Drafting Report

Nonprofit Sector:

American Indian Higher Education Consortium
121 Oronoco Street
Alexandria, VA 22314
Website: www.aihec.org



Program Name: Leadership Fellows Program
Population Served: 35 Tribal Colleges in the United States
Organization Type: Nonprofit

Program Overview: In 1999, the American Indian Higher Education Consortium (AIHEC), in collaboration with the Hispanic Association of Colleges and Universities and the National Association for Equal Opportunity in Higher Education, created the Alliance for Equality in Higher Education (AEHE). This alliance, funded by the W.K. Kellogg Foundation, the Charles Stewart Mott Foundation, and other donors, was formed to promote collaboration and cooperation among member minority serving institutions of higher education and advocate for shared policy concerns. The alliance represented the broad interest of over 350 minority serving institutions in American higher education, serving almost 2 million students of color.

In 2002, with a \$6 million grant from the W.K. Kellogg Foundation, AIHEC and AEHE launched the Leadership Fellows Program. This grant covered an initial nine month planning period, which included support for the creation of an advisory committee composed of key stakeholders, and three full years of program support for the Leadership Fellows Program. The program allowed for the selection of thirty fellows per year to receive training aimed at developing the leadership skills needed to be a successful senior-level administrator at a tribal college or university (TCU).

This program allowed alliance members to assist in the creation and development of their specialized program to target the development of leadership within their own context. Thus, AIHEC was charged with developing a leadership program and selected ten fellows per year for participation. In all, the program was designed to increase the number of American Indian senior-level leaders at TCUs. Recognizing the need to replace retiring senior administrators at tribal colleges and universities, this program allowed senior administrators to transfer knowledge to emerging leaders, expand the horizons for leadership at the nation's TCUs and provide training focused on developing skills needed to manage issues specific to TCUs. The program allowed selected fellows to participate in joint (with representatives from AEHE) and individual workshops, seminars, and discussion groups during the academic year. Furthermore, each fellow was matched with a mentor tribal college president from another college who served as a guide and resource throughout the fellowship year and beyond.

During the planning stages of the project, members of AIHEC, AEHE and their planning committee established the focus and structure of the program. Building on established track records of presidential leadership and success, and recognizing the need to groom and train future tribal college presidents, the organizers determined that the focus of the project would be presidential-level leadership. In all, there was a strong recognition that leadership development needed to be focused on training individuals to move beyond just working at a tribal college, but individuals to lead and inspire, produce outcomes, and tackle the tough and ever changing issues that face tribal colleges and universities

During the first year of the program, the AEHE received a total of 73 applications to fill only 30 open positions. After selection, fellows and mentors collaboratively developed a learning plan based on the fellows' area of concentration. Fellows were required to attend a wide range of trainings aimed at leadership development and developed by AEHE. In addition to these broad trainings, AIHEC developed their curriculum focusing on leadership specific to a tribal college context. Workshop trainings focused on the following: 1) Mission and Values in Indian Country; 2) Tribal Sovereignty; 3) Growth and Development of TCUS; 4) American Indian Leadership; 5) Boards and Governance; 6) Financial Picture at TCUs; 7) Culture and Language; 8) Building Communities; and 9) Business Development in Indian Country.

Moreover, fellows were assigned a research paper on a current issue in Indian higher education. They were also required to write a case study about an issue facing TCU presidents and required to write two concept papers. Fellows also accompanied tribal college presidents to annual congressional visits. This was the first opportunity that many of the selected fellows participated in these kinds of activities. Overall, thirty individuals completed the Leadership Fellows Program. Subsequent efforts to secure funding of this program were unsuccessful. Nonetheless, many of the fellows that completed the program continue to serve in an administrative capacity at a TCU and one former fellow is now the president of a tribal college.

First Nations Development Institute

2432 Main Street, 2nd Floor

Longmont, CO 80501

Website: www.firstnations.org

YouTube: <http://www.youtube.com/user/FNDI303>



Program Name: Leadership and Entrepreneurial Apprentice Development (L.E.A.D.) Program

Population Served: Native Nonprofit Leaders in Colorado, Oregon and Washington

Organization Type: Nonprofit

Program Overview: In fall 2006, First Nations Development Institute (First Nations) launched the Leadership and Entrepreneurial Apprentice Development (LEAD) Program, an ambitious effort to address the leadership gap in the nation's Native American nonprofit sector. The LEAD Program sought to build a strong base of competent, young Native leaders and their affinity to the nonprofit sector. Under the original model for the year-long program, participants served as apprentices at high-performing Native nonprofit organizations, receiving a combination of hands-on, project-based experience in the workplace; one-on-one mentoring from the host organization's Native American executive leader; and skill-building opportunities at quarterly work sessions. Stipends supported the apprentices' salary, benefits and travel expenses, and First Nations awarded separate grants to defray the host organizations' costs.

The program model subsequently changed in 2008, in response to a number of identified challenges in the original design. The refined program design created a regional cohort delivery method, focusing on First Nations collaborating with host regional organizations in Colorado, Washington and Portland. First Nations selected regional host organizations that were responsible for selecting potential LEAD Fellows and program, training and curriculum delivery.

In all, participants were selected through a competitive application process, evaluating past and existing nonprofit and community experience. After selection, LEAD Fellows were provided trainings related to nonprofit management and leadership development, program management, financial training, board management, grant writing, strategic planning and leadership development. In the two years of this model, over 50 individuals have completed or are in the process of completing the LEAD program.

First Nations Colorado Lead Fellow Profile (2009-2010 Cohort)

Hannabah Blue (Diné) serves as a capacity building specialist with the National Native American AIDS Prevention Center in Denver, CO., where she provides training and resources on HIV prevention to Native serving organizations throughout the country. She graduated with a double major in broadcast journalism and gender and sexuality studies from New York University. Hannabah worked for the Center for Multicultural Education and Programs, and as a research assistant for a professor at the School of Social Work, where she compiled data on such topics as poverty, homelessness and HIV/AIDS. After her internships with the communications department of the National Gay and Lesbian Task Force and at CBS News on Logo, she worked with NY1 News, a 24-hour news station in New York City. Hannabah served as an assignment editor, researcher, photojournalist and field producer for over a year. She grew up on the Navajo reservation in New Mexico, and has been actively involved as a participant and supporter of Native-specific programming and advocacy.



Hannabah applied for the LEAD fellowship program because she was interested in developing her leadership skills, and her long-term professional goal included working for a Native nonprofit organization. She shared the following about her fellowship, “I was new to Denver when I applied for the program. I really wanted to meet other Native Americans, establish a peer and professional network, and build my skills within the nonprofit sector.” Hannabah also highlighted that her work in HIV/AIDS prevention in Native communities can be challenging, because of the nature of issues she has to discuss with tribal representatives, “I often have to break the silence and address taboo subjects with traditional Indian people. I have to balance traditional values with a modern role.” She also noted that it is important for young Native people to conceptualize being leaders, and that peers should empower one another. Hannabah believes that it is critical for leaders to build bridges between generations, and the LEAD program allows that to happen between the fellows and mentors involved with the project.

Native Americans in Philanthropy
2801 21st Avenue South, Suite 132D
Minneapolis, MN 55407
Website: <http://nativephilanthropy.org/>



Native Americans
in Philanthropy

Program Name: Circle of Leadership
Population Served: National Emerging Nonprofit Leaders in Tribal Communities
Organization Type: Nonprofit

Program Overview: Founded in 1990, the Native Americans in Philanthropy (NAP) is a national nonprofit organization created to advance the philanthropic practices grounded in Native values and traditions. Largely advanced through education and engagement, NAP is a membership organization aimed at developing the nonprofit sector in Native communities. In 2006, NAP launched the Circle of Leadership program aimed at developing future nonprofit leaders throughout the United States. NAP advertisements note that this eighteen-month program prepares participants to be knowledgeable, reflective, and strategic partners in the philanthropic arena.

NAP solicited a national pool of applicants, targeting individuals currently or interested in pursuing a career in philanthropy. Selection of applicants was based on the commitment of service to Native communities and tribes, personal initiative, and interest in pursuing a career in philanthropic foundations and/or building tribal philanthropic organizations and/or foundations. Selected applicants were provided eight full-day training sessions over an 18-month period, attended the annual NAP gathering, and learned about tribal giving programs, the role philanthropy plays in Native communities, and philanthropic careers. Program participants also engaged in dialogue about the challenges and responsibilities of Native leadership in philanthropy and worked with Native community leaders and philanthropic professionals.

First Alaskans Institute
606 East Street, Suite 200

Anchorage, AK 99501

Website: www.firstalaskans.org



Program Name: Leadership Development Initiative & Internship Program

Population Served: Alaska Natives

Organization Type: Nonprofit

Program Overview: The Alaska Federation of Natives (AFN) founded the AFN Foundation in 1989. In 2000, the AFN Foundation became independent of the Alaska Federation of Natives and received a \$20 million endowment pledge from the owner companies of the trans-Alaska pipeline. The name was also changed to the First Alaskans Foundation. In 2002 the Foundation's Board of Trustees made its final name change to First Alaskans Institute to reflect the organization's mission and focus on leadership development, education and public policy.

First Alaskans Institute helps develop the capacities of Alaska Native people and their communities to meet the social, economic and educational challenges of the future, while fostering positive relationships among all segments of society. The Institute does this through community engagement, information and research, collaboration, and leadership development. First Alaskans is a nonprofit charitable organization whose purpose is to advance Alaska Natives.

First Alaskans Institute's Leadership Development Initiative includes the Elders & Youth Conference. Today, more than 1,000 participants from rural and urban Alaska gather each year to develop Native youth leadership, strengthened with the experience and wisdom of Native elders. For many participants (ages 13-18), the conference is their first opportunity to attend a statewide gathering and to engage in serious dialogue on issues relevant to Alaska Natives. Youth and elders network with statewide organizations and individuals who are making a positive impact on Alaskan Native communities through Native traditions and modern technology.

First Alaskans provides summer internships, focusing on the development of Native leadership, to Alaska Native graduate and undergraduate students. The 10-week summer session has placed approximately 70 interns with various employer placements since 2004. In 2006, a third of the participants were placed outside of Anchorage in locations such as St. Mary's, Barrow, Kotzebue, Sitka, Juneau, the North Slope, and Fairbanks. The partner organizations ranged from village clinics and regional hospitals and tribal organizations to Anchorage-based regional corporation affiliates, and other major corporations. During the 10-week internship, interns participate in discussions on relevant topics such as:

- Help interns understand the qualities, characteristics, traits, choices and actions of effective Native leaders;
- Discuss political, economic, education and social issues and their historical impacts on Native people, politics, and leaders;
- Help interns understand their own personality traits, their personal interactions and choices, and provide some practical tools for effective planning and decision-making;
- Train interns in successful management practices for organizations;
- Train interns in the processes of policy formation at various levels of government; and
- Present and discuss current issues in the context of Native cultural values.

Hopi Foundation

P.O. Box 301

Kykotsmovi, AZ 86039

Website: www.hopifoundation.org

YouTube: <http://www.youtube.com/watch?v=ts8JXuMN0Q4>



Program Name: Hopi Leadership Program

Population Served: Hopi Reservation

Organization Type: Nonprofit

Program Overview: The Hopi Foundation was founded in 1985 and incorporated as a 501 (c) (3) nonprofit organization in 1987. The organization's basic mission is to help people help themselves. The Hopi Leadership Program has been designed to grow and encourage effective leadership skills among emerging Hopi leaders and professionals. The long-term goal is to nurture a community of professionals who can serve as effective leaders and successfully bridge the Hopi and non-Native world in a way that is firmly grounded in the uniquely Hopi worldview. The Hopi Leadership Program provides training in core western management disciplines and Hopi cultural literacy. The program participants are paired together and each serves as a mentor to the other throughout the duration of the program. The mentors help guide one another in their learning and development both personally and professionally.

New England Foundation for the Arts

145 Tremont Street, 7th Floor

Boston, MA 02111

Website: www.nefa.org



Program Name: Native Arts Program

Population Served: National and Oregon

Organization Type: Nonprofit

Program Overview: The New England Foundation for the Arts (NEFA) has been a significant cultural force since 1976, when it was created as one of six regional arts agencies nationwide, with funding through the National Endowment for the Arts and New England state arts agencies. The Native Arts program at NEFA seeks to support Native American artists in New England and nationally through grantmaking and network development. The program builds regional and national support structures to help Native artists reach broader audiences, connect with new markets for their work, and gain access to financial resources.

Native arts programs at NEFA support artistic traditions within Native communities, as well as encourage exchanges among Native elders, professional artists, emerging artists, and community resources to promote both the preservation of traditional art forms and contemporary expressions in and across artistic disciplines. American Indian artists participating in the program are asked to become involved in their communities through individualized development plans.

Americans for Indian Opportunity
1001 Marquette Avenue NW
Albuquerque, NM 87102
Website: www.aio.org



Program Name: Ambassador's Program
Population Served: National and International
Organization Type: Nonprofit

Program Overview: Americans for Indian Opportunity (AIO) catalyzes and facilitates culturally appropriate initiatives and opportunities that enrich the cultural, political and economic lives of Indigenous peoples. Founded by LaDonna Harris (Comanche) and a cohort of her fellow Native American activists in 1970, AIO draws upon traditional Indigenous philosophies to foster value-based leadership, inspire stakeholder-driven solutions, and convene visionary leaders to probe contemporary issues and address challenges of the new century.

The American Indian Ambassadors Program began in 1993, when LaDonna Harris and the AIO board recognized the need to pass on their experience to the next generation of tribal, national and international Indigenous leaders. The Ambassadors Program is a leadership initiative in the United States that encourages participants to weave traditional tribal values into a contemporary reality. The program provides a creative combination of personal reflection and mentorship with national and international decision-makers, community involvement, communications training, and a discovery process into tribal values. Up to eighteen participants are selected to participate in the program that runs for two years. The participants are Native American, Alaska Natives and Native Hawaiians, and are between the ages of 25-35. The program started its tenth class in 2008, and to date, 187 Native American leaders are among the Ambassador national network. Together they represent over one hundred tribes and spread across thirty-six states.

Tiwahe Foundation
1315 Red Fox Road, Suite 100
Arden Hills, MN 55112
Website: www.grottofoundation.org/aifep



Program Name: Leadership Development Program
Population Served: Minnesota
Organization Type: Nonprofit

Program Overview: The Tiwahe Foundation, replacing the American Indian Family Empowerment Program (AIFEP) at the Grotto Foundation, is expanding its capacity to support individuals and families striving for self-determination through educational attainment, economic self-sufficiency, and connecting to their culture; and is expanding its Leadership Development Program to prepare Native people with the skills, knowledge, and opportunities required to successfully lead their communities in the 21st century. The goal of the Tiwahe Foundation is to build upon their 16-year history of micro-grantmaking to Minnesota's American Indian community.

The Tiwahe Foundation is the only Native American-directed foundation in Minnesota whose primary goal is to support individuals striving to reach their potential through education, economic self-sufficiency, service to community, and cultural connections. The Leadership Development Program was awarded a multi-year grant in 2008 by Rockefeller Philanthropy Advisors. The new grant supports the development of culturally based philanthropy programs within the Indian community.

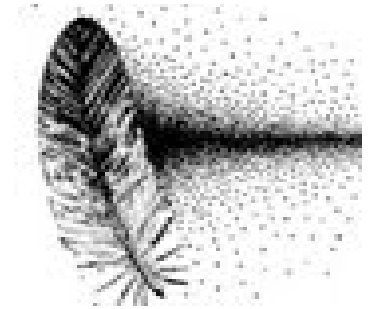
Seventh Generation Fund

P.O. Box 4569

Arcata, CA 95518

Website: www.org

YouTube: <http://www.youtube.com/watch?v=qpT5CFLIsMc>



Program Name: Intergenerational Leadership Initiative and Native Women's Leadership Initiative

Population Served: National and International

Organization Type: Nonprofit

Program Overview: Founded in 1977, the Seventh Generation Fund (SGF) for Indian development emerged from a call from Indigenous communities in the Americas during the cultural, social and political renaissance era of the 1960's and 1970's. Leaders of the time included chiefs, clan mothers, youth and community activists who established the organization to respond to the needs of grassroots Indigenous communities and initiatives engaged in cultural revitalization, leadership development, tribal sovereignty, and culturally appropriate economic development strategies. SGF derives its name from a precept of the Great Law of Peace of the *Haudenosaunee* (Six Nations Iroquois Confederacy) which mandates that chiefs consider the impact of their decisions on the seventh generation yet to come. This principle guides SGF in its work with all the grassroots Native communities they support in revitalization, restoration, preservation, planning and development projects.

SGF manages an Intergenerational Leadership Initiative and a Native Women's Leadership Initiative. The Intergenerational Leadership Initiative focuses on Native youth, elders and cultural leaders engaged in community organizing work for cultural health, environmental justice and social equity. Through this program, SGF promotes training in leadership and pride in cultural heritage for generations yet to come. SGF also advocates and protects the sacred role of women as leaders in Native communities.

Wellstone Action Fund

2446 University Avenue W, Suite 170

St. Paul, MN 55114

Website: www.wellstone.org



Program Name: Native American Leadership Program

Population Served: Tribes in Minnesota, South Dakota and North Dakota

Organization Type: Nonprofit

Program Overview: Founded in 2003, the Wellstone Action Fund is a national center for training and leadership development. In 2008, the Wellstone Action Fund created the Native American Leadership Program (NALP). Specifically, the Wellstone Action Group brings a cadre of trainings to Native communities, in hopes of equipping tribal citizens to take on leadership roles and build capacity so that Native people can work toward solutions in their communities. These trainings serve as train-the-trainer camps, so that leadership and training skills are left within the communities. NALP encompasses the following:

- Provide advanced training for young Native leaders through the annual Wellstone Organizing Fellows program.
- Build a network of skilled Native trainers through a yearly Native Train-the-Trainer camp, which strengthens the facilitation and teaching skills of trainers and helps them mentor new Native leaders.

- Build on-going relationships with Native leaders and organizations, assessing the impact and effectiveness of these training programs and the need for additional leadership training, and strengthening the pipeline of Native leaders who are ready to step into key leadership positions in their communities.
- Provide technical assistance for Native communities in creating community action plans that address issues of concern they have identified.

Governance, Tribal Managers and Elected Officials Sector

The Bush Foundation

332 Minnesota Street, Suite E-900

St. Paul, MN 55101

Website: www.bushfoundation.org

Program Name: Native Nations Rebuilders Program

Population Served: Current or Emerging Leaders from the 23 Native Nations in Minnesota, North Dakota and South Dakota

Organization Type: Independent Foundation



Program Overview: In 2008, the Bush Foundation announced their 10-year strategic effort to support nation-building activities of the 23 Native Nations in their geographic funding areas, including tribes in Minnesota, North Dakota and South Dakota. Meetings with elected tribal leaders from these areas in 2009 highlighted the need for developing and supporting emerging and existing Native leaders as critical to the long-term success of nation-building activities. From these meetings with elected tribal leaders, the Native Nations Rebuilders Program was born.

The Nation Nations Rebuilders Program was launched during the latter half of 2009, with the first round program participants selected in early 2010. In all, 28 individuals were selected to be part of the first Native Nations Rebuilders cohort. The first year of the 24-month program provides Rebuilders with access to ideas, information, expands networks, leadership training and other resources through educational sessions, distance learning and web-based approaches. In year two of the program, selected Rebuilders are expected to implement action plans, developed in the first year of the program, and actively engage in nation building activities in their communities. As the number of cohorts expands, Rebuilders that have completed the program will serve as mentors for subsequent program cohorts.

Institute for Tribal Government

Portland State University

P.O. Box 751

Portland, OR 97207

Website: www.tribalgov.pdx.edu

Program Name: Tribal Governance Trainings and Great Tribal Leaders of Modern Times Interview Project

Population Served: National

Organization Type: Nonprofit



Program Overview: The Institute for Tribal Government, housed in the Hatfield School of Government at Portland State University, serves tribal governments from across the nation through trainings to tribal, local, state and federal governments. For example, the Institute created a leadership curriculum to meet the needs of elected tribal government

officials for both individual tribal councils and for inter-tribal governing or policy bodies. The curriculum largely focuses on fundamentals of federal Indian law, understanding and applying congressional strategies, understanding and applying federal appropriations and executive branch strategy development. These trainings are mainly geared toward newly elected tribal leaders and held at the University of Portland.

The Institute for Tribal Government also created the Great Tribal Leaders of Modern Times Interview Project. This ongoing project records the oral histories of contemporary tribal leaders active in the struggle for tribal sovereignty, self-determination, and treaty rights. Interviews are collected and made free online, and thus far, seventeen interviews have been conducted. The goal is to preserve the oral histories and knowledge of modern Indian leaders that have been instrumental in protecting Indian nationhood.

Native Nations Institute
Udall Center for Studies in Public Policy
University of Arizona
803 East First Street
Tucson, AZ 85719
Website: <http://nni.arizona.edu/index.php>



Program Name: Youth Governance Camp and Executive Education Program
Population Served: National Native Youth and Tribal Leaders
Organization Type: Higher Education Institutional Program

Program Overview: The Native Nations Institute for Leadership, Management and Policy (NNI) was founded in 2001 by the Morris K. Udall Foundation and the University of Arizona. With the mission of building capable Native nations that can pursue and realize their own political and economic community development objectives, NNI provides Native Nations with professional training and development programs aimed at executive education, youth entrepreneurship and governance, policy analysis and strategic and organizational development.

NNI has an 18-member International Advisory Council, composed of Native leaders, scholars, community leaders, administrators, nonprofit and nongovernmental organization executives from the U.S. and Canada. This council assists NNI in providing advice and oversight and helps establish the strategic direction of the organization.

Youth Governance Camp

In response to appeals from the NNI Advisory Council and Native leaders, NNI created the Native American Youth Governance Camp (NAYGC) in 2007. The NAYGC is hosted annually in Tucson, Arizona on the University of Arizona campus. The NAYGC is designed for high school juniors and senior high school students and aims to build the knowledge and skills of future Native leaders through a comprehensive curriculum that explores the fundamental keys to effective Indigenous self-governance. Students engage in critical thinking and decision-making exercises that address challenges that Indian leaders face, including team and consensus building exercises.

Nation Building: Leadership, Governance, and Economic Policy

NNI also provides two-day seminars on leadership, governance and economic policy. This curriculum incorporates aspects of governance and economic policy in relation to tribal leadership. Leadership components focus on effective tribal policy making, de-politicizing governance mechanisms, strengthening tribal institutions and strategic planning. The leadership component of the NNI training focuses on encouraging tribal leaders to utilize vision and mobilize people and resources for the development of Indian nations.

Higher Education Department
Saginaw Chippewa Indian Tribe
7070 East Broadway Road
Mount Pleasant, MI 48858
Website: www.sagchip.org



Program Name: Tribal Leadership Program
Population Served: Saginaw Chippewa Tribal Members
Organization Type: Tribe

Program Overview: The Saginaw Chippewa Tribe in Saginaw, Michigan created the Tribal Leadership Program to encourage tribal members to acquire necessary education, experience and skill to perform positions of leadership and responsibility in their communities. Individuals accepted into the Tribal Leadership Program must be enrolled in a public university in Michigan. In addition to being enrolled in a four-year institution of higher education, individuals selected into the Tribal Leadership Program are considered full-time tribal employees and work full-time for a tribal department that is relative to the fellows' field of study. The goal of the program is to develop future tribal leaders by combining academic training with real world expertise and knowledge.

University of Arizona
Eller College of Management
16425 North Pima Road, Suite 370
Scottsdale, AZ 85260
Website: <http://executive.eller.arizona.edu/southwestleadership/>



Program Name: Southwest Leadership Program
Population Served: Public Service and Nonprofit Professionals, Elected Officials, Managers of Local, State and Tribal Governments, Municipal Department Heads, Law Enforcement and Emergency Responses Supervisors
Organization Type: Higher Education Institutional Program

Program Overview: The College of Management at the University of Arizona created a number of executive training programs, including the Southwest Leadership Program. After completion of this five-day training, attendees earn a certificate in management and organizations from the University of Arizona. The five-day Southwest Leadership Program helps individuals develop their leadership capacity, establish professional networks and rejuvenate leadership energies. The program consists of a combination of classroom instruction, guest lectures, group discussions, case studies, and self-directed learning.

Tohono O'odham Community Action
P.O. Box 1790
Sells, AZ 85634
Website: www.tocaonline.org

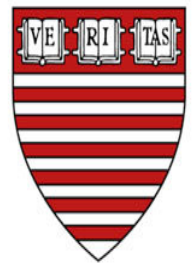


Program Name: Elder and Youth Outreach Initiative
Population Served: Tohono O'odham Community
Organization Type: Nonprofit

Program Overview: In 1996, Tohono O’odham Community Action (TOCA) was created as a grassroots community organization dedicated to creating positive programs, based in the Tohono O’odham way of life. TOCA created a number of programs to address tribal issues relating to community development and health. One of the innovative programs created by TOCA is the Young O’odham United Through Health (YOUTH) program. This program was created to empower Tohono O’odham youth by encouraging them to advocate for themselves and address the many social problems in their community. Overall, the goal is to develop leadership potential by empowering youth to be organized and self-motivated and become strong, productive, and self-sufficient members of the O’odham Community through supportive community interaction and peer organizing.

As a part of the YOUTH program, TOCA has an Elder and Youth Outreach Initiative. This aspect of the YOUTH program allows youth to work with community elders on projects geared towards developing a sustainable community. Moreover, TOCA’s YOUTH program focuses on teaching children O’odham cultural traditions, such as story telling, traditional harvesting practices, and ceremonies.

Center for Public Leadership
Harvard University – John F. Kennedy School of Government
79 John F. Kennedy Street
Taubman Building, First Floor
Cambridge, MA 02138
Website: <http://content.ksg.harvard.edu/leadership/>



Program Name: Gleitsman Program in Leadership for Social Change, Latino Leadership Initiative, Dubin Graduate Fellowship for Emerging Leaders, George Leadership Fellowships, Reynolds Foundation Fellowships in Social Entrepreneurship, Wexner Israel Fellowships

Population Served: International government, nonprofits, and business leaders

Organization Type: Higher Education Institutional Program

Program Overview: The Center for Public Leadership (CPL) at Harvard University’s John F. Kennedy School of Government is dedicated to excellence in leadership education and research. Founded in 2000, the CPL is designed to bridge the gap between leadership theory and practice. The CPL hosts a variety of courses, workshops and executive training programs for prospective national and international leaders. CPL also offers financial support for scholars and practitioners; including research grants, doctoral fellowships and programs for scholars and visitors in residence; publications and conversations about leadership with some of the world’s foremost scholars and practitioners. CPL supports and conducts research on various topics related to leadership, including leadership theory, leadership preparedness (including the traits, skills, abilities, and experiences that prepare people to lead effectively in crisis) and inter-group relationships.

Gleitsman Program in Leadership for Social Change

The CPL launched the Gleitsman Program in Leadership for Social Change (GPLSC) in 2007, through a \$20 million endowed gift from the Alan L. Gleitsman estate. The GPLSC program has two primary components:

- The Gleitsman Leadership Fellows Program: This leadership program provides financial support and co-curricular experience to current Harvard University students interested in social change.
- Visiting Scholars Program: This program offers practitioners and visiting scholar positions at Harvard University aimed at curriculum development and to prepare students as leaders for social change.

Latino Leadership Initiative

Recognizing that the Latino community will double in size over the next 40 years, the goal of this program is to develop the next generation of Latino leaders. Still in its development phase, the Latino Leadership Initiative (LLI) will serve up to 25 Latino undergraduates in their junior year of college, with demonstrated academic and leadership potential, to complete an intensive week-long leadership development program at the Harvard Kennedy School of Government. These students will be selected from the following partner universities: University of Massachusetts-Boston, University of Houston, Texas A&M International University, University of California, and Loyola Marymount University. Guided by a national advisory committee, the following objectives were developed for the weeklong leadership development program:

- Enhance the leadership capacity and understanding of a selected group of students from, or committed to public service, within the Latino community;
- Help participants form strong and lasting bonds with each other and with public servants, as well as business, academic, and nonprofit leaders; and
- Inspire participants with lasting confidence in their potential for leadership, professional achievement, and public service.

Specifically, these objectives will be filled through classroom style instruction covering leadership development topics such as self-awareness, core competencies like public speaking, decision making, and negotiation.

Dubin Graduate Fellowship for Emerging Leaders, George Leadership Fellowships, Reynolds Foundation Fellowships in Social Entrepreneurship, and Wexner Israel Fellowships.

All fellowships are provided by the CPL for students entering Harvard University, and they provide tuition and stipends to support educational endeavors. Fellows are selected based on their demonstrated potential as emerging leaders and interest in pursuing a career with transformative impact on society through public service, activism, and social entrepreneurship, as well as a commitment to working in two of three designated areas—including the public sector. Fellows also participate in co-curricular leadership programs offered by the CPL, such as workshops on topics like leading teams, self-defined leadership and sector and industry specific leadership workshops.

Ho-Chunk Nation

Tribal Office Building

W9814 Airport Road

Black River Falls, WI 54615

Website: www.ho-chunknation.com

Program Name: Traditional Tribal Court

Population Served: Ho-Chunk Nation Tribal Members

Organization Type: Tribe



Program Overview: In order to perpetuate tribal language, culture and traditional leadership structures, the Ho-Chunk Nation of Wisconsin maintains the Traditional Court, which serves as the embodiment of the ancestral elder panels. Its membership consists of clan leaders and Native American Church representatives. The Traditional Court convenes its sessions around a central fireplace named *Cibukisak Humazi*, which insures the occurrence of truthful discussion. The Traditional Court reveals Ho-Chunk traditions and customs through formal pronouncements. These articulations form the basis of the tribe's common law. Not only does the Traditional Court represent the traditional values and standards of the tribe, but they also interpret and apply constitutional and statutory law.

The Traditional Court is called upon to sustain and promote the traditions and culture of the Ho-Chunk Nation in other facets of the tribe's governance, administration and business activities. Representatives from various tribal agencies and enterprises seek the advice, recommendations, and support to incorporate the unspoken laws of the Ho-Chunk people into administrative rules, ordinances, and law. Of special note, when any tribal member appears before the Traditional Court, they must speak in the Ho-Chunk language. If they are not able to do so, tribal members must have a male relative present who can speak in the Ho-Chunk language on behalf of the family member. The Traditional Court serves as the voice for tribal traditions and the sustainability of Ho-Chunk culture and community leadership.

Independent Foundation Leadership Programs

W.K. Kellogg Foundation
One Michigan Avenue East
Battle Creek, MI 49017

Website: ww2.wkkgf.org/default.aspx?tabid=75&CID=276&NID=61&LanguageID=0

Program Name: Kellogg Leadership for Community Change

Population Served: National

Organization Type: Independent Foundation



Program Overview: Since 2002, Kellogg Leadership for Community Change (KLCC) is the national leadership development program of the W.K. Kellogg Foundation. It is coordinated by the Center for Ethical Leadership and its partners, the Institute for Educational Leadership and the Innovation Center for Youth and Community Development. The program is designed to strengthen community leaders by emphasizing the practice of collective leadership, in which decision-making power is distributed and shared among a diverse representation of the local population. KLCC operates from the premise that while many 21st-century communities are eager to shape new visions for themselves, they often lack the relationships and collective leadership experience required to realize these visions. KLCC urges the inclusion of non-traditional leaders from diverse backgrounds in the collective decision-making processes of their communities. This philosophy helps community leaders cultivate the relationships and expertise they need to improve neighborhoods for all of the residents they serve.

KLCC is implemented in sessions, each lasting roughly 36 months. Each session is framed around a particular theme or topic, and participant communities are selected from across the country through a rigorous discernment process that involves written applications, interviews and site visits. KLCC is administered locally by host agencies in each of the grantee communities. Kellogg selects community-based organizations based on their established record of successfully leading change in their community.

KLCC Session I (2002): Strengthening Public Will and Action Toward Quality Teaching and Learning:

- Salish Kootenai College – Pablo, Montana
- Citizen Action of New York – Buffalo, New York
- Llano Grande Center for Research and Development – Edcouch-Elsa, Texas
- Laguna Department of Education – Eastern Cibola County, New Mexico
- Migizi Communications – Minneapolis, Minnesota
- New Paradigm Partners – Northwestern Wisconsin

KLCC Session II (2005): Valuing and Building Youth – Adult Partnerships to Advance Just Communities:

- Big Creek People in Action – McDowell County, West Virginia
- Boys and Girls Club of Benton Harbor – Benton Harbor, Michigan
- Lummi Cedar Project – Bellingham, Washington

- Mi Casa Resource Center for Women – Denver, Colorado
- Roca Inc. – Chelsea, Massachusetts

Northwest Area Foundation
60 Plato Boulevard East, Suite 400
St. Paul, MN 55107
Website: www.nwaf.org

Program Name: Horizons Community Leadership Program
Population Served: Regional
Organization Type: Independent Foundation



Program Overview: 162 communities in Iowa, Minnesota, North Dakota, South Dakota, Montana, Idaho, and Washington benefited from the Horizons Community Leadership Program sponsored by the Northwest Area Foundation (NWAf). Communities in these seven states have poverty rates ranging from 10 – 94 percent, and they participated in the Horizons program to reverse economic and social declines. These 162 rural communities, all with populations of 5,000 or fewer, enrolled in the Horizons program, an 18-month effort focused on community leadership development to reduce poverty. The completed program showed that when communities have stronger leadership, they are better equipped to confront the core causes of poverty and move to action to increase opportunities for all community members. Its purpose was to expand and strengthen leadership within small, rural communities so that they are better equipped to address poverty and move the community to prosperity. NWAf supported the work of several university extension services and a tribal college to design and deliver the 18-month training and coaching program directly into communities across NWAf’s region.

In October 2008, 103 communities started a new round of the 18-month program and were scheduled to complete in April 2010. Horizons helps the community understand that while the program offers opportunities, it also demands high levels of community engagement. Extension organizations choose communities based on criteria established for the application process. As the delivery organization for Horizons, extension partners play a pivotal role, providing communities with coaching, training, and connections to university/college resources and local, regional, and statewide partnerships. Extension organizations were responsible for collecting evaluation data and for helping communities meet required performance thresholds. The core of the Horizons program was a sequence of activities organized into four components: study circles, leadership training, community visioning, and engaging community action.

Common Counsel Foundation
678 13th Street, Suite 100
Oakland, CA 94612
Website: www.commoncounsel.org

Program Name: Grassroots Exchange Fund and Social Economic Justice Fund
Population Served: National and Regional
Organization Type: Independent Foundation



Program Overview: Founded in 1988, the Common Counsel Foundation partners with families and individual donors to expand philanthropic resources for progressive social movements. Through strategic philanthropic services, the Common Counsel Foundation prioritizes support for community-based organizations building the leadership of low-income people, women, youth, people of color and others working for justice, equity, and a healthy, sustainable environment.

Common Counsel's Grassroots Exchange Fund (GXF) is a rapid response small grants program designed to support networking and collaboration between grassroots social change and environmental justice organizations throughout the United States. GXF prioritizes grants to small community-based groups seeking to meet face-to-face with other grassroots organizations, to build collaborative campaigns, and to benefit from technical assistance opportunities. The Social and Economic Justice Fund is a collaborative grants initiative that supports organizations working on civil and human rights, youth organizing, and economic justice for low-income immigrant communities and communities of color in the greater San Francisco-Oakland Bay Area.

The St. Paul Foundation
55 Fifth Street, Suite 600
St. Paul, MN 55101
Website: www.stpaulfoundation.org



Program Name: Grants Program
Population Served: Minnesota
Organization Type: Independent Foundation

Program Overview: The St. Paul Foundation provides numerous grants to nonprofits and other agencies within Minnesota. The foundation has awarded grants to programs such as the Ginew Golden Eagles Youth Initiative at the Minneapolis American Indian Center, and the Tiwahe Foundation, which is also involved in leadership development work in Native communities. The St. Paul Foundation invests in programs that incorporate one or more of the following strategies:

- Promote neighborhood decision-making and community building efforts;
- Rely on communities of color as primary resources for defining and addressing community challenges and opportunities;
- Adopt a form of leadership that works in partnership with its constituent communities to influence the public agenda;
- Support holistic approaches to strengthen families and communities; and
- Support efforts that promote the importance of spirituality and the values of personal and social responsibility.

For-Profit Company Leadership Programs

Atsaya Strategies
Albuquerque, NM
Website: www.atsaya.com



Program Name: Seed to Lead (S2L) Program
Population Served: Native American Communities
Organization Type: For-Profit Corporation

Program Overview: Atsaya Strategies is working with experts in the field of network theory to pilot the Seed to Lead (S2L) Program. Seed to Lead will bring young Native leaders together in an Openspace format for a total of three retreats. The Openspace meeting method was developed to build sustainable networks of people who are capable of analyzing problems and devising action plans to address those problems. By providing youth the tools, space and resources they need, Atsaya can begin to address the most pressing issues affecting tribal communities.

The goals of the S2L retreats are to identify the next wave of tribal leadership, build sustainable networks between

leaders from different tribal nations and begin to address old problems with new solutions. In the S2L retreats, participants analyze issues facing tribes and be given tools such as further training and micro-grants to begin to effect change in their own communities. In addition, participants in the S2L program gain skills in public speaking, strategic planning and implementing campaigns through their action plans.

Native Youth Leadership Programs

First Nations Development Institute

2432 Main Street, 2nd Floor

Longmont, CO 80501

Website: www.firstnations.org

YouTube: <http://www.youtube.com/user/FNDI303>



Program Name: Native Youth and Culture Fund

Population Served: National

Organization Type: Nonprofit

Program Overview: First Nations Development Institute (First Nations) believes that Native American youth represent the future of Indian communities and that their health and well-being determines the future health and well-being of their communities. By investing in youth and giving them a sense of place and tradition, a community ensures that it will have bright and capable future leaders. Under the Native Youth and Culture Fund (NYCF), First Nations utilizes a letter of intent process for projects that focus on youth, and incorporate culture and tradition to address social issues such as drug and alcohol abuse, teen pregnancy, mental health or other social issues. First Nations annually awards approximately 20 grants, and projects are generally funded between \$5,000 and \$20,000. Eligible applicants include tribal governments, tribal programs or Native nonprofits in or near Indian Country.

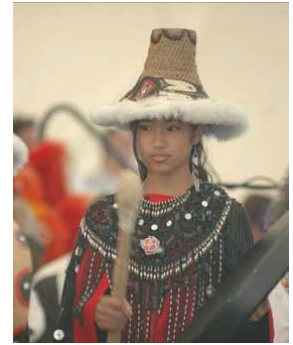
Specifically, funded NYCF projects focus on one or more of these four priority areas:

- Preserving, strengthening or renewing cultural and/or spiritual practices, beliefs and values;
- Engaging both youth and elders in activities that demonstrate methods for documenting traditional knowledge, practices, and/or beliefs, where culturally appropriate;
- Increasing youth leadership and their capacity to lead through integrated educational or mentoring programs; and
- Increasing access to and sharing of cultural customs and beliefs through the use of appropriate technologies (traditional and/or modern), as a means of reviving or preserving tribal language, arts, history, or other culturally relevant topics.

NYCF programs awarded grants during 2009-2010 included the Youth Leadership Pathway Program managed by the Black Mesa Water Coalition in Flagstaff, Arizona. The Leadership Institute works with 20 southwest Indigenous youth and community leaders by participating in two weeks of training to assist in developing and refining leadership skills. The Western Shoshone Defense Fund Youth Program in Spring Creek, Nevada was also awarded a grant to support intern opportunities for youth, in particular mentorship under Shoshone leadership and work at the United Nations in Geneva. Lastly, the Leadership Institute in Santa Fe, New Mexico, hosts the annual Summer Policy Academy, which is a four-week intense program on leadership, public policy, and community service that focuses on tribal, state, national and international Indigenous issues. The goal is to expose students to various issues so that they can become active and engaged members of their respective communities and roles, such as tribal leaders, cultural practitioners, program directors, or service providers.

Potlatch Fund
801 2nd Avenue, Suite 304
Seattle, WA 98104
Website: www.potlatchfund.org

Program Name: Leadership and Entrepreneurial Apprentice Development (LEAD) Program and Native Youth Leadership Summit
Population Served: Emerging Native Nonprofit Leaders in Washington and Native Youth in Pacific Northwest Region
Organization Type: Nonprofit



Program Overview: The Potlatch Fund was formed in 2002 by tribal organizations and donors to address disparities in Native communities by developing and empowering Native leadership and making the best use of tribal resources. The Potlatch Fund is a grantmaking foundation and leadership development organization serving Native communities in Washington, Oregon, Idaho and Montana. The organization's mission is to inspire and build upon the Native tradition of giving and to expand philanthropy in northwest Indian Country.

First Nations Development Institute selected the Potlatch Fund, for a third consecutive year, to be a host organization for a cohort of five to ten emerging Native professionals for the Leadership & Entrepreneurial Apprentice Development (LEAD) Program. In collaboration with First Nations, the Potlatch Fund offers leadership development opportunities for Native leaders who are either seeking to work in the nonprofit field or are already employed by a Native nonprofit. The goal of the program is to support the growth of future American Indian nonprofit leaders by educating and training emerging leaders in nonprofit management and governance.

The Seattle LEAD cohort is comprised of the following activities:

- Monthly mentoring meetings held at the Potlatch Fund's office in downtown Seattle. Led by Potlatch Fund's executive director, these meetings feature local nonprofit and/or Native mentors.
- Quarterly training sessions facilitated by either Potlatch Fund or First Nations Development Institute on Native leadership, resource development, program management and evaluation, and financial management.
- Attendance at LEAD training events, including the annual LEAD Institute with all participating cohorts.

In addition to serving as a LEAD host organization, the Potlatch Fund has also hosted the Native American Youth Leadership Summit. During the summit, Native youth have the opportunity to strengthen their leadership skills and to put them into practice in their respective communities. Program participants receive exposure to prominent Native leaders and learn more about Native culture.

Minnesota Indian Women's Sexual Assault Coalition
1619 Dayton Avenue, Suite 303
St. Paul, MN 55104
Website: www.miwsac.org

Program Name: Native Youth Through Culture Program
Population Served: Minnesota
Organization Type: Nonprofit



Program Overview: The Minnesota Indian Women’s Sexual Assault Coalition (MIWSAC) has been in existence since 2001. Organizational membership includes the eleven federally recognized tribes in Minnesota, urban Indian community, and other rural communities throughout the state. MIWSAC believes that social change begins with all generations working together to become aware, get educated, and get involved in changing the high rates of victimization against American Indian and Alaska Native women. One way MIWSAC actively addresses safety, prevention, and education about ending violence in Native communities is by providing platforms to bring together the elders and the youth for exchanges of cultural knowledge. By Native youth and elders working together, we fundamentally restore a sense of respect and honor within communities.

MIWSAC believes that cultural activities naturally build resilience against sexual violence within Indian communities because they restore identity. If youth know who they are, know their customs and traditions, and build relationships that continue to strengthen the community, we reframe prevention. If we shift the focus from generational trauma to one of forward movement and healing, MIWSAC intrinsically changes the way sexual violence affects Native people. MIWSAC administers a Native Youth Through Culture Program, which focuses on identity development for Native youth, ultimately strengthening young people in Minnesota as emerging leaders. Cultural leadership activities include:

- Maple Sugar Camp
- Berry picking, birch bark harvesting, and basket making
- Wild Rice Camp
- Winter Camp
- Honor songs for survivors of sexual violence at powwows
- Annual Native Girls Retreat

American Indian Business Leaders
Gallagher Business Building, Suite 366
Missoula, MT 59812
Website: www.aibl.org

Program Name: American Indian Business Leaders
Population Served: National
Organization Type: Nonprofit



Program Overview: American Indian Business Leaders (AIBL) was organized in January 1994 on the University of Montana’s campus in Missoula as a result of founder, and first executive director, Michelle Henderson’s (Assiniboine) master thesis. The original idea evolved from concern expressed by many tribal leaders that recognized a critical need for educated, experienced members to assist with tribal economic development efforts. AIBL supports and promotes the education and development of future American Indian business leaders. AIBL is the only American Indian nonprofit organization solely dedicated to empowering business students in the United States. AIBL’s programs are designed to engage students in activities that stimulate, enhance, and expand educational experiences beyond traditional academic methods.

AIBL believes that stronger tribal infrastructures lead to a stronger American Indian people, socially, politically, and most of all culturally. AIBL is committed to supporting and promoting future American Indian business leaders who will use their education and experience to ultimately assist in empowering tribal economic environments. The organization reaches and works with American Indian students throughout the nation, and has AIBL chapters in several states. AIBL hosts an annual three-day conference, where more than 250 Indian business students converge and learn more about leadership development, entrepreneurial skills, career preparation, among other topics.

Penn State University
Suite 300 Rackley Building
University Park, PA 16802
Website: www.ed.psu.edu/educ/eps/ailp



Program Name: American Indian Leadership Program
Population Served: National
Organization Type: Higher Education Institution Program

Program Overview: In the summer of 1970, seventeen Indian graduate students from throughout the United States arrived at Penn State University to become the first participants in the American Indian Leadership Program (AILP). To date, more than 200 students from numerous tribes and geographic locations throughout North America have participated in the program. AILP is housed in Penn State's College of Education, Department of Education Policy Studies. Founded in 1970, it is one of the oldest and most successful programs of its kind. The training of qualified leaders for service to Indian nations is the central aim of AILP. The objectives are consistent with the goals of the Indian Education Act and the needs of American Indian communities nationwide. The strength of the program is confirmed by the many and varied roles past participants play in the quest for improvement of educational opportunities for American Indian school children.

AILP provides education for the development of qualified leaders, planners, and administrators for tribal or public schools serving Indian children, and other organizations, colleges, institutions or government agencies concerned with the education of Indian people. The program also provides high-level training for managers qualified to develop and administer specialized programs in education that would better serve the unique needs of exceptional Indian children. As well, AILP provides training in educational research and evaluation in Indian education with an emphasis on community development and policy analysis. Recent statistics detail that more than 80 percent of the Indian students who have entered the AILP have graduated, compared to the 50 percent average nationwide. While on campus, Indian students are challenged to excel academically, think independently, and become problem-solvers who are unafraid to reexamine old assumptions and look at systems critically.

Eastern Band of Cherokee Indians
498 Tsali Blvd.
Cherokee, NC 28719
Website: www.cherokee-nc.com



Program Name: Youth Leadership Development Program
Population Served: Eastern Band of Cherokee Indians
Organization Type: Tribe

Program Overview: The Eastern Band of Cherokee Indians (EBCI) is one example of a tribe that has provided a comprehensive youth leadership and development program, beginning with tribal youth at an early age, continuing through higher education.

The Cherokee Youth Council gives young enrolled members of the tribe, grades 7-12, the opportunity to make their voices heard on issues that are important to them, serve their community and develop their leadership skills. The Cherokee Youth Center and the Boys & Girls Club promotes the social, educational, health, leadership, and character development of boys and girls during critical periods of their growth. The club provides a safe place to learn and grow and provides life-enhancing programs and character development experiences. As well, the Cherokee Challenge has replicated the National Indian Youth Leadership Project Venture Program with some modifications to address the needs

of students in Cherokee, North Carolina. The Cherokee Challenge program has a sixth grade program, a peer leader program for ages 14-18, an experiential learning challenge program, and a youth leadership camp.

The Junaluska Leadership Council teaches communication and leadership skills to youth through exposure to tribal government processes. The Cherokee Elementary School's Sacred Path Program provides a classroom community by resolving conflicts and building character through Cherokee culture. The Cherokee high school student program utilizes the United National Indian Tribal Youth model, with some modifications to address the needs of Cherokee youth. Finally, the Cherokee Choices Mentor Program is a youth development initiative for fourth through sixth graders designed to enhance coping skills to improve overall health.

The Eastern Band of Cherokee Indians youth program provides a comprehensive program architecture for building strong tribal leaders. It is critical for all tribes to follow the model that EBCI has put forth, by cultivating leadership development in tribal youth at a very young age, and by supporting youth with needed services throughout their educational experience. EBCI has incorporated tribal culture and language into all of its youth programs, which is important for the community to thrive in all facets.

Minneapolis American Indian Center

1530 East Franklin Avenue

Minneapolis, MN 55404-2136

Website: www.maicnet.org/goldeneagles/index.html

Program Name: Ginew/Golden Eagles Youth Program

Population Served: Minnesota

Organization Type: Nonprofit



Program Overview: The mission of the Ginew/Golden Eagles Youth Program is to help American Indian youth strengthen and develop life skills which will give them the knowledge to make healthy choices. The goals of the program are the following:

- Strengthen the self-esteem and sense of identity of American Indian youth by offering cultural activities
- Decrease the risk of alcohol and substance abuse by American Indian youth by offering chemical awareness education involving talking circles, drug awareness education sessions, and chemical free activities
- Increase the academic success of American Indian youth through educational programming
- Increase the physical well-being of American Indian youth by offering recreational activities and health education

The Ginew/Golden Eagles Youth Program is a year-round after-school program serving American Indian youth ages 5-18. Located in the Minneapolis American Indian Center, the program follows a 23-unit, culturally-specific curriculum. The curriculum is designed to highlight and enhance the resiliency of American Indian youth. The program provides youth the opportunity to become involved in sports through referring participants to sports teams, open recreation in the gymnasium, and through guest speakers and teachers. The Ginew/Golden Eagles Youth Program also supports Native youth with an after-school tutoring program. Youth work with America Reads tutors from the University of Minnesota and community volunteers to complete homework and enhance their academic skills.

The Ginew/Golden Eagles Youth Program is one example of an urban Indian community coming together to help Native youth from diverse tribal backgrounds. It is sponsored by the Minneapolis American Indian Center, which was founded in 1975 and is one of the oldest American Indian centers in the United States. According to the center's mission, Native youth are integral to sustaining and building healthy urban Indian communities. Based on the services offered through the program, the initiatives are focused on prevention strategies and Native youth leadership development.

National Congress of American Indians
1516 P Street, NW
Washington, D.C. 20005
Website: www.ncai.org/Youth-Initiatives.86.0.html



Program Name: Youth Commission
Population Served: National
Organization Type: Nonprofit

Program Overview: The National Congress of American Indian (NCAI) Youth Commission was established by resolution at the 1997 NCAI Mid-Year meeting in Juneau, Alaska. It was created in response to the vocalized need for an entity that would provide Native youth an opportunity to voice their opinions and concerns. The Youth Commission seeks to provide Native youth with leadership development opportunities and to provide a forum for networking with other Native youth throughout the nation.

The NCAI Youth Commission is designed specifically for college and high school students with an interest in political science, tribal government and Native American legislative and governmental affairs. The Youth Commission provides a youth perspective with issues that concern young Native people.

It serves as a resource for NCAI and tribal leaders. It is an opportunity to acquire knowledge from NCAI and tribal leaders about the process of NCAI and tribal politics. Most importantly, the NCAI Youth Commission is an avenue to provide a unified voice for all American Indian and Alaska Native youth. The following is a brief summary of NCAI Youth Commission activities:

- Participate in the mentoring program by spending time with an elder, leader or delegate;
- Volunteering for NCAI meetings and activities to gain valuable learning experience working “behind the scenes” to see NCAI in action;
- Participate in informative workshops to learn from professionals in their field;
- Develop leadership skills by attending an annual Leadership Institute and youth luncheons that include keynote speakers, tribal elders, and mentors;
- Addressing community issues through resolutions and lobbying;
- Serve as a voice within NCAI and contribute to Native community changes

In addition to the broader Youth Commission, NCAI leadership announced the creation of the Youth Commission Ambassador Leadership Program (YALP) at a 2006 conference. The YALP is a scholarship program open to Native youth aged 17-25. The Ambassadors, one male and one female, serve two-year terms representing and promoting NCAI and the Youth Commission.

National Indian Youth Leadership Project
800 Gold Ave, SW
Albuquerque, NM 87102
Website: www.niylp.org



Program Name: Project Venture
Population Served: National and International
Organization Type: Nonprofit

Program Overview: The National Indian Youth Leadership Project (NIYLP) is a nonprofit organization incorporated in New Mexico in the 1980's. As a result of NIYLP's outstanding evaluation data in developing alternatives to alcohol, tobacco and other drug abuse, Project Venture has been recognized by the Center for Substance Abuse Prevention and the National Registry of Evidence-based Programs & Practices as the first Native American model program. The organization serves over 350 students in the Four Corner's area, along with Project Venture programming in over 12 statewide locations and 19 other states.

For over 25 years, NIYLP has been empowering the lives of Native youth through experiential education in a positive learning environment. NIYLP programs are adventure-based and include activities such as hiking, backpacking, rafting, ropes course and rock climbing designed to incorporate traditional American Indian values. NIYLP seeks to foster youth leaders who are culturally sensitive and promote healthy lifestyles as an example for future generations. NIYLP's local efforts are focused on regional mid-schools with large Native student populations. Project Venture programming is designed to be implemented year-round--in school and after school--emphasizing team building, problem solving, communication and cooperation through experiential games and activities. Through experiential approaches NIYLP is able to incorporate elements of biology, science, social studies, history and geography to provide a hands-on learning experience for students as young as 5th grade.

Project Venture programming, which is one NIYLP's premiere initiatives, can be adapted to empower youth and their communities from a variety of cultures and backgrounds. The national replication sites currently serve over 19 states in the U.S. and Canada. NIYLP is also a partner in the Native Aspirations Project, funded by SAMHSA. The project is designed to work with the Native communities that are at highest risk for suicide. Project Venture has recently been adopted in Vermont; Nova Scotia, Canada; Texas; Alaska; Minnesota; and Hawaii.

United National Indian Tribal Youth

500 North Broadway, Suite 10

Oklahoma City, OK 73102

Website: www.unityinc.org

Program Name: United National Indian Tribal Youth Network

Population Served: National

Organization Type: Nonprofit



Program Overview: Incorporated as a 501 (c) (3) nonprofit organization in Oklahoma in 1976, United National Indian Tribal Youth (UNITY) is a national network organization promoting personal development, citizenship, and leadership among Native American youth. UNITY's mission is to foster the spiritual, mental, physical, and social development of American Indian and Alaska Native youth and to help build a strong, unified, and self-reliant Native America through greater youth involvement. This mission is based on the belief that the most effective way to bring about lasting and positive change within Native America is to strengthen the capacity of tribal, village, and urban Native youth (ages 15-24).

The heart of UNITY is its affiliated youth councils which are sponsored by tribes, Alaska Native villages, high schools, colleges, and urban organizations. The UNITY Network consists of more than 200 diverse youth councils in 34 states. Annual national UNITY conferences involving up to 1,400 youth and advisors are held each summer. UNITY has a proven track record and is respected by federal government officials, national Native American organizations, and tribal/village leaders. UNITY's alumni include tribal leaders, educators, physicians, attorneys, and health professionals. Five of UNITY's ten-member Council of Trustees are alumni. Two other trustees are youth leaders who have been elected by their peers as co-presidents of the National UNITY Council.

UNITY is considered one of the ideal models for American Indian youth leadership development programs in the country. The organization has reached more than 200 Native communities and tribes throughout the United States, spanning diverse tribal cultures and languages. It is a national youth-led organization, but the affiliate youth councils are community-based and driven by young Native people who are committed to changing their communities for the better.

American Indian Science and Engineering Society

2305 Renard SE, Suite 200

Albuquerque, NM 87106

Website: www.aises.org



Program Name: Professional Chapters, College Chapters and AISES Annual Conference

Population Served: National

Organization Type: Nonprofit

Program Overview: The American Indian Science and Engineering Society's (AISES) mission is to substantially increase the representation of American Indian and Alaskan Natives in engineering, science and other related technology disciplines. AISES was founded in 1977 by American Indian scientists, engineers and educators. In view of the high dropout rates and low college enrollment and graduation rates of American Indians compared with all other ethnic groups in the United States, and the severe under-representation of American Indians in the science and engineering fields, these Native professionals resolved to create an organization that would identify and remove the barriers to academic success for Native students.

Through a variety of educational programs, AISES offers financial, academic and cultural support to American Indians and Alaska Natives from middle school through graduate school. AISES provides professional development activities to enable teachers to work effectively with Native students. AISES also develops culturally appropriate curricula and publications. AISES builds partnerships with tribes, schools, other nonprofit organizations, corporations, foundations and government agencies to realize its goals.

AISES currently has twelve professional chapters across the United States, and the organization encourages the development of additional professional chapters to provide greater and more comprehensive support to our growing student constituency. Professional chapters encompass AISES graduates that work in professional fields in various regions, and who work together to advance the Native science and engineering agenda, while providing mentoring support to current AISES students. Professional AISES chapters provide support on a regional and local level in a variety of ways, including:

- Provide role models for students and professionals by identifying community contributions of American Indian scientists and engineers;
- Provide support/mentorship for students in the transition from student status to professional status; and
- Provide support/mentorship for other professionals by organizing seminars and workshops to develop management, communication, and other skills.

In addition to professional chapters, AISES offers college chapters to campuses throughout the country. AISES chapters are located at over 150 colleges and universities, including tribal colleges. The primary objective of chapters is to enrich the educational, service, and social needs of the chapter's membership. Chapters emphasize education as a tool that will facilitate personal and professional growth opportunities for students through mentor programs, leadership training, scholarships, conference participation, and summer job opportunities. Each college chapter has unique priorities, goals and members, however, common roles of college chapters are to:

- Provide peer support and leadership opportunities as well as career guidance;
- Provide academic, cultural and social support to members;
- Contribute to local and regional communities; and
- Support and contribute towards fulfillment of the AISES mission.

AISES also hosts an annual conference, which is attended by many Native students interested in science and engineering fields. During the annual conference, students learn more about college and career preparation, leadership development, and work with various mentors from all over the country.

Wings of America

P.O. Box 22625

Santa Fe, NM 87502

Website: www.wingsofamerica.org



Program Name: Wings of America Youth Program

Population Served: National

Organization Type: Nonprofit

Program Overview: William E. Channing and friends founded the Earth Circle Foundation in 1987, a nonprofit corporation based in Santa Fe, New Mexico. The organization, Wings of America (Wings), is the sole program of the Earth Circle Foundation. Wings was established in 1988 with the goal of empowering the most at risk population in the United States—American Indian youth. Through youth development programs incorporating running and healthy lifestyle programs, Wings has found a unique way to help Indian youth overcome their life challenges, and to nurture and maintain their proud heritage. Running has an integral place in the spiritual and ceremonial traditions of American Indian people.

Wings reaches Indian children not only through grassroots programs in Indian communities in partnership with the private sector including foundations, corporations and individual donors. In the summer of 2002, Wings conducted twenty-two youth development camps throughout Native communities. After fifteen years of youth development services, Wings has served over sixteen thousand young men and women. Included in Wings programming are two National Cross Country Championship programs designed to elevate competitive all Native teams and individual runners. Since first participating in the National Junior Cross Country Championships in 1988, the Wings-sponsored teams have earned sixteen national championship titles.

Additionally, Wings provides speakers, clinicians and other assistance to wellness programs, conferences, athletic banquets, fairs, races, etc. Camps are held in Indian communities and focus on positive and healthy lifestyle choices. Activities include traditional games, running and fitness exercises, substance abuse prevention and nutrition education. College-age Wings runners facilitate the camps and high school runners also serve as peer leaders and role models.

Wings of America offers individual leadership development programs for Native youth that are dedicated to living healthy lifestyles. Wings accomplishes this through providing running and other sports-related activities to strengthen American Indian identity and individual resilience among project recipients. The organization is small in size in terms of staff and resources, and despite these challenges, has been able to accomplish a great deal for youth that have participated in their various initiatives.

Running Strong for American Indian Youth
2550 Huntington Avenue, Suite #200
Alexandria, VA 22303
Website: www.indianyouth.org



Program Name: American Indian Youth Programs
Population Served: National
Organization Type: Nonprofit

Program Overview: Running Strong for American Indian Youth began in 1986 as a project of Christian Relief Services Charities. Today, Running Strong is led by an American Indian board of directors that strives to build the capacity of communities, grassroots Indian organizations, families, and individuals to leverage their strengths and solve problems. Running Strong's mission is to help American Indian people meet their immediate survival needs – food, water, and shelter – while implementing and supporting programs designed to create opportunities for self-sufficiency and self-esteem. The organization's programs include:

- Food distribution and nutrition
- Water wells
- Youth programs
- Cultural and language preservation
- Housing assistance

In Running Strong's youth program materials, they note that American Indian youth are fighting a silent battle, where basic amenities like food, safe housing, heat in the winter, and warm clothing are never guaranteed. American Indian children are overwhelmed by feelings of hopelessness and cultural isolation by the time they reach their teenage years. Running Strong believes that by working with local communities, they can provide safe nurturing spaces full of healthy activities for American Indian children and teens. The organization is working to create a new generation of American leaders who demonstrate healthy lifestyles and pride in their heritage. Throughout the country, Running Strong works with and supports grassroots youth initiatives, ranging from youth centers and scholarships to cultural camps.

Association of American Indian Physicians
1225 Sovereign Row, Ste. 103
Oklahoma City, OK 73108
Website: www.aaip.org/?page=NNAYI



Program Name: National Native American Youth Initiative
Population Served: National
Organization Type: Nonprofit

Program Overview: Through its cooperative agreement with the Office of Minority Health and funding through the National Center on Minority Health and Health Disparities, the Patty Iron Cloud National Native American Youth Initiative (NNAYI) is an intense academic enrichment, and reinforcement, program designed to better prepare American Indian / Alaska Native (AI/AN) high school students to remain in the academic pipeline and pursue a career in the health professions and/or biomedical research. The NNAYI program addresses four goals:

- Increase awareness of the various health professions and biomedical research options among AI/AN students
- Increase awareness of the personal and academic skills required for admission to college / universities / health profession schools
- Increase the awareness of Indian health issues among AI/AN students
- Increase student access to AI/AN role models in health careers.

- Students participating in the program receive exposure to:
- A broad perspective on health careers and biomedical research
- An introduction to national health and scientific institutions
- Opportunity to network with AI/AN health professionals and physicians as well as learn about mentoring and shadowing with AAIP members
- Information on current health legislation / policy and educational issues affecting the academic and professional progress of AI/AN communities

The National Native American Youth Initiative is one program administered by the Association of American Indian Physicians (AAIP) in Oklahoma. AAIP's membership is made up of American Indian and Alaska Native physicians, and who are licensed to practice medicine in the United States. A major goal of AAIP is to motivate American Indian and Alaskan Native students to remain in the academic pipeline and to pursue a career in the health professions and/or biomedical research, thereby increasing the number of American Indian and Alaskan Native medical professionals in the workforce.

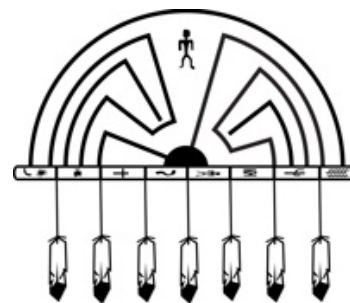
Citizen Potawatomi Nation
1601 S. Gordon Cooper Drive
Shawnee, OK 74801
Website: www.potawatomi.org



Program Name: Potawatomi Leadership Program
Population Served: Potawatomi Tribal Members
Organization Type: Tribe

Program Overview: The Potawatomi Leadership Program has been in existence since 2003. The program is designed as an internship for up to eight students to closely monitor and study the programs and enterprises at the Citizen Potawatomi Nation. The six-week program enables tribal students to gather adequate information to evaluate future employment possibilities at tribal headquarters. In addition, students have the opportunity to study their own family heritage and that of other Potawatomi families. They shadow the language instructors to see how the Potawatomi language is being taught to children and adults throughout the community. The program is also designed for students to attend legislative meetings of the tribal government.

Gila River Indian Community
P.O. Box 97
Sacaton, AZ 85147
Website: www.gricyouthcouncil.org



Program Name: Akimel O'odham/Pee-Posh Youth Council
Population Served: Gila River Tribal Members
Organization Type: Tribe

Program Overview: In 1987, several young people in the Gila River Indian Community organized and formed the Akimel O'odham/Pee-Posh Youth Council out of concern for youth not being viewed as a high priority. The intent was to start a grass roots organization that would redefine youth and adult relationships by increasing the level of respect between the two.

Establishing a voice inside the tribal structure and changing the relationships between the community and young people living in the community were identified as primary goals of the youth council. With clear organizational focus, the youth council was chartered in 1988 under the laws of the Gila River Indian Community. The youth council developed its

own bylaws, adopted a constitution and secured articles of incorporation. To date, the youth council is responsible for bringing issues to and working with district and tribal leadership. Youth council members are planning and implementing ways to increase youth involvement in the community. They are also managing community-wide projects like establishing Boys and Girls Clubs, Kids Voting and many more.

The Akimel O’odham/Pee-Posh Youth Council is composed of twenty members ranging from 13 to 21 years of age. The youth council has two members from each of the seven districts of the Gila River Indian Community who serve two-year terms. There are also six at-large youth representatives who serve one-year terms on the youth council. Once elected, youth council members are sworn into office by a tribal judge and are recognized as tribal leaders. Members are trained in the areas of public speaking, communications, interpersonal relationships, self-esteem and discipline, effective writing skills, conflict resolution skills and peer mediation. Youth council members are given the responsibility to oversee various community youth projects and attend various local, state and national meetings to network and interact with other Native Americans across the nation.

Native Youth Leadership Alliance

Program Name: Native Youth Leadership Alliance
Population Served: National, Tribal College Students
Organization Type: Nonprofit



Program Overview: The Native Youth Leadership Alliance (NYLA) is an emerging movement inspired at the grassroots level by young Native leaders committed to staying in and building their communities. NYLA is the first leadership development initiative of its kind to focus on tribal college students as the next generation of transformative leaders in Native communities. Breaking the mold of existing approaches, NYLA’s organic model seeks to activate a population closely woven into the fabric of their communities with a longer term potential for impact. NYLA utilizes a grassroots approach that empowers young Native leaders to use their vision, build capacity, expand networks and mobilize their communities to address root sources of inequality. The core areas of NYLA’s approach are culturally-based principles of indigenous leadership, intergenerational relationships, holistic well-being, reciprocity, network and skill building and collaborative partnerships.

The Native Youth Leadership Alliance began from relationships formed in the progressive youth leadership development organization “Young People For”, based in Washington, DC. In July 2009, a core group of tribal college fellows self-organized to create a new organization that would embrace Indigenous approaches to leadership and community building. Native Americans in Philanthropy currently serves as the fiscal sponsor of NYLA. NYLA comprises 20 tribal college student fellows from Diné College (Arizona), Oglala Lakota College (South Dakota), Haskell Indian Nations University (Kansas), Institute of American Indian Arts (New Mexico), Northwest Indian College (Washington), Blackfeet Community College (Montana), Comanche Nation College (Oklahoma) and College of Menominee Nation (Wisconsin).

American Indian College Fund

8333 Greenwood Boulevard
Denver, CO 80221

Website: www.collegefund.org

YouTube: <http://www.youtube.com/watch?v=Tm0OG4cdLgY>

Program Name: American Indian Women’s Leadership Program
Population Served: Regional, Tribal Colleges
Organization Type: Nonprofit



A M E R I C A N
I N D I A N
C O L L E G E
F U N D

Program Overview: The American Indian College Fund (the Fund) was awarded a \$1 million four-year grant in April 2010 to implement a new American Indian Women's Leadership Program at select tribal colleges. The four-year leadership program is dedicated to strengthening Native communities by providing significant scholarship support and leadership development for a select cohort of American Indian women attending six tribal colleges. A total of 20 scholarship recipients will be selected through a competitive application process (2-3 students possible at each participating TCU). Students selected for the program must be committed to earning a four-year degree, and each will receive a \$5,000 annual renewable scholarship for up to four years to earn their bachelor's degree. The following tribal colleges have been selected to participate: 1) Candeska Cikana Community College (North Dakota); 2) College of Menominee Nation (Wisconsin); 3) Fort Belknap College (Montana); 4) Northwest Indian College (Washington); 5) Sitting Bull College (North Dakota); and 6) Southwestern Indian Polytechnic Institute (New Mexico).

Through monthly check-ins and annual retreats, the Fund will work with each student to develop individualized leadership plans, leading to higher retention numbers and graduation rates. The Fund will focus on student support services that include annual curriculum activities, in an effort to expand individualized plans for each scholarship recipient. The Fund will also invite several prominent women leaders to serve as volunteer mentors for students throughout the program. Students participating in the American Indian Women's Leadership Program will be expected to attend an annual leadership retreat, which will include program participants, mentors, and guest speakers. The Fund will incorporate culturally competent leadership training into the program, providing an opportunity for a cross-cultural exchange, networking with peers and identifying mentors. The intent of each leadership retreat is for the students to compose and maintain personal leadership plans and mission statements, mapping personal and professional career goals and what is needed to accomplish these goals with the help of the Fund and program mentors.

Idaho Tribes

Coeur d'Alene Tribe

P.O. Box 408

Plummer, ID 83851

Website: www.manycultures1community.com

Program Name: Coeur d'Alene Tribal Youth Council

Population Served: Coeur d'Alene Tribal Members

Organization Type: Tribe



Program Overview: In 2007, the Coeur d'Alene Tribal Youth Council became an affiliate of the national United National Indian Tribal Youth (UNITY) network. The UNITY Network includes more than 200 affiliated youth councils in 34 states. The youth council based its programs on UNITY's guidelines to develop annual projects in four categories: cultural preservation, promotion of healthy lifestyles, community service, and environmental awareness. Native youth, ages 12 to 18, are encouraged to join the youth council to serve as a voice for young people on the Coeur d'Alene reservation. Youth council members attend the Northwest Indian Youth Conference and the national UNITY Conference each year.

Kootenai Tribe

142 County Road 38A

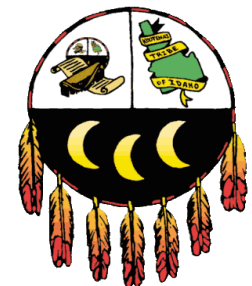
Bonnars Ferry, ID 83805

Website: www.kootenai.org

Program Name: Kootenai Tribal Youth Program

Population Served: Kootenai Tribal Members

Organization Type: Tribe



Program Overview: The Kootenai Indian Tribe developed a reservation wide prevention program designed to provide prevention services to impact risk factors that are responsible for delinquency, and provide alcohol and drug abuse prevention programs. The Tribal Youth Program Circle of Prevention Project is designed to provide family strengthening, education and support to all families on the reservation with children up to the age of 17, with special emphasis on court involved youth, and draws upon current resources, both on and off the reservation and solicits help from key community leaders. Tribal members also serve as mentors for youth participating in the prevention project. The program's intent is to advocate for healthy lifestyles choices for youth on the reservation by offering leadership development, resources and community support.

Nez Perce Tribe

P.O. Box 305

Lapwai, ID 83540

Website: www.nezperce.org



Program Name: Students for Success Program

Population Served: Nez Perce Tribe

Organization Type: Tribe

Program Overview: The Students for Success program has been serving Nez Perce youth since 1995. The program fosters personal resiliency and capability for tribal youth to succeed in education, career, community service, and wellness. The infusion of cultural practices and knowledge is the main strategy utilized by the Nez Perce Tribe to create future leaders. The program hosts an annual Nez Perce culture camp, where youth learn about their tribal culture, language, and traditional dances, along with leadership development and wellness activities. The mission of the culture camp is to foster respect and appreciation of Nez Perce history within tribal youth.

Shoshone-Bannock Tribe

P.O. Box 306

Fort Hall, ID 83203

Website: www.shoshonebannocktribes.com



Program Name: Tribal Youth Coalition & Youth Council

Population Served: Nez Perce Tribe

Organization Type: Tribe

Program Overview: The Shoshone-Bannock Tribe provides assistance to at-risk youth to decrease juvenile delinquency by supporting youth leadership activities. A youth coalition was established to deal with problems faced by young people on the reservation. The ages of program participants served are 12-17. The prevention services and programs are delivered in the Shoshone-Bannock school district and in the Timbee Hall Recreation Center, which offers many recreational activities for youth of all ages. In addition to prevention services, Shoshone-Bannock youth worked together to create a tribal youth council that is focused on promoting leadership among peers through education and cultural activities.

Iowa Tribes

Meskwaki Nation
349 Meskwaki Road
Tama, IA 52339
Website: www.meskwaki.org



Program Name: Meskwaki Diabetes Program and Wellness Center
Population Served: Meskwaki Tribal Members
Organization Type: Tribe

Program Overview: The Meskwaki Nation manages a Diabetes Program and Wellness Center on the reservation that provides comprehensive youth services to tribal members. The goal of the Wellness Center is to create tomorrow's leaders for the Meskwaki Nation through leadership development and employment services to tribal youth throughout the year. For example, the Meskwaki Nation manages a summer internship program for at least 40 tribal youth, where students work six-hour days and learn about tribal operations, job shadow current employees, participate in team building activities and community service projects. In order to strengthen the future Meskwaki Nation economy, the tribal community is committed to working with its youth to foster the necessary skills for young people to be successful.

In addition, the Wellness Center hosts prevention programs, health education seminars, various guest speakers, academic support and sports activities. Center employees are dedicated to helping tribal youth by providing services that are tribally based, and incorporate a holistic approach to supporting youth leadership development. Though the tribe is small and is limited by financial resources, the Meskwaki Nation is dedicated to creating a healthy environment for its youth.

Minnesota Tribes and Organizations

Bois Fort Band of Chippewa Indians
5344 Lakeshore Drive
Nett Lake, MN 55772
Website: www.boisforte.com/youth_index.htm



Program Name: Youth Language Camp
Population Served: Bois Fort Band of Chippewa Tribal Members
Organization Type: Tribe

Program Overview: The Bois Fort Band of Chippewa Indians hosts an annual summer language and culture camp for young people in the community. 26 summer youth participants from Nett Lake and Vermilion, Minnesota travel to Echo Lake Campground in July for a three-day language camp sponsored by the Bois Forte Culture Committee. Youth participants, who wear name tags with their Indian name, have a full schedule including daily language lessons, teachings on ceremonies, powwow etiquette, making fry bread, canoe safety, dream catcher and basket making, and cultural games. The summer youth camp is designed to help Indian youth become immersed in their language and culture, thereby fostering long-term leadership development and building future leaders for their tribe.

Red Lake Nation
P.O. Box 550
Red Lake, MN 56671
Website: www.redlakenation.org



Program Name: Red Lake Youth Council
Population Served: Red Lake Tribal Members
Organization Type: Tribe

Program Overview: The Red Lake Nation Youth Council was created in 2004 to give youth a voice in the Red Lake community, and to teach leadership skills to tribal youth. The Red Lake Youth Council hosts an annual conference that is intended to prepare young people for future leadership roles within the Red Lake community and beyond. The conference coordinators invite national and local speakers to inspire students to succeed. The focus on each conference is to give youth exposure to positive role models, and to celebrate youth achievements. The annual conference is planned and sponsored by several organizations, including the Red Lake School District, Red Lake Chemical Health Programs, Red Lake Youth Council and the Red Lake Tribal Council.

Fond du Lac Band of Lake Superior Chippewa
1720 Big Lake Road
Cloquet, MN 55720
Website: www.fdlrez.com/Education/gifted.htm



Program Name: Gifted and Talented Program – Fond du Lac Ojibwe School
Population Served: Fond du Lac Tribal Members
Organization Type: Tribe

Program Overview: The enrichment program provides educational opportunities and leadership development for Fond du Lac Ojibwe students identified in five areas of specialized skills and capacity: 1) Intellectual; 2) Academic; 3) Leadership; 4) Visual and Performing Arts; and 5) Creative, Critical or Productive Thinking. The gifted and talented program insures the holistic development of each student through cultural, social, physical and intellectual/academic experiences that will provide these students with opportunities to become self-actualized, self-motivated leaders and producers of ideas for the Fond du Lac Ojibwe Tribe.

Leech Lake Band of Ojibwe
P.O. Box 180
Cass Lake, MN 56633
Website: www.lltc.edu



Program Name: Elders Honorary Degree Program and Student Senate – Leech Lake Tribal College
Population Served: Leech Lake Tribal Members
Organization Type: Tribe/Tribal College

Program Overview: The Honorary Degree for Elders (HDE) program for Leech Lake tribal elders attending Leech Lake Tribal College (LLTC) is an entirely new approach to academics and is intended to place greater emphasis on

practical benefits for elders who wish to pursue life-long learning aspirations, and to enrich the role of elders in contemporary society. Achievement of the HDE is based on attendance, initiative, traditional mentoring/cultural infusion of junior peers, and the fulfillment of an annual education plan. The advisory services of Leech Lake Tribal College assist each elder in preparing an annual education plan. Leech Lake elders participating in the program support younger students by serving as mentors, and help to strengthen leadership skills of young tribal members attending Leech Lake Tribal College.

The LLTC Student Senate is also a key component to developing key tribal leaders within the Leech Lake community. The Student Senate is the central organization for the student body. It is the advocate for the interests of the student body as a whole to Leech Lake Tribal College administration and faculty, and promotes student participation in the governance system.

Mille Lacs Band of Ojibwe

36663 Highway 65

McGregor, MN 55760

Website: www.minisinaakwaang.typepad.com

Program Name: Minisinaakwaang Leadership Academy

Population Served: Mille Lacs Ojibwe Tribal Members

Organization Type: Tribe/Charter School



Program Overview: The Minisinaakwaang Leadership Academy (MLA) is a separate entity from Mille Lacs Band of Ojibwe, and is a new Minnesota public K-12 charter school, opened in the fall of 2007. Located 70 miles west of Duluth, near McGregor, Minnesota, the Minisinaakwaang Leadership Academy is housed in a new 24,592 square foot, high-tech, state of the art facility, in a small community of East Lake. The Academy's mission is to prepare today's Native youth with leadership skills and academic excellence to meet tomorrow's challenges in a culturally based environment and community. The progressive four seasons (year-round) school year and curriculum have a strong Ojibwe culture and language focus, deeply connected to the earth's eco-system, with high expectations for academic excellence.

MLA's core philosophies and curriculum themes include the following:

Learning from elders	Leadership
Knowing a sense of self	Nurturing safe environment
Mishomis Teachings*	Active Elder participation
Knowing the seasonal way of life	Basic survival skill development
Academic Excellence	Language and ceremonies
Family Partnerships	

*Mishomis Teachings - Nibwaakaawin (wisdom); Minaadendamowin (respect); Zaagi'idiwin (love); Debwewin (truth); Zoongide'ewin (bravery); Gwayakiziwin (honesty); Dibasendiziwin (humility)

The Minisinaakwaang Leadership Academy is a community that strives to represent and empower students with essential skills for life success. Leadership skill development includes:

- Communication skills
- Critical thinking and problem solving
- Oration and debate

- Collaboration and teamwork combined with the ability to negotiate
- Planning strategies in coordination with achieving a vision
- Persistence and determination

As important elements of any learning environment, these life and leadership skills are integrated into all curriculum areas as the core of the learning process at MLA.

Prairie Island Indian Community
 5636 Sturgeon Lake Road
 Welch, MN 55089
 Website: www.prairieisland.org



Program Name: Prairie Island Indian Youth Council
Population Served: Prairie Island Tribal Members
Organization Type: Tribe

Program Overview: The Prairie Island Indian Youth Council was created in 2004, in order to create a venue for Prairie Island Indian youth to develop their leadership skills and to advocate for youth-driven initiatives in the community. The youth council focuses on helping young Indian people develop the necessary leadership skills to live healthy lifestyles, leading to a better and stronger Prairie Island community. The youth council participated in the Lakota Rose Madison Initiative, a national campaign created in memoriam of a young woman from the Standing Rock Sioux Tribe who was killed trying to leave a reservation gang and start a new life. Prairie Island youth continue to work towards supporting one another through leadership cultivation and community-driven projects.

Shakopee Mdewakanton Dakota Sioux Community
 2330 Sioux Trail NW
 Prior Lake, MN 55372
 Website: www.shakopeedakota.org



Program Name: Young Native Pride
Population Served: Shakopee Mdewakanton Sioux Community Members
Organization Type: Tribe

Program Overview: The Shakopee Mdewakanton Dakota Sioux community hosts, sponsors and administers a number of leadership development activities for tribal youth. Each year Shakopee community youth celebrate Dakota heritage with Young Native Pride, a free event open to the public, which celebrates Native American culture, traditions, and spirituality through song and dance. Students and their family members and staff work toward the performance for months making outfits, doing beadwork, sewing designs, cutting ribbon, making moccasins, and practicing dance styles. As well, each summer, youth spend several days at a culture camp where they learn traditional Dakota lifeways, crafts, songs, and values. Children and adults continue to study Dakota lifeways, including language, customs, song, and dance.

Montana Tribes and Organizations

Crow Tribe
P.O. Box 370
Crow Agency, MT 59022
Website: www.lbhc.edu



Program Name: Student Leadership Program – Little Big Horn College
Population Served: Crow Tribal Members
Organization Type: Tribe/Tribal College

Program Overview: Little Big Horn College (LBHC) created an innovative Student Leadership Program (SLP) to provide scholarships to top-tier Native American students from surrounding area high schools. By creating SLP, Little Big Horn College administrators wanted to set an elevated standard of performance for students and teachers. Students chosen for the program are mentored by an administrative team or faculty member and attend a professional conference with their mentors. The SLP currently serves a total of 14 students. The leadership cohorts have an 80 percent retention rate, which considerably exceeds the college average of 46 percent.

In addition, students in the program are performing at a higher level compared to the overall campus with regard to grades. Five of the six returning students earned a 3.7 GPA or higher during spring semester 2009 (compared to a 2.138 GPA average for all LBHC students).

Student learning includes knowledge of how leadership and Crow culture are closely intertwined, and students completed community service projects. Students also participate in annual leadership retreats that provide an intensive learning community between LBHC administrators and student leaders, giving them valuable experience in public speaking, group analysis of leadership materials and team work. One program outcome was that five of the current students were elected to positions in student government, and enrollment increased 45 percent in fall of 2009. Students and mentors have attended professional conferences across the country in majors ranging from leadership, business, Native American studies, biology, medicine and technology.

The Student Leadership Program at Little Big Horn College is in its infancy, and was only recently established a few years ago through a grant from the Lilly Endowment, Inc. The overall impact will take time, but it is no doubt taking root in the Crow tribal community, as it has led to higher retention numbers, and increased enrollment on campus. High performing Crow students at the high school level are now choosing LBHC as their top college option, rather than enrolling in mainstream universities off the reservation. The SLP is a great example of a tribal community assessing the needs of Native youth, and developing an action plan and incorporating evaluation results into a new, thriving program.

Department of Education
Montana State University
P.O. Box 172880
Bozeman, MT 59717
Website: www.montana.edu/ehhd/educ/ILEAD/



Program Name: Indian Leadership Education and Development
Population Served: National
Organization Type: Higher Education Institution Program

Program Overview: The purpose of the Indian Leadership Education and Development (I LEAD) program at the University of Montana is to recruit, educate, certify and place American Indian educators into administrative positions

in schools with high populations of Native American students. This program admits students with a bachelor's degree into a master's degree program in educational leadership and provides certification as a school principal. Moreover, each admitted student is assigned a mentor, who is an experienced school administrator in schools with high populations of Native American students. After completion of the program, students are required to serve as administrators in schools serving Native American children for a period of time equal to the length of their education and training.

The program is a nationally competitive application process, and selected students receive a fellowship for tuition and a monthly stipend. Moreover, the program is guided by an 18-member advisory committee, composed mostly of educators in Montana.

Missoula Indian Center
Building 33, Fort Missoula Road
Missoula, MT 59804

Website: www.missoulaindiancenter.org

Program Name: Native American Youth Program

Population Served: Montana

Organization Type: Nonprofit



Program Overview: The Missoula Indian Center has been in existence since 1970, and was established to provide various services to Indian people in the state of Montana. The center offers youth development services within their prevention program infrastructure. Native youth initiatives include the following services:

- Peer support groups for Native American youth
- Cultural and esteem enrichment activities
- Alternative recreation activities for youth
- Community events include Indian dance groups, camps and arts and crafts
- Indian spiritual and cultural activities
- Advocacy and liaison services for Native American students
- Youth empowerment workshops

Blackfeet Nation
P.O. Box 819
Browning, MT 59417
Website: www.bfcc.org

Program Name: *Pikanni* Center of Excellence – Blackfeet Community College
Population Served: Blackfeet Tribal Members
Organization Type: Tribe/Tribal College



Program Overview: Blackfeet Community College recently established a Center of Excellence for preserving the *Pikanni* (Blackfeet) culture and language. Activities at the center increase the cultural base of academic programs and provide professional development including *Pikanni* language learning symposia and a language immersion program. Trained Blackfeet elders guide the immersion language curriculum, which is open to students, faculty and staff, and the community, with the goal of student recruitment and retention as a result of strengthened cultural programs.

In order to retain skilled and talented tribal leaders, Blackfeet Community College decided to focus its educational

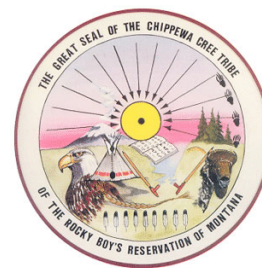
curriculum on Blackfeet tribal culture and language. With cultural perpetuation at its core, the college is dedicated to fostering and growing community leaders who can work in and support various employment sectors on the Blackfeet reservation.

Chippewa-Cree Tribe

RR1 Box 544

Box Elder, MT 59521

Website: www.rockyboy.org



Program Name: Chippewa-Cree Tribal Youth Council

Population Served: Chippewa-Cree Tribal Members

Organization Type: Tribe

Program Overview: In January 2010, the Chippewa-Cree Tribal Council officially recognized the Chippewa-Cree Tribal Youth Council by resolution. The youth council is recognized as an operating organization on the reservation, and established a constitution, by-laws and council procedures and policies. The Chippewa-Cree Tribal Council works in tandem with the youth council, to help the youth-led organization serve as the voice and representative for tribal youth. The youth council has an ex-officio seat on tribal council, and they meet on a consistent basis to discuss the direction of the organization, and how young tribal leaders can better their community. Representatives from the group come from the major districts on the Rocky Boy reservation, and work with their peers to bring ideas and identified community challenges to the larger youth organization.

Fort Belknap Indian Reservation

RR1 Box 66

Harlem, MT 59526

Website: www.ftbelknap-nsn.gov



Program Name: Tribal Youth Rancher's Program

Population Served: Fort Belknap Tribal Members

Organization Type: Tribe

Program Overview: The Fort Belknap community undertook a unique initiative to address the future economic needs of the tribe and to combine it with youth leadership development. An important issue of the Fort Belknap reservation is the need to train interested youth who are enrolled tribal members to become ranchers. The goal is to utilize the land and grazing resources while improving the economic stability of individual families. The Fort Belknap Extension Indian Reservation Program agent partnered with the Montana Department of Agriculture to provide livestock loans to qualified youth 9-21 years of age residing on the Fort Belknap reservation. These youth have been trained to develop livestock plans, including financial statements, income and expense records, lease agreements, and cattle projections.

In the past 10 years, more than 60 youth have partnered with their parents, and purchased over 600 head of bred cows to initiate small livestock herds of their own. This represents approximately \$450,000 in livestock loans. Annual payments are being made, and more than 70 percent of program participants will become future ranchers of Fort Belknap.

Port Peck Tribes
P.O. Box 398
Poplar, MT 59255
Website: www.fpcc.edu



Program Name: Leadership Development Program – Fort Peck Community College
Population Served: Fort Peck Tribal Members
Organization Type: Tribe/Tribal College

Program Overview: Fort Peck Community College (FPCC) recently implemented a project to build tribal college leaders under three separate but interdependent areas of professional development, faculty recruitment and retention, student engagement and leadership. FPCC is growing leaders and training them professionally through seminars, workshops and the use of a campus leadership library. Students and faculty have been engaged in service learning projects, student orientation activities and clubs offered through the student services department, student support services, placement office and retention office.

The FPCC student senate created a vision for activities that “leave a legacy,” including a project to help students utilize their time effectively, achieve high class attendance, retain students, and help students succeed academically and in the community. Students participating in the program attend national leadership training initiatives, and return to the Fort Peck community and implement service learning projects.

Northern Cheyenne Tribe
P.O. Box 98
Lame Deer, MT 59043
Website: www.cdkc.edu

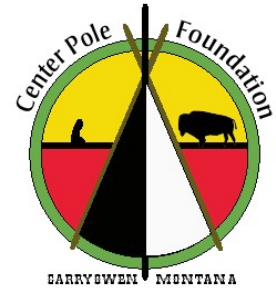


Program Name: Northern Cheyenne Center – Chief Dull Knife College
Population Served: Northern Cheyenne Tribal Members
Organization Type: Tribe/Tribal College

Program Overview: Chief Dull Knife College (CDKC) is the only college in the United States that serves as the center for the collection, archiving and publication of Northern Cheyenne history, culture and language. CDKC is training students and community members to teach the Northern Cheyenne language at the elementary, secondary, and college levels by partnering with tribal elders in the instruction process, and applying the pedagogy in a real-life immersion setting for youth. The Northern Cheyenne language and cultural perpetuation project is creating and strengthening existing community leaders and students who serve as role models, mentors and promoters of education in the community.

CDKC language immersion activities provide Cheyenne children with an opportunity to learn the language in a natural setting outside of school; give prospective Cheyenne language teachers student-teaching experiences; and give project personnel an opportunity to assess their effectiveness in teacher education by observing and evaluating student teachers. In addition to tribal college students, the Cheyenne tribal government enrolled 15 employees in a language class. In addition, 35 elders and 200 students participated in immersion activities, and 40 students from elementary, middle and high school enrolled in each of the two summer sessions. In addition, 50 local school teachers participated in a Cheyenne history and culture training, increasing their ability to teach others. CDKC provided Cheyenne language and culture training and resources to two local schools and 25 local students.

The Center Pole Foundation
P.O. Box 71
Garryowen, MT 59031
Website: www.thecenterpole.org



Program Name: Wellknown Buffalo Children's Garden Project
Population Served: Montana
Organization Type: Nonprofit

Program Overview: The Center Pole Foundation is a nonprofit organization located on the Crow Indian reservation in Montana. The organization has received grants from First Nations Development Institute through its Native Youth and Culture Fund. The foundation's mission is focused on the following:

- Empowering Native American youth through knowledge, experience and global awareness;
- Training youth to be agents of change;
- Promoting the exchange of information, ideas and understanding between Indian reservations and the mainstream;
- Conducting projects essential to an empowered and just future for Native Americans.

Through its Native Youth and Culture Fund grant from First Nations, the Wellknown Buffalo Children's Garden, a project of the Center Pole Foundation, hosted a project that engaged 30 youth in growing Native foods in a large garden area on the Center Pole property, as well as producing other Native food products. Youth were provided leadership training, mentoring, preparation and support for individual youth development.

Confederated Salish and Kootenai Tribes
P.O. Box 5
Arlee, MT 59821
Website: <http://salishworld.com/index.htm>



Program Name: Nkwusm Salish Language Revitalization Institute
Population Served: Salish-Kootenai Tribal Members
Organization Type: Nonprofit

Program Overview: Nkwusm Salish Language Revitalization Institute is a private 501 (c)(3) nonprofit chartered in 2003 in Montana to research, promote and preserve the Salish Language. It is based in the Flathead Indian Reservation in Arlee, Montana. It is the dream of four young Salish people to recreate the process of passing the Salish language from parent to child, elder to youth in an effort to holistically preserve the language, perpetuating the Salish tribal way of life and world view. Nkwusm operates the Salish immersion pre-school and primary school. During the 2009-2010 academic year, 30 students (ages 2-12) are enrolled in the immersion programs.

Through the formation of the immersion school as well as providing opportunities for others, the project focuses on language acquisition as a fundamental cornerstone for community, cultural and personal pride. Nkwusm advocates excellence, high ethical standards and a strong level of personal integrity for program participants. The goal is to create tribal leaders who are fluent in the Salish language, thereby perpetuating the culture and language of the tribal community for generations to come.

North Dakota Tribes and Organizations

Spirit Lake Dakota Nation

P.O. Box 543

Fort Totten, ND 58335

Website: www.spiritlakenation.com/sltahku.htm



Program Name: *Sunka Wakan Ab-Ku* (Bringing Back the Horses) Program – Spirit Lake Juvenile Court

Population Served: Spirit Lake Dakota Tribal Members

Organization Type: Tribe

Program Overview: In 2007, a group of Spirit Lake community members identified the needs of area youth and juvenile delinquents involved with the tribal court system. The focus of the group was on equine therapy, which proved to be successful in dealing with delinquency reduction and prevention. The therapeutic benefits were evident, and the group decided that equine therapy was just what this community needed to help its youth.

In harmony with tribal values related to horses and land, the Dakota were the “Masters of the Plains”. Spirit Lake youth advocates, landowners and ranchers came together to bring this natural wellness and leadership development back to tribal youth. *Sunka Wakan Ab-ku* (Bringing Back the Horses) was started with a small state grant awarded to the Spirit Lake Juvenile Court. In 12 sessions, adolescents work with horses, along with mentors, to create a comfortable environment where they learn to:

- Become responsible and confident;
- Communicate respectfully;
- Control their emotions effectively; and
- Become a leader.

Since the program began, there have been over 60 participants who have showed improvements in areas concerning confidence and behavior. Numerous community members have turned out to volunteer their time and resources to ensure the success of this program.

North Dakota Indian Affairs Commission

600 East Boulevard Avenue, 1st Floor Judicial Wing, Rm. 117

Bismarck, ND 58505

Website: www.nd.gov/indianaffairs



Program Name: Indian Youth Leadership Academy

Population Served: North Dakota

Organization Type: Government

Program Overview: The North Dakota Indian Affairs Commission hosts a five-day conference, including 50 Native, tenth through twelfth grade students representing communities from North Dakota’s four Indian reservations, as well as non-reservation communities. The academy focuses on enhancing and building upon leadership, empowering youth to become leaders within their peer groups in their communities. Invitees are selected through a competitive statewide application process, including assessment of demonstrated leadership potential, involvement in school and community activities/organizations, demonstrated academic abilities, desire to contribute to their community, and passion to impact society. The academy includes national speakers and activities aimed at developing youth leadership potential.

Turtle Mountain Band of Chippewa Indians

10145 BIA Road 7

Belcourt, ND 58316

Website: www.turtle-mountain.cc.nd.us



Program Name: Associate Degree in Management – Turtle Mountain Community College

Population Served: Turtle Mountain Tribal Members

Organization Type: Tribe/Tribal College

Program Overview: Founded in 1972, Turtle Mountain Community College (TMCC), located on the Turtle Mountain Band of Chippewa Indian reservation, offers a number of associate, certificate and two bachelor's degree programs. Specifically, TMCC's management degree program enables students to acquire a broad understanding of all functional areas of a typical business, including accounting, finance, human resources, production, information systems, and marketing. This program also emphasizes the management topics of leadership, motivation, communication, and teambuilding.

Standing Rock Sioux Tribe

9299 HWY 24

Fort Yates, ND 58538

Website: www.sittingbull.edu



Program Name: Certificate in Community Development – Sitting Bull College

Population Served: Standing Rock Sioux Tribal Members

Organization Type: Tribe/Tribal College

Program Overview: Sitting Bull College (SBC) began as Standing Rock Community College (SRCC) on September 21, 1973. On that date, the Standing Rock Sioux Tribal Council granted a charter to SRCC to operate as a post-secondary educational institution with the authority to grant degrees at the associate level. Recognizing the need for an institution of higher education which would provide opportunities for people in the immediate area, several members of the Standing Rock Sioux Tribe began the process of establishing one of the nation's first tribal colleges.

SBC recently implemented a nine-month certificate program for students that are interested in working in Native community development. Program participants learn about community organization and mobilization, organizational capacity building, community leadership, and visioning and planning. Graduates are trained to work in Native communities and to utilize their skills in strengthening tribes and organizations.

Three Affiliated Tribes

P.O. Box 490

New Town, ND 58763

Website: www.fortbertholdcc.edu



Program Name: Mandan, Hidatsa and Arikara Cultural Preservation Project – Fort Berthold Community College

Population Served: Three Affiliated Tribal Members

Organization Type: Tribe/Tribal College

Program Overview: Located on the Fort Berthold Reservation of the Three Affiliated Tribes of the Arikara, Hidatsa and Mandan cultures, Fort Berthold Community College (FBCC) was initiated in 1973 to create a local higher education institution needed to train tribal members and act as a positive influence on retaining tribal culture. The mission of Fort Berthold Community College is to address tribal needs and concerns and to perpetuate tribal heritage, history and culture through education.

FBCC is currently working on a project named *Ma'da Aru Caa'wano Gaxee' Adish*, a Hidatsa phrase meaning "The Place Which Perpetuates Our Way of Living." The college is creating curriculum resources utilizing Mandan, Hidatsa and Arikara cultural concepts for use across the school's core curriculum. As part of the program, FBCC created a student honors program. To date, 15 students have received a scholarship to participate in the program to retain the best and the brightest in school, and have conducted research on topics related to tribal history and culture. The new cultural honors program encourages academic excellence among the student body and a focus on cultural research and leadership. Research topics include the impact of smallpox on the Mandan, Hidatsa and Arikara, and the use of innovative methods such as Rosetta Stone software to preserve and perpetuate the Arikara language.

A new student publication titled, "The Student Journal of Mandan, Hidatsa and Arikara Cultural Perspectives" provides a medium for students to publish research on the tribes to share their discoveries with the community, the wider public, and a broad academic audience. Honors students are also taking a leadership role in the community and planned and executed cultural activities with 120 youth from the K-12 schools at a summer camp.

Oregon Tribes and Organizations

Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians

1245 Fulton Avenue

Coos Bay, OR 97420

Website: www.ctclusi.org



Program Name: Youth Services Program

Population Served: Coos, Lower Umpqua and Siuslaw Tribal Members

Organization Type: Tribe

Program Overview: The Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians have a youth services program that is primarily focused on prevention of alcohol and drug abuse in their community. The youth services initiative provides day camps, rafting trips and other community-driven initiatives to build self-confidence and leadership skills within tribal youth. The program is funded through grants related to prevention services in Native communities. Some of the project activities include family events, where family members work with youth on team building, cultural awareness, and leadership development.

Confederated Tribes of Grand Ronde

9615 Grand Ronde Road

Grand Ronde, OR 97347

Website: www.grandronde.org



and

Confederated Tribes of Siletz Indians

201 S.E. Swan Avenue

Siletz, OR 97380

Website: <http://ctsi.nsn.us/>



Program Website: www.grandronde.org/template.aspx?id=6886

Program Name: Native Youth Leadership Program and Youth Leadership Conference

Population Served: Grand Ronde and Siletz Tribal Members

Organization Type: Tribe

Program Overview: The Confederated Tribes of Grand Ronde and the Confederated Tribes of Siletz Indians partner to provide a leadership training program for students. Students work throughout the year to gain leadership skills to help them to prepare for the future. Program participants also plan the annual Native Youth Leadership Conference, which is attended by over 100 students from communities throughout the Pacific Northwest. Conference activities include a community culture night where participants and communities members share a meal and an evening of cultural presentations from their respected communities. Keynote speakers focus on issues facing young men and women in Native communities.

Confederated Tribes of the Umatilla Indian Reservation

46411 Timine Way

Pendleton, OR 97801

Website: www.umatilla.nsn.us/chiefs.html



Program Name: Ceremonial Chiefs

Population Served: Umatilla Tribal Members

Organization Type: Tribe

Program Overview: The Umatilla Indian Tribe maintains an informal community program for its traditional ceremonial chiefs. Although the ceremonial chiefs do not play an official role in the day-to-day business of tribal government, they are an important part of the Umatilla community structure. The chiefs were named by the people for their family heritage and their leadership in the community. They are present at most community functions and serve as official ambassadors during tribal events. The ceremonial chiefs work with the community to perpetuate traditional leadership structures on the reservation, and help Umatilla youth by serving as role models.

Confederated Tribes of Warm Springs

1233 Veterans St.

Warm Springs, OR 97761

Website: www.warmsprings.com



Program Name: Boys and Girls Club

Population Served: Warm Springs Tribal Members

Organization Type: Tribe

Program Overview: The Confederated Tribes of Warm Springs manages a Boys & Girls Club on the reservation, which encompasses a youth guidance and development agency with quality staff, facilities and programs. The goal of

the Warm Springs Boys & Girls Club is to help community youth, ages six and older, make the most of themselves through basic guidance and development by providing: a safe place to learn and grow; ongoing relationships with caring, adult professionals; life enhancing programs and character development experiences; hope and opportunity. Program objectives include the following:

- Implementation of the Arts, Character & Leadership Development, Education & Career Development, Health & Life Skills, and Sports, Fitness & Recreation Programs
- Consistently using the “Youth Development Strategy” to help instill the four senses of the youth development strategy: A sense of belonging; A sense of usefulness; A sense of influence or power; and a sense of competence

The club started providing services under the tribal organization in August 2008. From August to December 2008, the club served an average of 828 community youth per month.

Cow Creek Band of Umpqua Tribe of Indians

2371 NE Stephens Street

Roseburg, OR 97470

Website: www.cowcreek.com



Program Name: Tribal Internship Program

Population Served: Cow Creek Umpqua Tribal Members

Organization Type: Tribe

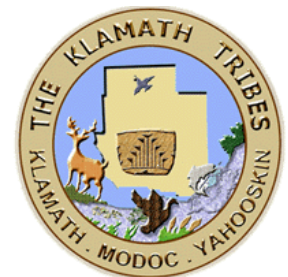
Program Overview: The Cow Creek Band of Umpqua Tribe of Indians administers a tribal internship program for students that are interested in learning more about tribal government structures, and to learn important leadership skills that will allow them to be successful in working for the tribe. Eligible students must be enrolled in college, and the program is a one-time resource for students who have been accepted and/or working in an internship program. The program is limited to juniors and seniors only. By participating in the internship program, students receive valuable job and leadership skills, ultimately to strengthen the tribe and to create successful tribal graduates from colleges and universities throughout the nation.

Klamath Tribes

PO Box 436

Chiloquin, OR 97624

Website: www.klamathtribes.org



Program Name: Youth Services

Population Served: Klamath Tribal Members

Organization Type: Tribe

Program Overview: The Klamath Tribes host a number of youth camps throughout the year to build leadership skills in tribal youth. For example, the Salmon Camp provides tribal history and salmon background to kids from the Klamath, Hoopa, Yurok, and the Karuk Tribal Nations for ten days. Program participants camp at Collier Park, and attend an orientation at the tribal administration office to learn about salmon and aquatic ecosystems in the Upper Klamath Basin. They also tour the Hatcher Research facility, canoe the Wood River Project, visit Crater Lake National Park, travel to the Tulelake Refuge, and visit Captain Jack's Stronghold. The youth travel to each tribal nation learning about the ecosystem, tribal rights, culture, and salmon recovery efforts.

Native Wellness Institute
2830 SE Cleveland Drive
Gresham, OR 97080
Website: www.nativewellness.com



Program Name: Native Youth Leadership Academy
Population Served: National
Organization Type: Nonprofit

Program Overview: The Native Wellness Institute (NWI) was founded in 2000 by a knowledgeable and dedicated group of Native individuals, including tribal leaders, committed to making a positive difference in Indian country. NWI is a 501 (C) 3 nonprofit organization serving as the leading provider of Native-specific and wellness-related training and technical assistance (strategic planning, program design and curriculum development) to Native people, communities, tribes and organizations throughout North America. The Native Wellness Institute designs youth camps, academies and gatherings for various Native communities, schools or organizations. NWI offers a Native Youth Leadership Academy (NYLA), Athletic Leadership Camp, and other types of youth training specific to the needs of the community.

NWI youth trainers are skilled in a wide range of topics — from leadership development, healthy relationships to sexuality, self esteem and resiliency, conflict resolution, healing and wellness, historical trauma, substance abuse, and many more. Each summer, NWI hosts a culture and leadership camp to promote cultural pride and to learn the teachings of Indian leaders. This camp offers youth from different tribes a fun and exciting opportunity to camp outdoors, respect nature, and learn traditional games, crafts, songs and leadership skills.

The summer Native Youth Leadership Academy is held on a college campus. The focus is to prepare youth for successful future pursuits, community involvement, leadership development opportunities, while also teaching them cultural pride. NWI takes pride in offering two to three day training opportunities to assist adults who work with Native youth. These interactive sessions cover communicating with young people, importance of team-building, youth council development, working with difficult youth, motivating and encouraging youth and other important topics. NWI offers this training during the winter NYLA and also provides it directly in Native communities.

Native American Youth and Family Center
5135 NE Columbia Boulevard
Portland, OR 97218
Website: www.nayapdx.org



Program Name: Youth and Family Services
Population Served: Oregon
Organization Type: Nonprofit

Program Overview: The Native American Youth and Family Center (NAYA Family Center) was informally founded by parent volunteers in 1974 and became a 501(c)(3) organization in 1994. It serves self-identified Native American youth and their families throughout the Portland, Oregon, metropolitan area. NAYA Family Center strives to fulfill its mission to enhance the diverse strengths of youth and families in partnership with the community through cultural identity and education. As an urban Indian agency, NAYA Family Center serves over 1,400 youth and their families from over 380 tribal backgrounds annually.

Organizational representatives believe that traditional cultural values are integral to regaining sovereignty and building self-esteem. NAYA Family Center is a mission-driven organization that values respect for the environment, places the larger community before the individual, and involves elders. They promote healthy living through positive alternatives to high-risk behaviors, and promote the values of sobriety, family stability, culture, active lifestyles, and education. Native American youth have the option to participate in numerous leadership development activities provided by the NAYA Family Center.

South Dakota Tribes

Flandreau Santee Sioux Tribe

612 South Center Street

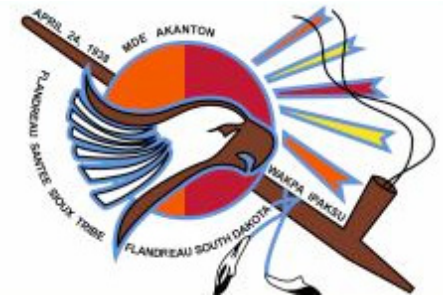
Flandreau, SD 57028

Website: www.fsst.org

Program Name: Buffalo Program

Population Served: Flandreau Santee Sioux Tribal Members

Organization Type: Tribe



Program Overview: The Flandreau Santee Sioux Tribe went into business of raising buffalo in the spring of 1990, and started with 12 heifer calves and one bull calf that they had acquired from Custer State Park. Since that time, the herd has grown to more than 245 head of buffalo which are kept in two separate pastures, one south of Flandreau and another one on the north side of the reservation. The buffalo herd belongs to the tribal membership of the Flandreau Santee Sioux.

Tribal members participating in the program and working with the buffalo are learning essential leadership and employment skills while on the job. By tending the buffalo herd, Flandreau community members are strengthening their tribal identity and sense of cultural pride. Most importantly, tribal herdsman receive training in crisis management and how to handle challenges when they arise while working in the program.

Oglala Lakota Nation

3 Mile Creek Road

Kyle, SD 57752

Website: www.olec.edu/local_links/grad_studies

Program Name: Master's Degree Program in Lakota Leadership and Management - Oglala Lakota College

Population Served: Oglala Lakota Tribal Members

Organization Type: Tribe/Tribal College



Program Overview: Oglala Lakota College (OLC) was created in 1971 as a means to develop the employment opportunities and capabilities on the Pine Ridge Indian reservation. Originally, OLC only offered associate and certificate programs, now the college offers a number of baccalaureate degrees and a master's degree in Lakota leadership and management. The purpose of the graduate department at Oglala Lakota College is to develop individual management and leadership skills that are harmonious with Lakota values. OLC's graduate programs are designed to expand understanding of contemporary society through a full application of the Lakota culture and its world relationships; to increase knowledge in a particular area; to challenge values and philosophy; to encourage independent

research, and implementation; to develop and refine communication skills; to foster reflective thinking processes; to provide intellectual stimulation and a foundation for continued study.

The department encourages development of graduate programs that explore the full application of Lakota culture into contemporary society, contribute to the advancement of knowledge through reservation-based research, promote the integration of rigorous theory and quality practice, and provide a critical foundation for life-long learning. A graduate degree from Oglala Lakota College is a source of pride for those dedicated individuals who seek excellence in education. Students enrolled in the Lakota leadership and management degree program are required to take some of the following courses:

- Lakota foundations for leadership and management;
- Lakota leadership and communication skills;
- Power and community;
- Establishing Lakota sovereignty; and
- Community action project

Rosebud Sioux Tribe

11 Legion Ave.

Rosebud, SD 57570

Website: www.rosebudsiouxtribe-nsn.gov



Program Name: He Sapa Leadership Academy

Population Served: Rosebud Sioux Tribal Members

Organization Type: Tribe/Charter School

Program Overview: In 2005, the Rosebud Sioux Tribe chartered the He Sapa Leadership Academy, a college preparatory school to be located in the Black Hills, which will serve American Indian students in grades eight through twelve. Through rigorous academic study and cultural learning programs, students will be equipped with the tools and knowledge necessary to enter into the colleges of their choice, gain outside world experience and return home ready to serve their communities. Students will receive education in their tribal culture and history along with high-quality instruction in academic subjects such as reading, writing, math and science. The charter school is being developed within the framework of creating an academy that is truly focused on Indian education and Native leadership development. He Sapa is in its development stages, and it will take time and resources for the charter school to officially open its doors to students.

Cheyenne River Sioux Tribe

P.O. Box 410

Eagle Butte, SD 57625

Website: www.lakotayouth.org



Program Name: Cheyenne River Youth Project

Population Served: Cheyenne River Sioux Tribal Members

Organization Type: Nonprofit

Program Overview: The Cheyenne River Youth Project was founded in January 1988 in response to the community's need for more services that support struggling children and their families. The organization created two wonderful

facilities for young people, where they can receive the attention and love that they deserve - the Main Youth Center for children ages 4-12, and the Cokata Wiconi Teen Center for youth ages 13-18. Both centers encourage the development of valuable life skills that will help young people to deal with the obstacles placed in front of them. The Cheyenne River Youth Project solicits advice and guidance from the community in implementing programs that educate and inspire. After 17 years, the Cheyenne River Youth Project remain the largest independent youth program on the reservation, a resource for community families and an organization that is known for its dedication and devotion to youth in Eagle Butte and across the nation.

Sisseton-Wahpeton Oyate

P.O. Box 509

Agency Village, SD 57262

Website:

www.swo-nsn.gov/Services/YouthServices/VYMC.aspx

Program Name: Veteran's Memorial Youth Center

Population Served: Sisseton-Wahpeton Oyate Tribal Members

Organization Type: Tribe



Program Overview: The Veteran's Memorial Youth Center, administered and managed by the Sisseton-Wahpeton Tribe, provides numerous programs for tribal youth on the reservation. It is considered the center for tribal culture, education and recreation for Native youth. From a young age, participants can access language and culture programs, including activities centered on healthy lifestyles. Youth have the option to serve as a mentor to fellow peers, leading to a stronger tribal culture where members support and encourage one another. Tribal youth learn critical life and leadership skills, transcending into the broader Indian community.

Yankton Sioux Tribe

P.O. Box 295

Marty, SD 57361

Website: <http://ihanktonwan.tripod.com/ihanktonwan.html>

Program Name: Degree Program in Business Management –
Ihanktonwan Community College

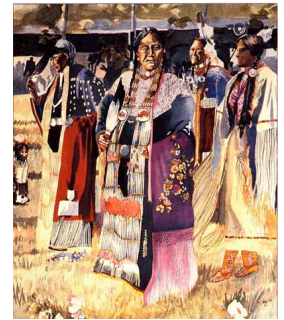
Population Served: Yankton Sioux Tribal Members

Organization Type: Tribe/Tribal College



Program Overview: The Yankton Sioux Tribe chartered Ihanktonwan Community College in 1993 to serve the higher education needs of tribal members and the surrounding area. The goal of degree programs is to promote the growth of individuals as citizens, workers, and family members. For example, Ihanktonwan Community College has a four-year degree program in business management, where students study subjects such as tribal law and treaties, organizational management, tribal management, and community development. Students enrolled in this program are taught the necessary skills to enter the workforce as prepared and educated leaders, ready to help strengthen their tribal community.

Native American Women's Health Education Resource Center
P.O. Box 572
Lake Andes, SD 57356
Website: www.nativeshop.org



Program Name: Leadership Development Programming and Emerging Leadership Activist Program
Population Served: Regional and National
Organization Type: Nonprofit

Program Overview: In 1985, a group of Native Americans living on or near the Yankton Sioux Reservation in South Dakota formed the Native American Community Board (NACB) to address health, education, land and water rights, and economic development issues pertinent to Native American people. In 1986, the Native American Community Board was incorporated under the laws of South Dakota as a nonprofit, tax-exempt 501(c) (3) organization. In February of 1988, the NACB opened the Native American Women's Health Education Resource Center, the first resource center located on a reservation in the United States.

The Native American Women's Health Education Resource Center has been involved in leadership development programming. The organization has focused on strengthening infrastructures of organizations, sharing information, networking, policy development, and partnership development. The emerging leadership activist program brings young women to work at the center to give them the opportunity to apply their skills, while obtaining experience in programming that supports policy change in such areas as environmental justice, reproductive justice, and preventing violence against women. Other areas of leadership development programming have included youth development, trainings, and prevention programs.

Washington Tribes and Organizations

Kalispel Tribe of Indians
P.O. Box 39
Usk, WA 99180
Website: www.kalispeltribe.com



Program Name: Tobacco Prevention Services
Population Served: Kalispel Tribal Members
Organization Type: Tribe

Program Overview: The Tobacco Prevention Funding is a program funded by the Washington State Department of Health that focuses on tobacco prevention, cultural activities, wellness and youth leadership. This program hosts powwows, health fairs, and participates in the annual Canoe Journeys. Moreover, the Kalispel Tribe has a Teens Against Tobacco Use peer education program that includes youth leadership activities, giving teens the opportunity to influence other youth to not use tobacco. Native elders also host leadership camps to discuss cultural activities in relation to tobacco prevention, including traditional use versus commercial use of tobacco.

Lower Elwha Klallam Tribe
2851 Lower Elwha Road
Port Angeles, WA 98363
Website: www.elwha.org



Program Name: Tobacco Prevention Services
Population Served: Lower Elwah Klallam Tribal Members
Organization Type: Tribe

Program Overview: The Tobacco Prevention Funding is a program funded by the Washington State Department of Health that focuses on tobacco prevention, cultural activities, wellness and youth leadership. This program hosts powwows, health fairs, and participates in the annual Canoe Journeys.. Native elders also host leadership camps to discuss cultural activities in relation to tobacco prevention, including traditional use versus commercial use of tobacco. Moreover, the Lower Elwha Klallam Tobacco Prevention program has an advisory committee of tribal elders and community leaders that meets on a quarterly basis to coordinate wellness and cultural activities.

Makah Nation
P.O. Box 115
Neah Bay, WA 98357
Website: www.makah.com



Program Name: 2010 International Elders and Youth Program
Population Served: Makah Tribal Members
Organization Type: Tribe

Program Overview: The Makah Nation hosts an annual program that allows for the mentoring of Makah youth in the hosting, planning and presentation of the annual tribal canoe journey. This program matches approximately 200 Makah youth with elders to preserve, strengthen, renew cultural and spiritual practices, beliefs, values and worldviews. The five-day leadership camp links tribal youth with leadership opportunities by focusing on cultural values of leadership.

The Makah also promote leadership by sending youth to the International Whaling Commission Conference. These efforts have promoted the affirmation of cultural whaling traditions, ceremonial practices and the assertion of Makah whaling rights through treaty. Youth have learned about traditional leadership skills that aid in obtaining the tribe's whaling quota approval from the International Whaling Commission.

Port Gamble S'Klallam Tribe
31912 Little Boston Road NE
Kingston, WA 98346
Website: www.pgst.nsn.us



Program Name: Tribal Youth Center
Population Served: Port Gamble S'Klallam Tribal Youth
Organization Type: Tribe

Program Overview: In early 2010, the Port Gamble S'Klallam Tribe opened a new youth center, a place where tribal youth can learn traditional leadership through various cultural activities. Other tribal programs, like the tribal

grantmaking program, focus on youth leadership, including awarding grants to various community organizations.

Northwest Indian College
2522 Kwina Road
Bellingham, WA 98226
Website: www.nwic.edu



Program Name: Degree Programs in Business, Marketing and Management
Population Served: Northwest Indian College Students
Organization Type: Tribal College

Program Overview: The Northwest Indian College (NWIC) is a tribal college located on the Lummi Nation reservation. NWIC not only serves Lummi students, but students throughout the nation. As part of their mission to promote Indigenous self-determination through education, many of their academic programs have leadership components, especially their various business degree programs. For example, their executive training certificate program, created in partnership with the University of San Diego, offers classroom, on-line courses, and internships and has specific leadership courses incorporated into the program.

National Urban Indian Family Coalition
Urban Indians of All Tribes Foundation
Box 99100, Discovery Park
Seattle, WA 98199



Program Name: National Urban Indian Family Coalition
Population Served: National
Organization Type: Nonprofit

Program Overview: Created in 2003 in Seattle, Washington with funding provided by the Annie E. Casey Foundation, the United Indians of All Tribes Foundation convened a forum to discuss issues facing urban Indian families nationwide. The group consisted of communities including, philanthropy, national organizations, the federal government and the executive directors of 12 urban Indian organizations. As a result of this convening, the National Urban Indian Family Coalition (NUIFC) was born. One of the primary intentions of creating the NUIFC is to ensure access to traditionally excluded organizations and families, and to focus attention on the needs of urban Indians. The National Urban Indian Family Coalition is dedicated to remaining an access point for the exchange of ideas and dialogue regarding urban Indian America. The Connecting Communities program at NUIFC develops linkages among reservation communities and urban Indian communities to leverage the necessary resources and expertise for building stronger, healthier Native American families and communities.

Tulalip Tribes
7707 36th Avenue NW
Tulalip, WA 98271
Website: <http://bgclub.tulaliptribes-nsn.gov>



Program Name: Tulalip Boys and Girls Club
Population Served: Tulalip Tribal Members
Organization Type: Tribe

Program Overview: The Tulalip Tribes host and manage a Tulalip Boys and Girls Club on the reservation, to support Native youth in the local community. The Tulalip Boys & Girls Club promotes the health, social, educational, vocational and character development of boys & girls. It aims to help young people improve their lives by building self-esteem, developing values and teaching skills during critical periods of growth. Mentoring opportunities are open to tribal members who are interested in working with youth, and the center encourages peer-to-peer mentoring, as well. The Mack Strong Academy helps students in the 4th and 8th grade develop stronger leadership skills, and to improve their self-esteem.

Jamestown S’Klallam Tribe

1033 Old Blynn Highway

Sequim, WA 98382

Website: www.jamestowntribe.org



Program Name: Social and Community Services
Population Served: Jamestown S’Klallam Tribal Members
Organization Type: Tribe

Program Overview: The Jamestown S’Klallam Tribe offers an after school, summer culture and youth empowerment program to provide opportunities for children and youth to learn the history, beliefs, traditions and connections of their Jamestown community. Elders and tribal artists share their skills, stories and legends and children and youth learn how traditional cultural values provide strength for today’s tribal citizens. The youth empowerment initiative helps spark the interest of middle school students in exploring career possibilities through field trips to local businesses. The summer youth employment program provides opportunities for youth to work for the tribe in a variety of positions within all tribal departments. Work experience and training are provided at the tribal Center, the casino and other tribal enterprises, and with employers in the local communities.

The Jamestown S’Klallam Tribe also hosts an initiative called “Ways of the Canoe”, to increase tribal youth leadership skills. The tribe encourages and advocates for healthy lifestyle choices and problem-solving to help discourage participation in high-risk behavior by increasing young tribal members’ sense of belonging and bonding to the tribal community.

Lummi Nation

2659 MacKenzie Road

Bellingham, WA 98226

Website: www.cedar-project.org



Program Name: Lummi Cedar Project
Population Served: Lummi Tribal Members
Organization Type: Nonprofit

Program Overview: The Lummi CEDAR Project was founded in 1993 by tribal leaders and became a 501(c) (3), nonprofit organization in 1997. Its founding members are traditional leaders and elders who recognized the need for a Native American community-based agency representing the Lummi people. The Lummi CEDAR Project is a Native American, community-based organization serving the Lummi Indian reservation in Bellingham, Washington. In 1998, CEDAR began to focus on youth empowerment and leadership in response to youth struggles with gang violence. CEDAR developed a Native Peacemaker’s Training, a traditionally-based conflict resolution model taught during the summer and offered similar workshops at the tribal high school and college.

Lummi CEDAR Project supports young people by providing leadership opportunities and ways to get involved in their community. The organization promotes collective leadership across the generations that lead to individual and community well-being. The content of the youth empowerment training components comes from various sources. Youth invite tribal members and community experts to share their knowledge and help lead the workshops. The curriculum for various programs is led by tribal youth leaders, and encompasses some of the following key components:

- Lummi culture and identity
- Defining leadership
- Responsibility to self and community
- Effective communication
- Building consensus through peacemaking circles
- Community building and community mapping
- Collective power of youth
- Tribal governance
- Tribal governanc

Longhouse Media

117 East Lousia Street, #131

Seattle, WA 98102

Website: www.longhousemedia.org

Program Name: Native Lens and SuperFly Project

Population Served: Native Youth

Organization Type: Nonprofit



Program Overview: Longhouse Media, a Washington state nonprofit organization, was launched in January 2005 by executive director, Tracy Rector and artistic director, Annie Silverstein with the support of the Swinomish Indian Tribal Community. The organization’s vision was to start an Indigenous media arts organization that would nurture the expression and development of Native artists, drawing from traditional and modern forms of storytelling, cultural identity, teaching and inquiry, based in the technologies of today. Central to Longhouse Media is the belief that young people are the next generation of storytellers and educators and we focus much of our efforts on our nationally acclaimed youth media program ‘Native Lens.’ Native Lens teaches filmmaking to Native youth as a form of self-expression, inquiry, community development, and cultural pride and preservation. In the last four years, the Native Lens program has grown and flourished due to an outpouring of support, and interest from Native youth, community members and tribal leaders.

Longhouse Media manages the annual SuperFly film project, where they gather youth filmmakers from diverse tribes, backgrounds, and economic situations to plan, shoot, and edit original short films and animations based on various scripts. The youth have creative control and direction of their films, and are mentored by professional Native and Indigenous filmmakers. The youth learn about tribal languages, cultures and protocols in addition to career development skills in media technology.



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