INVESTING IN NATIVE COMMUNITIES

Philanthropic Funding for Native American Communities and Causes

NATIVE AMERICANS
IN PHILANTHROPY

Candid.

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About Candid

Every year, millions of nonprofits spend trillions of dollars around the world. Candid finds out where that money comes from, where it goes, and why it matters. Through research, collaboration, and training, Candid connects people who want to change the world to the resources they need to do it. Candid's data tools on nonprofits, foundations, and grants are the most comprehensive in the world. Foundation Center and GuideStar joined forces to become Candid, a 501(c)(3) nonprofit organization. Find out more at candid.org.

About Native Americans in Philanthropy

Native Americans in Philanthropy (NAP) engages, educates, and empowers a sacred circle of Indigenous Peoples and philanthropies to create healthy and sustainable communities for all. Historically, NAP has supported flagship program areas—educating philanthropy, enhancing Native nonprofit leadership, and investing in data and research—to drive philanthropic investments to achieve this vision. Find out more at nativephilanthropy.org.

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FOREWORD

Edgar Villanueva (Lumbee), Chair of the Board of Directors, Native Americans in Philanthropy

It's been said that "whoever holds the data tells the story." Our story is a difficult one, due to the history of colonization and genocide in the United States and around the world. Because of this, Indigenous peoples have historically not been authors of our own narratives. But thanks to the work of Native Americans in Philanthropy (NAP), other Native-led organizations, and Indigenous leaders inside philanthropic institutions, many donors are becoming aware of this history and the resulting trauma that continues to plague our communities.

Still, too much of our story remains invisible—to policymakers, to mainstream culture, and to philanthropy. This has resulted in historical underfunding from the philanthropic sector (Native Americans receive 0.4 percent of grant dollars, on average, although we represent 2 percent of the population) as well as instability in year-over-year funding levels. With only 20 percent of large foundations giving to Native communities and causes—many of these intermittently—long-term relationship building between Native communities and the philanthropic sector becomes incredibly challenging.

Nonetheless, our current story is also one of resilience and opportunity— and powerful Native-led work that is building community, increasing power and leadership, and preserving our cultures. The world is now looking to our communities for solutions and leadership across sectors—from environmental conservation to innovative entrepreneurship to cultural preservation. Even the field of philanthropy, which is grappling with issues of diversity, equity, and inclusion, is looking to us for ways to better integrate these values into practice.

Our work at Native Americans in Philanthropy engages philanthropy in learning about Native peoples, our culture, and our history while challenging the sector to explore its own history. We also work to increase the sector's awareness of how it can better support existing and emerging Native-led solutions with a spirit of reciprocity. Noticing a need for greater field-wide data and resources, NAP partnered with Candid to spark sector-wide discourse and visibility about investments in Native peoples and communities.

This report and the accompanying web portal, nativephilanthropy.candid.org, will be invaluable to philanthropic practitioners on this learning journey. It provides access to the most recent data about funding in Native communities and contextualizes the data with our history and our voices about how philanthropy can adopt more equitable practices. In addition, the portal will help practitioners find and connect with organizations and peers who are grounded in this work across a range of issue areas. I believe that the data contained and contextualized by these tools will make the formerly invisible more visible.

I'd like to thank all who have contributed to the making of this report and online portal. A special thanks to Candid, the funders of this project, the advisory committee, and the board and staff of Native Americans in Philanthropy for this labor of love. It is our hope that through this work, we can inspire new thinking about philanthropy's relationship with Native communities and foster intentional investments specifically to Native-led organizations. Money can be medicine if it's deployed in love and given in ways to restore, repair, and heal. Let the healing begin!

INTRODUCTION

At the founding meeting of Native Americans in Philanthropy 30 years ago, William Brescia presented findings from the first-ever analysis of philanthropic funding for Native communities and causes. At that time less than 0.2 percent of foundation giving was directed to Native causes.[1] Since then, the proportion of grantmaking for Native American communities and causes has only marginally increased.

In recent years, however, the cultural context has been changing. In 2016 and 2017, protests against the Dakota Access Pipeline drew widespread national and international attention. Thousands of water protectors, Native and non-Native, traveled to North Dakota in solidarity with the Standing Rock Sioux Tribe. The movement increased support for the rights of Indigenous communities and created new opportunities for connection and partnership between funders and Native tribes and communities.

In June 2019, Governor Gavin Newsom of California formally apologized to California Native Americans for the state's "dark history" of violence against Indigenous peoples, explicitly calling it genocide. A year earlier, Governor Bill Walker of Alaska had also apologized before the Alaska Federation of Natives for the historical wrongs done by the state and for generational and historical trauma.

Indeed, historical trauma is now more widely recognized: colonization, genocide, and centuries of systematic oppression have created social, psychological, physical, economic, and spiritual impacts for generations of Native Americans. And some traumatic events, such as Indigenous land dispossession for oil extraction, continue to this day. It is not enough to address the symptoms of oppression. Philanthropy must understand their root causes and acknowledge the ways in which it has benefited from and contributed to these events. Philanthropy needs a truth and healing movement.

There are signs that the sector is changing. Conversations are taking place about how inequities are perpetuated throughout philanthropy. Edgar Villanueva, in *Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance,* and others have called for greater honesty about the origins of philanthropic wealth. An increasing number of foundations have begun explicitly addressing racial equity in their missions and programs. Momentum is building for philanthropy to build more equitable, inclusive communities and to begin using its power and privilege to support grassroots movements.

At the same time, Indigenous communities are engaged in powerful, transformative work. Native organizations and tribal nations play a leading role in supporting Native and non-Native communities, for the benefit of all. Much of this work, however, takes place outside the view of mainstream philanthropy.

The purpose of this report is to shine a spotlight on philanthropy for Native communities and causes and to inspire more foundations to partner with Native-led organizations. The data shows that:

- From 2002 to 2016, large U.S. foundations gave, on average, 0.4 percent of total annual funding to Native American communities and causes.

- Funding for Native communities and causes significantly dropped following the recession. Although grant dollars increased slowly afterwards, giving in 2015 and 2016, adjusted for inflation, was at roughly the same level as in 2006.

- Twenty percent of large foundations give to Native communities and causes. Even among this specific group, most give only one or two grants.

- The majority of grant dollars are for program support (56 percent); only 15 percent goes to general operating support.

There are, however, reasons for hope and optimism for more effective funding partnerships. In "Snapshot of investments from 2017 to the present," we present more recent, significant philanthropic investments that reflect positive shifts in how foundations are partnering with Native-led organizations.

In "Learnings from the field," we share reflections from allies and funders about how philanthropy can be more effective partners with Native communities. Recommendations include:

- Meeting people where they are, literally;

- Adapting and evolving organizational systems and practices;

- Providing long-term general operating support to Native-led organizations;

- Supporting Native-led solutions;

- Partnering with Native-led regranting institutions; and

- Grounding the work in your mission.

And in "Putting learning into practice," we suggest four commitments that foundations can make, with resources to assist them in their learning journey.

We hope this report leads to more intentional, sustained support for Native-led solutions. And we hope the analysis promotes conversations and shifts in practice that lead to improved data, knowledge sharing, and, ultimately, greater impact.

SETTING THE CONTEXT

Philanthropy in the United States will not be able to move toward greater equity for Native communities without first knowing and acknowledging the truth about what has taken place in our shared history. Dr. Karina Walters, professor and associate dean for research at the University of Washington School of Social Work, has compiled a comprehensive history of the United States from an Indigenous perspective. The full timeline is accessible in an interactive format on the Investing in Native Communities web portal nativephilanthropy.candid.org. Below are highlights from that timeline, including major settler policies and acts of Native resistance. These historically traumatic events affected generations of Native Americans and continue to have consequences for Native communities to this day.

PRIOR TO 1491

TRIBAL INDEPENDENCE ERA. At the time of first contact with Europeans, tribal societies throughout the Americas and surrounding island nations flourished. Many of the tribal nations and, in some cases, empires developed sophisticated agricultural, navigational, medicinal, and technological advances that we continue to use and learn from to this day.

1492

COLUMBUS MAKES LANDFALL on Guanahani in the Caribbean Islands in search of gold and slaves. He names the island San Salvador. He kidnaps 25 Arawak Natives on his first return voyage back to Spain; only 8 survive.

1495

SLAVERY, VIOLENCE, AND DISEASE DECIMATE ISLAND POPULATIONS. As colonizers continue to sail between Spain and the Caribbean, measles, smallpox, scarlet fever, and other diseases kill Natives by the hundreds of thousands.

In Haiti, Columbus orders Arawak Natives 14 years and older to collect gold on behalf of the Spanish. If they fail to collect enough, Columbus has their hands cut off. Bartolome de las Casas, a young Spanish priest who witnesses many of these atrocities, writes that the Spaniards "thought nothing of knifing Indians by tens and twenties and of cutting slices off them to test the sharpness of their blades."[2] He adds, "I saw here cruelty on a scale no living being has ever seen or expects to see. ... Our work was to exasperate, ravage, kill, mangle and destroy; small wonder, then, if they tried to kill one of us now and then."

The Arawaks organize and attempt to fight back. They are overwhelmed by the Spanish military and, when captured, are burned at the stake or hanged. Arawaks begin committing mass suicides to avoid capture and subjugation. In a two-year period, half of the 250,000 Indians on Haiti are dead, through murder, mutilation, or suicide. By 1550, only 500 documented Arawaks remain, and by 1650, apart from a few Arawaks dwelling in the mountains, most have been annihilated.[3]

Spear fishing from a canoe. Source: Getty Images

Columbus landing on Hispaniola, met by Arawak Indians. Source: Theodor de Bry

Soldiers cut the hands off of Arawak Indians who fail to meet the mining quota. Source: Theodor de Bry

Engraving of Hernando De Soto
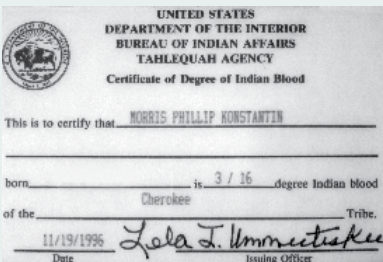Source: John Sartain; Robert Telfer

Native Americans enslaved by Spaniards
Source: Theodor de Bry

Mystic Massacre. Source: MoonWaterMan

New Haven, the first reservation, on a map
Source: Kmusser

Certified Degree of Indian Blood Card issued to Morris Phillip Konstantin in 1996. It shows him to be 3/16ths Cherokee by blood. Source: Phil Konstantin

1513

WORD OF SPANISH BRUTALITY SPREADS ACROSS NATIVE COMMUNITIES, AND THEY RESIST. In 1513, when Ponce de Leon reaches the Florida Bay, the Calusa tribe greets them with more than 80 war canoes, driving them off. In 1528, the Timucua tribe fends off 500 Spanish settlers who attempt to colonize Tampa Bay. Timucuan warriors are ultimately defeated in 1539 by the Spanish, led by Hernando De Soto, who conducts the first large-scale massacre of Natives on what is now U.S. soil (Napituca Massacre). Spain gives De Soto license to "conquer, pacify, and people" the lands known as La Florida (Florida, Georgia, South Carolina, Tennessee, Alabama, Mississippi, and Louisiana).

1600s

THE AMERICAN INDIAN SLAVE TRADE THRIVES, as Europeans establish permanent colonies and economies to produce goods for trade. Demand for labor in the West Indies grows with the cultivation of sugar cane, and Europeans enslave and export Native Americans to the "sugar islands." In addition, British settlers, especially those in the southern colonies, purchase or capture Native Americans to use as forced labor in cultivating tobacco, rice, and indigo. The international trade of American Indians leads to depopulation and decimation for some tribes and near-total annihilation for others. Slavery is eventually codified in law in all 13 colonies that would eventually become the United States.

1636

THE PEQUOT WAR AND THE BIRTH OF THANKSGIVING. The "Pequot War" refers to a series of armed conflicts that culminate in the decimation and enslavement of the Pequot by Puritan settlers. On May 26, 1637, the Pequot tribe, gathered along the Mystic River for the annual Green Corn Festival, is attacked (now known as the Mystic Massacre). William Bradford, governor of the Massachusetts Bay Colony, declares "a day of Thanksgiving, thanking God that they had eliminated over 700 men, women, and children."[4] On June 5, 1637, another massacre of the Pequot takes place, after which churches announce a second day of thanksgiving to celebrate the victory. On July 28, a third attack ends the "war." The day after, Bradford writes that, moving forward, the day will be a day of celebration and thanksgiving. For Puritans and English colonists, this day of thanksgiving is not a celebration of a successful harvest but rather the successful massacre of a Native tribe.

1638

PURITANS FORCE THE QUINNIPIAC TRIBE ONTO THE FIRST RESERVATION within the borders of the present-day United States, near what is now New Haven, Connecticut. The Quinnipiac are forbidden to leave the reservation and prohibited from traditional ceremonial practices.

1705

BLOOD QUANTUM LAWS SUPPORT CHATTEL SLAVERY AND THE STEALING OF LANDS. The Virginia colony is the first to adopt "race" (blood quantum) laws that limit the civil and land rights of American Indians and Africans. "Any amount of African ancestry, no matter how remote, and regardless of phenotypical appearance, makes a person Black. For Indians, in stark contrast, any non-Indian ancestry compromises indigeneity, producing 'half breeds'—a regime that persists in the form of contemporary blood quantum regulations today. As opposed to enslaved people, whose reproduction augmented their owners' wealth, Indigenous people obstructed settlers' access to land, so their increase was counterproductive. In this way, the restrictive racial classification of Indians straightforwardly furthered the logic of elimination."[5]

This is the origin of the "one-drop rule" for African ancestry and the "half or more rule" for American Indians: Those who are "one-drop African" can be slave chattel; those who are less than half Native are not deemed Native and, therefore, have no land rights and can have their land taken away. Natives identified as mixed are designated "mulatto" and have associated limited civil rights parallel to Africans.

Image of a Mesoamerican infected with smallpox
Source: Granger Collection, New York

Three chiefs of the Huron. Source: Edward Chatfield

Shawnee Prophet, Tenskwatawa
Source: Charles Bird King
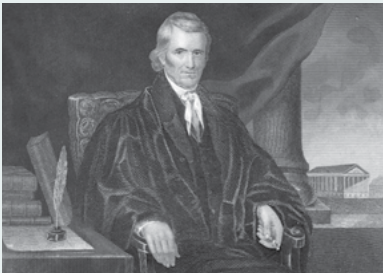
Portrait of Chief Justice John Marshall
Source: Alonzo Chappel

Congressional debates concerning Andrew Jackson's Indian Removal Act. Source: The Library of Congress

1763

BRITAIN WAGES GERM WARFARE WITH SMALLPOX-INFESTED BLANKETS. Britain now holds command over most of North America, having defeated France in the Seven Years' War. Natives, however, continue resisting the British takeover of land. Jeffery Amherst, Britain's commander-in-chief in North America, authorizes the use of smallpox to wipe out the Native American enemy. On July 8, 1763, Amherst writes about the situation in western Pennsylvania: "Could it not be contrived to send the Small Pox among those disaffected Tribes of Indians? We must, on this occasion, use every stratagem in our power to reduce them."[6] On July 16, he adds, "You will Do well to try to Inoculate the Indians by means of Blankets, as well as to try Every other method that can serve to Extirpate this Execrable Race."

1783

THE END OF THE REVOLUTIONARY WAR RESULTS IN FURTHER SEIZURE OF NATIVE LANDS. Treaties defining U.S. territory make no mention of the rights of American Indian tribes, nor whether their previous treaties with other foreign powers will be honored. Instead, the Americans seize British lands as spoils of war. Indian nations unite to fight American invasion and establishment of military forts and settlements in their territories. In the 1790s, Wyandot (Huron), Lenape (Delaware), Shawnee, Odawa (Ottawa), Ojibwe (Chippewa), Miami, Munsee, and other tribes wage campaigns against the U.S. to try to prevent their own displacement and land dispossession.

1806

SHAWNEE BROTHERS TECUMSEH AND TENSKWATAWA CALL FOR A UNIFIED PAN-TRIBAL NATIVE RESISTANCE MOVEMENT. In 1808, they establish Prophetstown (near present-day Lafayette, Indiana) as the center of their movement, which grows to thousands of followers and mobilizes Native peoples in the west to resist American encroachment and assimilationist policies. In 1813, Tecumseh is killed, and the resistance collapses. Americans swiftly demand forced removal of the Wyandot (Huron), Lenape (Delaware), Wea, Miami, Peoria, Shawnee, and nearly all tribes north of Ohio and around Michigan.

1823

THE SUPREME COURT RULES THAT AMERICAN INDIANS DO NOT OWN THE LAND. In *Johnson v. McIntosh*, Chief Justice John Marshall invokes the Doctrine of Discovery as a foundation for Indian removal and seizure of Native lands. American Indians only have a "right of occupancy" and do not have title to their lands. The title to land always lies with its "discoverer," not the inhabitants. This decision sets the precedent for future Indian removal and provides legal justification for the U.S. government to strip Native peoples away from their traditional homelands.

1830

THE INDIAN REMOVAL ACT AUTHORIZES THE REMOVAL OF SOUTHERN TRIBES TO FEDERAL TERRITORY WEST OF THE MISSISSIPPI. The act and its implementation are genocidal in intent and action, setting the stage for the Trail of Tears and other forced relocation marches. The Choctaw (1831), Seminole (1832), Muscogee Creek (1834), Chickasaw (1837), and Cherokee (1838) are relocated to Indian Territory in what is now the state of Oklahoma. By 1850, more than 46,000 Natives are displaced, including numerous tribes in the north.

Shosone at Fort Washakie reservation in Wyoming, 1892. Source: National Archives at College Park

Pupils at Carlisle Indian Industrial School, Pennsylvania (c. 1900). Source: Frontier Forts

Advertisement for the sale of Native American land

Hawaiian flag being lowered from 'Iolani Palace on Annexation Day. Source: Hawai'i State Archives

President Coolidge stands with four Osage Indians at White House ceremony. Source: Library of Congress

1851

CONGRESS PASSES THE INDIAN APPROPRIATIONS ACT, MOVING TRIBES ONTO RESERVATIONS. The law steals prime land from Plains tribes for American settlement and confines Indians to undesired land and restricts their movement. They are under mandatory internment and prohibited from leaving reservations, even for traditional food gathering, hunting, or fishing activities (thus increasing their dependence upon the government for food). Tribes actively resist, which U.S. history books refer to as the "Indian Plains Wars." After several massacres and all-out assaults on Indian nations, the U.S. Army ultimately succeeds in relocating most Indian tribes onto reservations, opening Native lands to White settlers. By the 1880s, all eastern Indian nations are moved to reservations, where they are also systematically excluded from the American economy and political system.

1879

BOARDING SCHOOL POLICY REMOVES NATIVE CHILDREN FROM THEIR HOMES. The U.S. government launches a policy of forcibly removing Native children from their families and placing them in residential boarding schools far from their homelands and cultural contacts. Captain Richard H. Pratt establishes the model for off-reservation boarding schools with the motto "Kill the Indian, save the man." The goal is the complete eradication of Native identity, culture, and values and the adoption of White/Euro-American, Christian, and heteropatriarchal values. Tactics include cutting the hair and braids of Indian children, forbidding Indian languages or customs, forcing Christianity and Christian practices, and forbidding hugging even among siblings. In many boarding schools, children are severely punished or tortured if caught violating any of the rules and, in some cases, murdered. Parents who refuse to send their children are imprisoned. By 1880, there are more than 7,000 Indian children enrolled in federally supported missionary-run boarding schools.[7]

1887

CONGRESS PASSES THE GENERAL ALLOTMENT ACT (DAWES ACT), which ends the reservation system and authorizes the federal confiscation and redistribution of tribal lands. The intent is the complete dissolution of tribal landholdings and the systematic destruction of tribal leadership and authority. The act divides tribal lands into allotments for individual Native families, imposing systems of private property contrary to traditional Native views of the land. Only those who are listed on government-administered tribal rolls can obtain land, and the government designates "federally enrolled members" of tribes based on blood quantum. The remaining lands are sold to American settlers or timber and companies and other businesses. From 1887 to 1934, more than 60 percent of remaining Indian land—over 86 million acres—passes into non-Indian hands.

1898

U.S. ANNEXES HAWAI'I AND SEIZES ROYAL AND GOVERNMENT LANDS, while simultaneously launching a campaign to outlaw traditional healing practices. Traditional healers (Kahuna) are fined or imprisoned if caught practicing. The law is not overturned until 1973.

1924

PASSAGE OF THE INDIAN CITIZENSHIP ACT (also known as the Snyder Act) grants citizenship to Native Americans born in the U.S. and allows them to vote in national elections. But in some states, such as in New Mexico and Arizona, Indians are still prohibited from voting in state or local elections for another 40 years.

John Collier, commissioner of the Bureau of Indian Affairs, with tribal leaders, said to be from the Blackfeet Nation, 1934. Source: History.Com

Arthur Vivian Watkins, chief Congressional proponent of Indian termination. Source: Biographical Directory of the United States Congress

Field Office Poster. Source: Chicago Field Office Employment Assistance Case Files, 1952–1960, Record Group 75, Bureau of Indian Affairs

Regional corporations established by the Alaska Native Claims Settlement Act. Source: U.S. National Park Service

President Gerald Ford visits Oklahoma during Native American Awareness Week, 1976. Source: Gerald R. Ford Library

1934

CONGRESS PASSES THE INDIAN REORGANIZATION ACT (INDIAN NEW DEAL), which ends the policy of breaking up Indian lands through the allotment system, spurs Indian land reform efforts, and supports Indian economic and tribal self-sufficiency. The law supports redevelopment of tribal governments, though these governments are mandated to be mirror images of American systems and are not representative of traditional tribal systems. The law gives tribes one year to adopt a tribal council (a form of government imposed by the federal government), without which they cannot negotiate education and health care for their communities. Overall, 77 tribes reject the bill, and 181 tribes accept it. Many feel it is not legal, given legally binding earlier treaties. Some also believe that no changes to treaties can be undertaken without three-quarters of the tribe achieving consensus and approval for the change. Alaska and Oklahoma are excluded from most provisions.[8]

1953

CONGRESS FORMALLY ADOPTS A POLICY OF "TERMINATION," REVOKING FEDERAL RECOGNITION OF TRIBES. Public Law 280 is enacted ostensibly to end Indian status as "wards of the federal government," but in reality results in loss of self-government, loss of federal protections and services, and expansion of state jurisdiction. Thirteen tribes are terminated; among the largest are the Menominee Nation in Wisconsin and the Klamath in Oregon. In 1970, President Richard Nixon declares that forced termination is wrong and recommends that it end. In 1975, the passage of the Indian Self-Determination and Education Assistance Act effectively ends the termination policy by increasing tribal rights and control.

1956

THE INDIAN RELOCATION ACT OF 1956 LAUNCHES URBAN RELOCATION. An extension of the termination policy, the law is intended to stimulate relocation and assimilation of Natives into the general population in urban areas. It plays a significant role in increasing the population of urban Indians in succeeding decades. At a time when the federal government is decreasing funds to Indians living on reservations, it promises to pay for moving expenses and provide services such as vocational training and health insurance to Natives who leave reservations and move to government-designated cities. In the cities, however, Natives experience poverty, culture shock, and homelessness. Overall, the program has devastating long-term effects, including cultural and social isolation from tribal communities and racial, housing, and job discrimination and segregation.

1971

ALASKA NATIVE CLAIMS SETTLEMENT ACT. Alaska Natives organize the Arctic Slope Native Association, contesting in a legal suit that the State of Alaska has violated Alaska Native land rights by opening their lands for lease to private oil companies, netting more than $1 billion. Other Native claims result in settlement legislation in Congress, giving Alaska Natives a land grant of 44 million acres and $962 million in compensation for giving up claims to 9/10ths of Alaska. The land is to be divided among 220 Native village "corporations" and 12 regional corporations established under the act for doing business for profit. Although the Alaska Federation approves of the project, it remains controversial among Alaska Natives, who see it as destroying traditional lands and cultural practices associated with the land.

1975

THE INDIAN SELF-DETERMINATION AND EDUCATION ASSISTANCE ACT is signed into law by President Gerald R. Ford, establishing a legal framework for tribes to exercise their right to govern and protect tribal citizens, lands, and resources. It is amended in 1988 with the creation of the Tribal Self-Governance Demonstration Project, giving Indian tribes the responsibility of administering services and activities previously managed by the Department of the Interior. In 1994 and 2000, the act is expanded again, permanently authorizing the Self-Governance project to the Indian Health Service. These policies help set the environment for present-day self-determination efforts.

Lasakuyuntehse (He Brings Thunder) member of the Oneida Nation. Source: Ernest Mettendorf

Artifacts from the Susquehannocks. Source: US Census, Ruhrfisch

United Nations logo

NAP Generation Indigenous Educational Funder Tour at Standing Rock. Source: Native Americans in Philanthropy

1978

THE INDIAN CHILD WELFARE ACT addresses the high rate of Native children being removed from their families and communities and placed in non-Native homes. With this act, Congress acknowledges that states have failed to recognize tribal sovereignty and creates procedural provisions to eliminate Indian child removal due to cultural biases, ensure that children are placed in foster and adoptive Indian homes, and promote the use of tribal courts to adjudicate child custody proceedings.

1990

THE NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT requires federal agencies and institutions that receive federal funding (such as museums) to return Native American cultural items to descendants and affiliated tribes and Native Hawaiian organizations. Cultural items include "human remains, funerary objects, sacred objects, and objects of cultural patrimony."[9] A program of federal grants assists this process, and the Secretary of the Interior is empowered to assess civil penalties on museums that fail to comply.

2007

THE UNITED NATIONS ADOPTS THE DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES.
It "emphasizes the rights of Indigenous peoples to maintain and strengthen their own institutions, cultures and traditions, and to pursue their development in keeping with their own needs and aspirations." The declaration "prohibits discrimination against indigenous peoples" and "promotes their full and effective participation in all matters that concern them and their right to remain distinct and to pursue their own visions of economic and social development." The U.S. is one of four countries to vote against it in 2007, but in 2010, President Barack Obama declares the nation's support.

2016

DAKOTA ACCESS PIPELINE PROTESTS. A grassroots movement develops in protest to the construction of the Dakota Access Pipeline, which threatens the drinking water, treaty lands, and sacred sites of the Standing Rock Sioux Tribe. Tokata Iron Eyes and her friends organize a social media campaign, "ReZpect Our Water," to stop the pipeline. Standing Rock Sioux elder LaDonna Brave Bull Allard establishes a camp as a center for cultural preservation and resistance to the pipeline, drawing thousands of Water Protectors, both Native and non-Native, to North Dakota. However, on February 7, 2017, President Trump authorizes the Army Corps of Engineers to proceed with construction of the pipeline. It is completed in April 2017 and delivers its first oil in May 2017.

The impoverishment of Indian Country is a design feature of the United States—from first contact to the present—rather than an unintended consequence of progress. That is, policies of colonial powers and the U.S. government intentionally pursued enrichment of Europeans and people of European descent at the expense of Native communities through confiscating Native lands and awarding them to non-Natives, committing massacre, introducing disease, or inflicting other traumas. These policies devastated Native economies and, more importantly, denied Native people their very right to exist. Systemic inequities continue to this day. Native people have battled the odds to overcome centuries of oppression, and to find ways to thrive and prosper—usually with little or no support from broader society.

—Kevin Walker, president and CEO, Northwest Area Foundation[10]

FOUNDATION FUNDING FOR NATIVE AMERICANS

METHODOLOGY

Step 1: Data collection

Candid collects data about foundations and public charities primarily from:

- IRS Forms 990 and 990-PF
- Direct reporting by funders
- Foundation websites
- Collaborations with partner organizations

Step 2: Auto-coding and review

Grants in our database are machine-coded according to our Philanthropy Classification System (taxonomy.foundationcenter.org).[11]
They are coded according to the following facets:

- Subject/issue area
- Population group served
- Type of support provided
- Geographic area served

Currently, we manually review machine-assigned codes for grants of $250,000 or more made by 1,000 of the largest U.S. foundations as well as grants made for select projects. Foundations that report their data directly to us may also apply codes to their grants.

Step 3: Identifying grants explicitly benefiting Native American communities and causes

Population codes may be assigned to the recipient organization record and/or to the grant record. For this study, we looked at population codes for American Indians (in the U.S.), Alaska Natives, and Native Hawaiians in either the grant or recipient record. Here are guidelines for how codes are typically assigned:

Grant description or recipient mission explicitly references Native American communities or causes	Grant description or recipient mission explicitly references racial and ethnic diversity	Grant description or recipient mission makes no mention of beneficiary populations
EXPLICIT BENEFIT	POSSIBLE BENEFIT	IMPOSSIBLE TO TELL
Receives Native American code	Does NOT receive Native American code	Does NOT receive Native American code

Grants may explicitly benefit Native Americans AND other specific population groups.

It is possible that Native Americans implicitly benefit, but we cannot apply the code without additional information.

Step 4: Funder outreach

For this analysis, to ensure that our data was as comprehensive and accurate as possible, we also contacted 61 funders to confirm that their grantmaking for Native Americans was captured and coded correctly in our database. We received responses from 35 funders:

Andrew W. Mellon Foundation

Arcus Foundation

Better Way Foundation

Blandin Foundation

Bush Foundation

Christensen Fund

CIRI Foundation

Colorado Plateau Foundation

Conrad N. Hilton Foundation

Gordon and Betty Moore Foundation

Groundswell Fund

Henry Luce Foundation

Indian Land Tenure Foundation

James Irvine Foundation

Kalliopeia Foundation

Kendeda Fund

Lannan Foundation

Margaret A. Cargill Foundation

Marin Community Foundation

McKnight Foundation

Meyer Memorial Trust

Minneapolis Foundation

Northwest Area Foundation

Northwest Health Foundation

Notah Begay III Foundation

NoVo Foundation

Otto Bremer Trust

PRBB Foundation

Rosenberg Foundation

Russell Family Foundation

Swift Foundation

The California Endowment

Tides Foundation

Wells Fargo

W.K. Kellogg Foundation

Step 5: Data analysis

Analyses in this report come from two datasets.

Research set: 2002–2016 funding trends

To analyze foundation funding trends over time, Candid uses its annual research set, which contains grants of $10,000 or more awarded by a consistent set of 1,000 of the largest U.S. community, corporate, independent, and operating foundations. Depending on how data was collected, it may reflect the paid amount or the authorized amount. For community foundations, discretionary grants are included, along with donor-advised grants when provided by the foundation. To avoid double counting of grants, grants to grantmakers in the dataset are excluded when calculating aggregate figures. The research set excludes loans, grants to individuals, and program- and mission-related investments.

Candid's database: 2015 and 2016 analyses

Candid's database is growing and contains an increasing number of grants by smaller foundations, grantmaking public charities, and non-U.S. grantmakers. For a closer look at grantmaking for Native communities and causes in 2015 and 2016, we based the analysis on Candid's broader database. Data was retrieved on May 28, 2019. This dataset includes grants from the annual research set, smaller awards (less than $10,000), and grants from a wider variety of funders. Similar to the research set, the grants may be paid or authorized. For community foundations, discretionary grants are included, along with donor-advised grants when provided by the foundation. To avoid double counting of grants, grants to grantmakers in the dataset are excluded. This dataset also excludes loans, grants to individuals, and program- and mission-related investments.

Why do some figures in this report differ from previous reports?

There are some differences in data reported here compared with *Foundation Funding for Native American Issues and Peoples* (2011) and *Growing Inequity: Large Foundation Giving to Native American Organizations and Causes* (2018). Periodically, as changes are made to the Candid database, the research set is recreated to account for those updates, which may result in a shift in numbers. In addition, for this report's analysis, we conducted a closer review of grants coded for Native American populations and did some additional cleaning of the data.
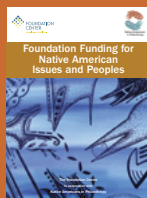
PHILANTHROPIC FUNDING TRENDS SINCE 1990

NATIVE AMERICANS IN PHILANTHROPY
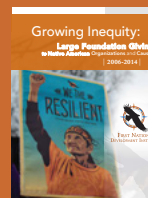
At the founding meeting of Native Americans in Philanthropy (NAP) in 1990, William Brescia reported that less than 0.2 percent of foundation funding had supported Native American causes over the previous four years.[12]

A 2005 report by Sarah Hicks and Miriam Jorgensen examined funding from 1989 to 2002 and demonstrated that large U.S. foundations generally committed between 0.2 and 0.3 percent of total funding to Native causes and concerns. Funding increased to 0.5 percent in 1996, but this was not the norm, and funding subsequently declined.[13]

In 2011, Native Americans in Philanthropy and Foundation Center (now Candid) published a report establishing that grantmaking for Native Americans had declined over the previous 10 years and was particularly negatively impacted by the Great Recession.[14]

Most recently, in 2018, First Nations Development Institute reported decreased and wide fluctuations in funding for Native causes. The report importantly identified that the majority of grant dollars were awarded to non-Native-controlled nonprofit organizations.[15]

PHILANTHROPIC FUNDING TRENDS, 2002–2016

SHARE OF OVERALL FOUNDATION FUNDING

Share of foundation funding explicitly benefiting Native Americans

% of grants

% of grant dollars

2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016
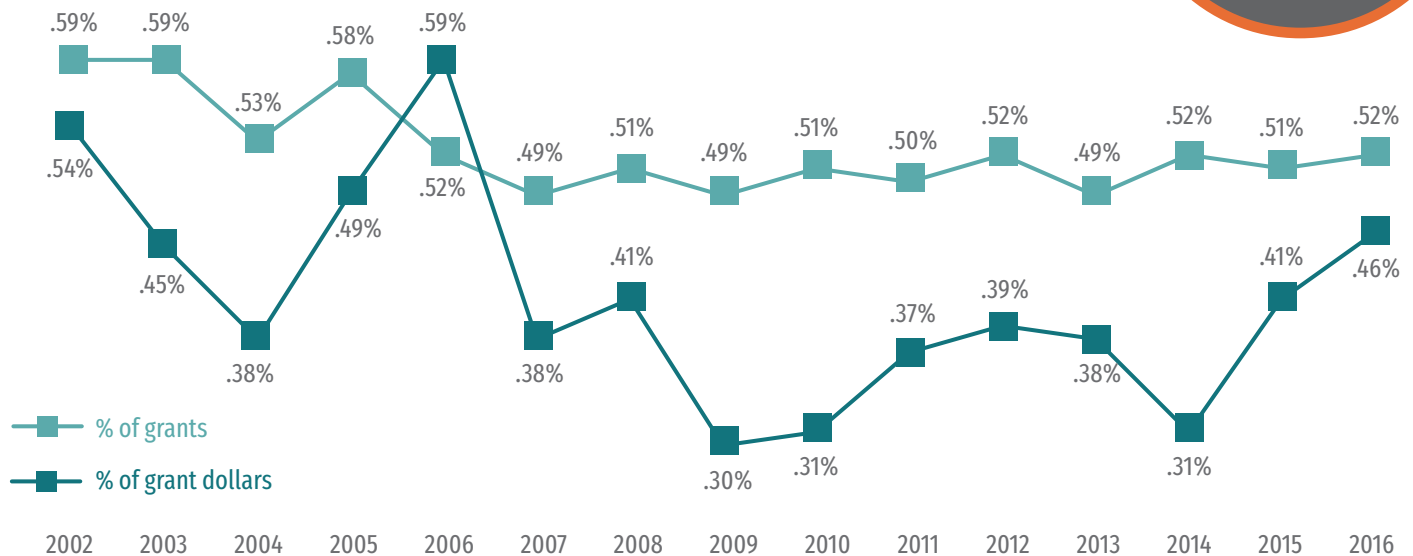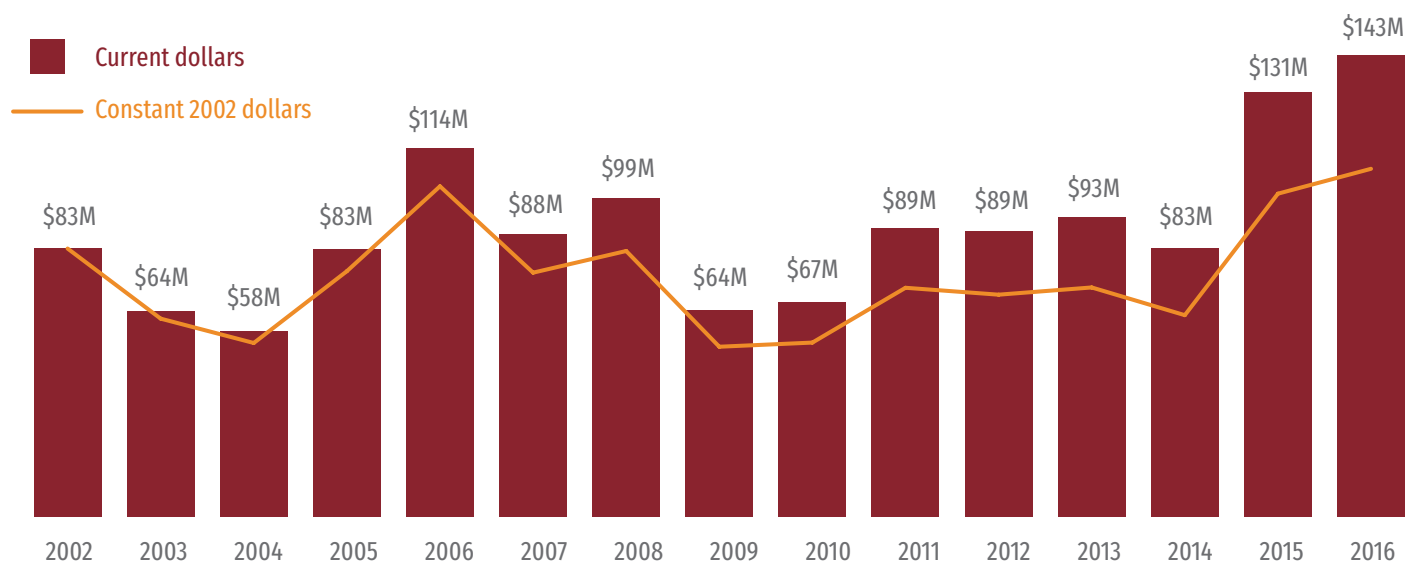
Over a 15-year period, from 2002 to 2016, large U.S. foundations gave an average of 0.4 percent of total funding to Native American communities and causes. The proportion ranged from a high of 0.6 percent in 2006 to a low of 0.3 percent in 2009, 2010, and 2014. The share of number of grants awarded was more stable from year to year and averaged 0.5 percent.

Some have argued that philanthropic funding for Native Americans should be, at a minimum, commensurate with the proportionate size of the population in the U.S.[16] The American Indian and Alaska Native population (including those of more than one race) represented 2 percent of the total U.S. population in 2016,[17] and the population is increasing at a faster rate than the total U.S. population.[18]

FLUCTUATIONS IN FUNDING

Foundation funding explicitly benefiting Native Americans

Current dollars

Constant 2002 dollars

2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016

A common critique of philanthropic funding for Native communities and causes has been its variability from year to year.[19] Years with more funding are usually followed by a dip the following year. Some of this may be due, in part, to the dataset itself (see the section on p. 16 on multi-year awards). However, these fluctuations do not appear as dramatically in overall philanthropic trends. And, smoothing out some of the volatility by analyzing the data in three-year periods still reveals inconsistent funding over time.

There does appear to be a recent increase in grant dollars for Native American communities and causes, with 2015 and 2016 seeing the highest levels of funding. Large foundations awarded $131.5 million in 2015 and $143.1 million in 2016. However, adjusted for inflation (in constant dollars), the gains in recent years are more modest and are comparable to funding 10 years earlier, in 2006. Given past volatility, it remains to be seen if the gains in 2015 and 2016 are part of a larger trend of increased funding or a sign of continued variability.

The 2018 report by First Nations Development Institute highlighted the implications of these fluctuations: "The consequence of this volatility for community organizations is instability in predicting revenue, which then leads to instability in organizational growth, development and programming, as well as other negative organizational outcomes."[20]

FUNDING THAT BENEFITS MULTIPLE POPULATIONS

33%
Grant dollars *exclusively* benefiting Native Americans

Foundation funding explicitly benefiting Native Americans

- Grant dollars benefiting Native Americans + other ethnic/racial groups
- Grant dollars exclusively benefiting Native Americans

	2002–2004	2005–2007	2008–2010	2011–2013	2014–2016
Benefiting NA + other	$139M	$190M	$163M	$184M	$224M
Exclusively NA	$66M	$95M	$66M	$86M	$133M

- No. of grants benefiting Native Americans + other ethnic/racial groups
- No. of grants exclusively benefiting Native Americans

	2002–2004	2005–2007	2008–2010	2011–2013	2014–2016
Benefiting NA + other	1,455 grants	1,519 grants	1,603 grants	1,617 grants	1,659 grants
Exclusively NA	631 grants	643 grants	580 grants	708 grants	826 grants

It is important to note that many grants in this analysis support multiple racial and ethnic population groups, in addition to Native Americans. For example, in 2006 the Robert Wood Johnson Foundation awarded $8 million toward the endowment of the Robert Wood Johnson Center for Health Policy at the University of New Mexico. According to the grant description, the center aims to contribute to national health policies by "increasing number of Hispanic and Native American scholars who can engage in the health care policy debate as leaders."

Because this grant identifies an explicit focus on Native American scholars, it is included in our analysis. It is impossible, given the information we have,

to determine what proportion of the full grant amount benefits the Native American population, specifically. Instead, we include the entire amount in our analysis.

The charts above distinguish between grants that were explicitly designated to benefit Native Americans, among other racial and ethnic groups, and those that were exclusively designated to benefit Native Americans, and no other racial and ethnic group. Of total funding for Native Americans, approximately 33 percent of grant dollars and 30 percent of grants from 2002 to 2016 were exclusively designated to benefit only Native American communities and causes.

SHARE OF FOUNDATIONS THAT SUPPORT NATIVE AMERICAN COMMUNITIES AND CAUSES

On average, 20 percent of large U.S. funders award grants explicitly designated to benefit Native American communities and causes. This has remained consistent over the past 15 years, ranging from 19 to 21 percent each year. Among these funders, nearly half (48 percent on average) give only one Native-focused grant each year. The median number of grants distributed by funders explicitly benefiting Native Americans every year is either one or two. This means that even among funders who provide grants explicitly benefiting Native Americans, the funding largely seems to be incidental, without a dedicated focus or intention on the part of the foundation.

Explicit funding for Native Americans does not appear to be a priority for the vast majority of large foundations, and efforts to increase funding will require greater engagement. Gabrielle Strong (Sisseton-Wahpeton Dakota Oyate) of Margaret A. Cargill Philanthropies remarks, "There is a large, moveable audience that is hungry for good resources, education, and learning opportunities. We need to reach this moveable audience."

1,000
Large U.S. foundations

20%
Award at least one grant explicitly benefiting Native Americans
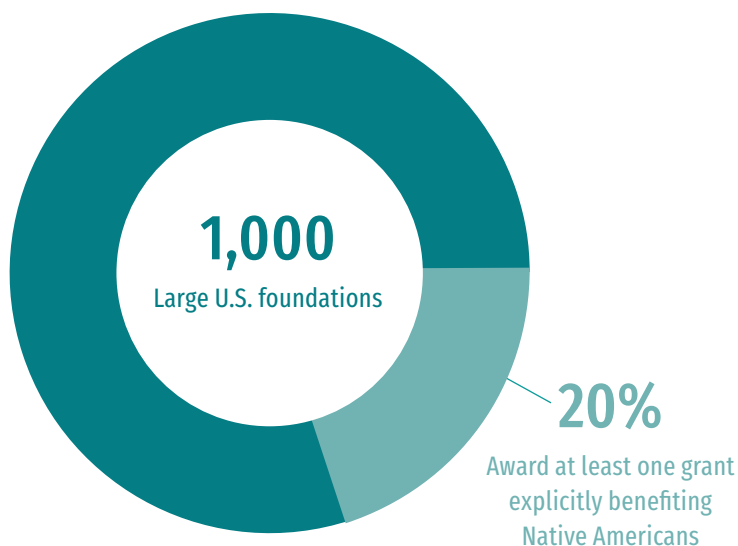
MULTI-YEAR AWARDS

In Candid's database, grant dollars each year may reflect either the paid or the authorized amount reported by the funder, depending upon how the data was collected. Data from 990 tax forms (from which we collect most of our data) reflects paid amounts, but funders who directly share their data with Candid may choose to report authorized awards. In our analysis, the full amount of an authorized award is attributed to the year in which it is made, even if it is paid out across multiple years.

Most multi-year grants in this analysis tended to be two- or three-year awards, though there are exceptions. The Northwest Area Foundation, for example, awarded a couple of 10-year grants. The inclusion of multi-year awards undoubtedly contributes to some of the fluctuations in funding from year to year. Still, as noted above, even when smoothing out some of this variability by analyzing the data in three-year periods, there remains variability in funding over time—and in a manner that does not occur for overall grantmaking in philanthropy.

Navajo Native American sisters in Monument Valley Tribal Park. Source: Getty Images

A CLOSER LOOK AT PHILANTHROPIC INVESTMENTS IN 2015 AND 2016

$493.8M
Total grant dollars explicitly benefiting Native American communities and causes

12,310
Grants

2,131
Recipients

2,586
Grantmakers

$2,758
Median grant size

Beyond Candid's research set of grantmaking by 1,000 large U.S. foundations each year, Candid's database includes a wider set of grants, including smaller grants made by small- and mid-sized foundations and public charities. Including these investments allows for a more complete picture of the philanthropic landscape. Funding from this data set includes $271.6 million in 2015 and $222.1 million in 2016. Similar to the previous section, data includes grants that benefit multiple population groups.

Source: Candid, 2019. Intermediary organizations and community foundations may be represented in the count of both grantmakers and recipients. However, the dollar amount and number of grants represent unique totals and exclude double counting.

TOP FOUNDATIONS BY GRANT DOLLARS EXPLICITLY BENEFITING NATIVE AMERICANS, 2015 AND 2016

	Foundation (excludes public charities)	State	Amount	% Total dollars awarded	No. of grants
1	W.K. Kellogg Foundation	MI	$ 52,549,941	8.9	101
2	NoVo Foundation	NY	28,016,062	4.7	94
3	Margaret A. Cargill Foundation	MN	22,852,167	3.9	52
4	Bush Foundation	MN	14,286,573	2.4	67
5	Northwest Area Foundation	MN	12,437,976	2.1	69
6	The Andrew W. Mellon Foundation	NY	11,825,500	2.0	14
7	Ford Foundation	NY	11,550,000	2.0	14
8	Bill & Melinda Gates Foundation	WA	10,778,223	1.8	11
9	Lilly Endowment Inc.	IN	10,270,400	1.7	7
10	The California Endowment	CA	9,820,352	1.7	98
11	Gordon and Betty Moore Foundation	CA	9,283,044	1.6	8
12	Rasmuson Foundation	AK	8,567,718	1.5	103
13	The Robert Wood Johnson Foundation	NJ	7,855,126	1.3	28
14	The Christensen Fund	CA	4,033,350	0.7	48
15	Kalliopeia Foundation	CA	4,014,875	0.7	54

Source: Candid, 2019. Excludes grantmaking public charities. Includes grants awarded to grantmaking intermediaries. Percentages are based on the total that includes grants awarded to grantmaking intermediaries.

Most philanthropic giving explicitly benefiting Native American communities and causes came from a relatively small number of donors. The top 20 donors (including foundations and public charities) awarded 58 percent of total funding for Native Americans. The top 15 foundations (excluding grantmaking public charities; see table on p. 17), awarded 37 percent of total funding.

The top funder was the Michigan-based W.K. Kellogg Foundation, who awarded $52.5 million through 101 grants over the two-year period. The foundation, a long-time supporter of Indian Country, funded a variety of projects, from strengthening local food systems in Native American communities to increasing access to quality oral health care through alternative workforce models. The foundation also awarded a $2.4 million multi-year general support grant to the National Congress of American Indians, to enable the organization to achieve its mission to serve as a forum for unified policy development among American Indian and Alaska Native tribal governments.

Wells Fargo was the largest corporate donor, awarding $3.9 million through 207 grants, through the company foundation as well as its corporate giving program. The company, in conversations with Candid and Native Americans in Philanthropy, determined grants for inclusion in this analysis based on grantee reporting of populations served: Any grant in which more than 50 percent of the population served was Native American was included in the analysis.

The largest community foundations to give to Native communities and causes were the Silicon Valley Community Foundation ($1.6 million), Santa Fe Community Foundation ($1.5 million), and the California Community Foundation ($1.4 million).

GRANTMAKING PUBLIC CHARITIES

Public charities differ from foundations in that they provide direct services or other tax-exempt activities, and they receive grants from individuals, government, and private foundations. Some also award grants and are referred to as regranters or intermediaries.

Candid's database indicates that 290 public charities provided $201.8 million in grants for Native American communities and causes in 2015 and 2016. The Alaska Native Tribal Health Consortium, American Indian College Fund, and First Nations Development Institute were among the larger Native-led grantmaking public charities.

The Tides Foundation awarded $26.2 million through 452 grants, supporting Indigenous communities through grants not only to nonprofit organizations, but also directly to Native tribes and to state governments in areas of work that benefit Native peoples. In 2016, it provided grants to 76 different tribes in 22 states.

According to Giving USA, when it comes to charitable giving, individuals and households give far more than foundations. With the growth in popularity of donor-advised funds, it is not surprising that grantmaking for Native American organizations also came through these funds. We were able to identify at least $9.9 million distributed by Fidelity Charitable through 3,030 grants, based on recipient organizations with missions focused on Native Americans. There may likely be additional funding, but we were not able to identify them with the data available. More information is also needed to understand the giving patterns of individual donors and identify opportunities for greater engagement with Native American communities and causes.

Source: Kisha Bari

TOP RECIPIENTS BY GRANT DOLLARS EXPLICITLY BENEFITING NATIVE AMERICANS, 2015 AND 2016

	Recipient organization	State	Amount	% Total dollars awarded	No. of grants
1	Native American Heritage Association	VA	$34,038,353	6.9	151
2	Education Trust	DC	18,557,464	3.8	36
3	American Indian College Fund	CO	16,254,967	3.3	838
4	First Nations Development Institute	CO	14,790,723	3.0	87
5	Eiteljorg Museum of American Indian and Western Art	IN	12,066,030	2.4	102
6	Cook Inlet Housing Authority	AK	8,434,563	1.7	10
7	DNA-Peoples Legal Services	AZ	7,307,961	1.5	11
8	National Congress of American Indians	DC	7,065,788	1.4	13
9	Seventh Generation Fund for Indigenous Peoples	CA	6,746,352	1.4	53
10	Asian and Pacific Islander American Health Forum	CA	6,593,493	1.3	30
11	Thunder Valley Community Development Corporation	SD	6,326,077	1.3	56
12	Southcentral Foundation	AK	6,247,789	1.3	9
13	Utah Legal Services	UT	6,050,844	1.2	17
14	Rehoboth Christian School Association	NM	5,854,765	1.2	78
15	Native American Youth and Family Center	OR	5,275,854	1.1	81

Source: Candid, 2019. Includes grants awarded to grantmaking intermediaries. Percentages are based on the total that includes grants awarded to grantmaking intermediaries.

Among the largest recipients of funding, some are exclusively focused on Native communities, like the American Indian College Fund or First Nations Development Institute. Others serve multiple populations—for example, the Asian and Pacific Islander American Health Forum serves Asian Americans and Pacific Islanders, as well as Native Hawaiians. Among all recipients of funding, 42 percent could be identified as having an explicit and exclusive focus on Native communities and causes and not on other racial/ethnic groups.

The 2013 report *Native Voices Rising: A Case for Funding Native-led Change* encouraged greater investment in Native-led organizations, particularly for grassroots advocacy and organizing efforts, to "promote self-determination and the ability to develop and seek our own vision of change."[21] We performed website research to determine that 8 of the top 15 grant recipients in 2015 and 2016 are Native-led organizations, having identified a Native president/director or a majority Native board. First Nations Development Institute did a more comprehensive review of funding for Native-controlled nonprofit organizations from 2006 to 2014 and found that the majority of all grant dollars were awarded to non-Native-controlled organizations. The majority of large, multi-year grants were also directed to non-Native-controlled recipient organizations.[22]

There are examples of foundations that are intentional in their giving to Native-led organizations. The Northwest Area Foundation commits 40 percent of grant dollars to Native-led organizations, publicly recognizing that "the wealth of our region is rooted in Native lands and communities—and we're committed to both acknowledging and honoring that history."[23]

The collaborative fund Native Voices Rising, jointly led by Native Americans in Philanthropy and Common Counsel Foundation, awards grants to Native-led organizations in American Indian, Alaska Native, and Native Hawaiian communities. Grantees are "rooted in a Native community, led by Native people, hold a vision for change that improves the lives of Native community members, engage the community to take action together, and/or seek to affect the policies and rules that govern the community."[24]

GRANT DOLLARS EXPLICITLY BENEFITING NATIVE AMERICANS BY ISSUE AREA, 2015 AND 2016

Issue area	Amount	% Total dollars awarded	No. of grants
Culture and arts	$136,325,842	27.6	2,486
Education	115,840,612	23.5	4,031
Health	85,546,742	17.3	903
Human services	82,518,043	16.7	3,129
Community and economic development	75,038,020	15.2	1,215
Human rights	50,352,624	10.2	862
Environment	36,157,342	7.3	983
Public affairs	34,886,442	7.1	526
Public safety	33,709,545	6.8	409
Information and communications	13,519,892	2.7	216

This reflects funder priority issue areas, based on available data; it does not necessarily reflect the priorities and needs of Native communities.

Source: Candid, 2019. Grants may address multiple issue areas (e.g., education and health) and may therefore be counted in more than one category. Excludes grants to grantmaking intermediaries.

RECLAIMING NATIVE TRUTH

In 2016, the W.K. Kellogg Foundation awarded a two-year $2.5 million grant to the First Nations Development Institute, to "transform the enforced invisibility of, and racist narratives about, Native Americans." Through this grant, with additional funding partners, First Nations Development Institute and Echo Hawk Consulting launched Reclaiming Native Truth. This unprecedented national research effort produced the first-ever market study about public perceptions and dominant narratives impacting Native peoples in the United States.

The research concluded that:

- The majority of Americans know little to nothing about Native Americans
- Many Americans are informed by stereotypes and myths
- Invisibility is one of the biggest barriers Native peoples face in advocating for tribal sovereignty, equity, and social justice

The research also illuminated hopeful pathways to move forward:

- 78 percent of Americans are interested in learning more about Native cultures
- 72 percent of Americans support significant changes to K-12 curricula to ensure that schools teach accurate Native history and culture

The initiative led to the creation of two message guides, one for Native peoples and organizations and another for Native allies, to advance narrative change. Geneva Wiki (Yurok) of The California Endowment describes these resources as an invaluable tool to "frame the story of Indian Country to bring people with you and to move their hearts and minds." Building from this work, the nonprofit IllumiNative was formed to increase the visibility of Native Nations and peoples in American society.

Funding for Native American communities and causes addresses a variety of issue areas. More than a quarter of grant dollars were for culture and arts (28 percent), followed by education (24 percent) and health (17 percent).

Although foundation strategies are often focused on discrete issues, it is important to note that for Native communities, the work is interrelated. "Indeed, it is incomprehensible to some tradition-oriented Native people that foundations do not use an interdisciplinary approach to fund projects in tribal communities given the tribal philosophy of everything being inter-connected," according to the report Context Is Everything, published by One Fire Development.[25]

The New York–based NoVo Foundation is an example of a funder looking at their work with Indigenous communities holistically, operating across multiple areas, including education; cultural expression; ending violence against women, girls, and the earth; women's leadership; and healing from historical trauma and oppression. Hester Dillon (Cherokee Nation) of NoVo Foundation states, "These areas are interconnected in terms of the holistic world view of Indigenous peoples. Violence against Native girls and women comes from violence against the earth. Fossil fuel extraction disrupts the planet herself, and where that disruption occurs we also see higher rates of violence against women, not just in Indigenous communities, but against women in general. Where there's harm against the earth, there's also harm against women in those vicinities."

Some grants in the analysis do, in fact, reflect multiple issue areas. For example, the W.K. Kellogg Foundation awarded the National Congress of American Indians $3.6 million in 2016 to "support the healthy development of Native youth, by coordinating efforts to transform the systems that have the greatest impact on Native youth and families—systems of governance, child welfare, education and health." In Candid's database, this grant was coded for education, health, human rights, and human services.

GRANT DOLLARS EXPLICITLY BENEFITING NATIVE AMERICANS BY SUPPORT STRATEGY, 2015 AND 2016

Support strategy	Amount	% Total dollars awarded	No. of grants
Program development	$274,701,316	55.6	4,770
General support	71,789,680	14.5	3,888
Policy, advocacy, and systems reform	71,606,291	14.5	557
Capacity building and technical assistance	47,614,186	9.6	384
Individual development and student aid	22,122,662	4.5	408
Capital and infrastructure	18,503,241	3.7	237
Research and evaluation	17,418,035	3.5	134
Network building and collaboration	16,777,307	3.4	238
Publishing and productions	14,717,387	3.0	173
Financial sustainability	13,453,915	2.7	135
Public engagement and marketing	11,078,479	2.2	150
Leadership and professional development	10,752,460	2.2	74

14.5%

Grant dollars for general support

Source: Candid, 2019. Grants may have multiple support strategies and may therefore be counted in more than one category. A support strategy could not be determined for 15 percent of grant dollars. Excludes grants to grantmaking intermediaries.

The majority of grant dollars (56 percent) was directed toward programs. Nearly 15 percent of grant dollars went toward general support. Notably, general support grants tended to be smaller than program grants: While the median program grant was $7,500, the median general support grant was only $500.

"Funders are more comfortable providing specific project grants that fit the strategic priorities of their organizations," observes Martin Jennings (Leech Lake Ojibwe) of the Northwest Area Foundation. "Program grants enable some short-term, quantifiable outcomes, but, in many cases, these are not the same outcomes that Native communities and nonprofits would track as evidence of change."

The 2018 publication *We Need to Change How We Think*, by Frontline Solutions and First Nations Development Institute, advocated for more general support for Native organizations—"unrestricted, multi-year grants that allow leaders to build their organizations and make dynamic change."[26] This may be particularly important for the Native nonprofit sector, which is far younger than the overall nonprofit sector and has been described as being in an emerging state of development, in need of more infrastructure and organizational capacity. (For more about unrestricted support, please see p. 33.)

Approximately 15 percent of grant dollars went toward policy, advocacy, and systems reform, and nearly 10 percent was for capacity building and technical assistance. Grants in the dataset can have more than one support strategy. For example, in 2015 the Kalliopeia Foundation awarded $75,000 to the Montana-based American Indian Institute for general support as well as project support for the Indigenous Leaders Travel Fund.

Thousands march during the first Indigenous Peoples March in Washington, D.C.
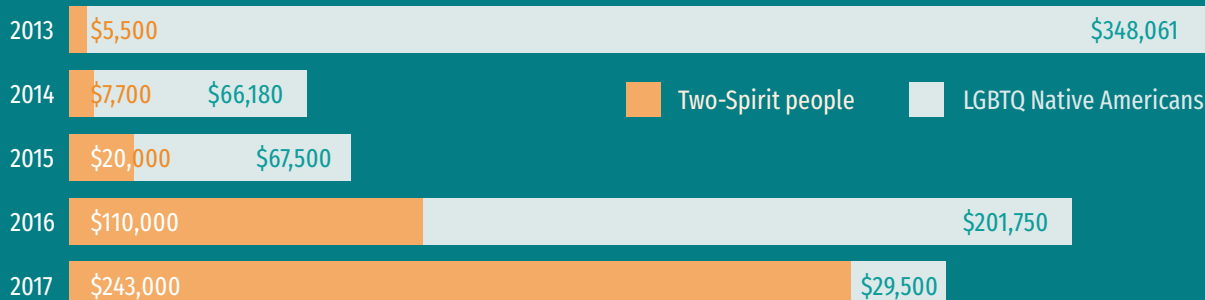
It can be difficult to determine how much funding addresses the intersections of different identities when many grants lack robust descriptions. Still, 21 percent of grant dollars for Native Americans could be identified as having an explicit focus on children and youth. In 2016, the Robert Wood Johnson Foundation awarded $500,000 to the New Mexico–based Notah Begay III Foundation to support a national initiative to reduce childhood obesity in American Indian communities through changes in policy and environments. Also, the Hawai'i-based Harold K. L. Castle Foundation awarded $370,000 in organizational development and capacity building to Hui Mālama O Ke Kai Foundation, an organization that operates an after-school program based on Native Hawaiian values and culture.

Native women and girls were the focus of 3 percent of grant dollars. The NoVo Foundation, in particular, targeted grants to end violence against Native American women and enhance their leadership. In 2015, the foundation awarded a three-year grant to Montana-based Native Action, to stop violence against women and girls and develop effective strategies for Indian tribes to respond to this violence. In 2016, NoVo Foundation awarded $2.2 million for the Spirit Aligned Leadership Program. Situated with fiscal sponsor Rockefeller Philanthropy Advisors, the program "exists to heal, strengthen, and restore balance within Indigenous communities, both rural and urban, through appreciating and elevating the transformative leadership of Indigenous women and girls."

Two percent of grant dollars were identified as focused on Native seniors. In 2016, Margaret A. Cargill Philanthropies awarded $725,000 to the University of North Dakota to expand long-term services and support for Native elders of Spirit Lake Nation through the Native Aging in Place Project. The Greater Wisconsin Agency on Aging Resources also allocates grants for aging services to Indian tribes in Wisconsin.

FUNDING FOR LGBTQ NATIVE AMERICAN AND TWO-SPIRIT COMMUNITIES

Year	Two-Spirit people	LGBTQ Native Americans
2013	$5,500	$348,061
2014	$7,700	$66,180
2015	$20,000	$67,500
2016	$110,000	$201,750
2017	$243,000	$29,500

Source: Funders for LGBTQ Issues, 2019. Funding for Two-Spirit people was identified based on a population code added in recent years. Funding for Two-Spirit people prior to this was identified by reviewing grant descriptions.

Funders for LGBTQ Issues tracks funding for LGBTQ Native American and Two-Spirit communities, with data going back to 1970. The organization identified nearly $1.1 million in funding for LGBTQ Native American and Two-Spirit communities over a five-year period, from 2013 to 2017, stemming from 65 grants from 24 foundations. The top two foundations, Ford Foundation and Arcus Foundation, accounted for more than half of total funding. They were also the only two funders to award more than $100,000 to LGBTQ Native American and Two-Spirit communities during this period.

Given that the funding relies on a small number of grants from a small pool of funders, funding fluctuated significantly, reaching a high of more than $350,000 in 2013 and dipping below $100,000 in the following years. The 2013 peak was driven by one large grant awarded by the Ford Foundation to the Massachusetts Institute of Technology, "for the Center for Civic Media to launch the Out for Change Transformative Organizing Network to develop civic media strategies and tools for advancing lesbian, gay, bisexual, transgender, Two-Spirit rights."

The increase in funding for Two-Spirit people in 2016 and 2017 was driven by funding to organizations like the Montana Two Spirit Society and Bay Area American Indian Two Spirits as well as larger organizations such as the Western States Center, for program work focused on Two-Spirit communities.

Though Two Spirit is often included under the umbrella of LGBTQ Native Americans, historically, Two Spirit described Native people who fulfilled a specialized gender-variant or third-gender role. They were an integral part of tribal social structures for generations, though their traditions began disappearing as a result of colonization and stigma. Today, their role and traditions are reviving, even as funding explicitly for Two-Spirit people is on the rise.

Still, comparatively, foundation funding for LGBTQ Native American and Two-Spirit communities has always been less than 1 percent of total LGBTQ funding.

"It's tragic how small the funding figures are for LGBTQ Native American and Two-Spirit communities," said Lyle Matthew Kan, vice president of research and communications at Funders for LGBTQ Issues. "But because it is so small, there is a huge opportunity for any funder looking to support this community to have a significant impact. There is no shortage of challenges to fund, and there are many assets in the LGBTQ Native American and Two-Spirit communities to build on."

GRANT DOLLARS EXPLICITLY BENEFITING NATIVE AMERICANS BY U.S. REGION, 2015 AND 2016

Region	No. of foundations awarding grants	Grants awarded			Grants received			AI/AN population *	% Total state population**
		Amount	%	No. of grants	Amount	%	No. of grants		
SOUTH	534	$96,256,330	19.5	1,644	$105,720,620	21.4	1,263	2,191,624	
Alabama	6	25,950	<0.1	10	85,500	0.1	6	67,483	1.4
Arkansas	7	2,533,961	2.6	29	911,710	0.9	5	59,739	2.0
Delaware	52	1,429,888	1.5	108	147,063	0.1	19	12,969	1.3
District of Columbia	45	25,774,193	26.8	165	39,343,905	37.2	220	9,703	1.4
Florida	91	4,698,501	4.9	243	337,845	0.3	40	211,292	1.0
Georgia	30	4,134,884	4.3	94	150,102	0.1	24	116,951	1.1
Kentucky	7	205,595	0.2	11	333,136	0.3	4	37,738	0.8
Louisiana	6	153,086	0.2	21	401,638	0.4	25	65,117	1.4
Maryland	34	1,768,306	1.8	85	6,890,520	6.5	96	79,508	1.3
Mississippi	1	250	<0.1	1	126,000	0.1	5	30,813	1.0
North Carolina	39	6,119,331	6.4	280	3,749,879	3.5	70	237,543	2.3
Oklahoma	56	3,201,088	3.3	135	9,263,667	8.8	290	543,189	13.8
South Carolina	9	118,677	0.1	13	196,933	0.2	24	55,710	1.1
Tennessee	13	1,074,037	1.1	34	1,655,500	1.6	51	73,397	1.1
Texas	100	5,606,714	5.8	256	2,317,743	2.2	121	469,215	1.7
Virginia	37	39,410,869	40.9	158	39,799,704	37.6	260	106,386	1.3
West Virginia	1	1,000	<0.1	1	9,775	<0.1	3	14,871	0.8
WEST	742	173,791,444	35.2	3,921	260,026,890	52.7	6,318	2,831,517	
Alaska	24	38,951,412	22.4	326	58,108,532	22.3	578	147,784	20.0
Arizona	78	7,139,809	4.1	220	28,815,180	11.1	875	442,420	6.3
California	262	67,513,920	38.8	1,404	39,028,241	15.0	747	1,087,183	2.7
Colorado	62	14,275,972	8.2	305	12,202,120	4.7	338	152,990	2.7
Hawai'i	39	3,875,033	2.2	109	11,078,428	4.3	179	37,732	2.6
Idaho	11	430,392	0.2	25	903,377	0.3	65	49,089	2.9
Montana	26	2,347,524	1.4	143	18,521,207	7.1	1,252	88,633	8.4
Nevada	21	1,104,497	0.6	39	864,752	0.3	24	81,621	2.7
New Mexico	41	8,544,234	4.9	257	47,151,260	18.1	1,221	254,857	12.2
Oregon	41	7,172,602	4.1	250	15,336,008	5.9	384	142,128	3.4
Utah	42	2,818,866	1.6	83	10,155,162	3.9	198	70,324	2.3
Washington	84	19,551,718	11.3	737	17,554,954	6.8	407	254,982	3.4
Wyoming	11	65,465	<0.1	23	307,669	0.1	50	21,774	3.8

Region	No. of foundations awarding grants	Grants awarded			Grants received			AI/AN population *	% Total state population**
		Amount	%	No. of grants	Amount	%	No. of grants		
NORTHEAST	553	$74,041,289	15.0	1,849	$28,466,206	5.8	770	712,451	
Connecticut	45	1,174,104	1.6	126	977,405	3.4	104	41,753	1.2
Maine	32	2,416,536	3.3	112	5,630,719	19.8	164	20,335	1.5
Massachusetts	85	4,231,403	5.7	360	7,324,738	25.7	188	72,739	1.1
New Hampshire	8	140,150	0.2	29	199,513	0.7	52	12,137	0.9
New Jersey	57	7,852,962	10.6	196	1,291,219	4.5	18	101,996	1.1
New York	223	53,320,075	72.0	677	11,217,010	39.4	139	323,712	1.6
Pennsylvania	79	4,652,296	6.3	285	1,276,465	4.5	67	112,197	0.9
Rhode Island	18	208,538	0.3	52	254,387	0.9	20	19,641	1.9
Vermont	6	45,225	0.1	12	294,750	1.0	18	7,941	1.3
MIDWEST	576	146,828,183	29.7	4,880	99,538,975	20.2	3,959	1,060,193	
Illinois	136	4,122,533	2.8	380	3,434,001	3.4	67	140,989	1.1
Indiana	40	14,441,627	9.8	125	12,909,515	13.0	127	64,280	1.0
Iowa	20	638,036	0.4	40	188,275	0.2	11	32,390	1.0
Kansas	10	66,419	<0.1	16	1,028,659	1.0	20	68,775	2.4
Michigan	49	50,491,881	34.4	223	2,549,623	2.6	55	156,268	1.6
Minnesota	121	62,297,645	42.4	926	28,739,225	28.9	678	121,327	2.2
Missouri	30	455,513	0.3	67	2,252,453	2.3	17	85,282	1.4
Nebraska	32	1,223,974	0.8	149	3,293,597	3.3	165	41,859	2.2
North Dakota	5	40,514	<0.1	14	7,701,749	7.7	129	50,264	6.7
Ohio	59	8,291,966	5.6	2,715	1,984,704	2.0	75	104,904	0.9
South Dakota	22	2,651,695	1.8	92	28,705,475	28.8	2,454	90,636	10.4
Wisconsin	52	2,106,380	1.4	133	6,751,699	6.8	161	103,219	1.8
Total***	2,411	$493,752,691	100.0	12,310	$493,752,691	100.0	12,310	6,795,785	

Source: Candid, 2019. Geographic regions are defined by the Office of Management and Budget.

*American Indian/Alaska Native (AI/AN) population based on the U.S. Census, Annual Estimates of the Resident Population by Sex, Race Alone or in Combination, and Hispanic Origin for the United States, States, and Counties: April 1, 2010 to July 1, 2017, 2017 Population Estimates. Accessed July 15, 2019.

**Total state population based on the U.S. Census, Annual Estimates of the Resident Population: July 1, 2017. Accessed July 15, 2019.

***Total number of foundations and grants awarded reflects one funder based in Puerto Rico and five funders based outside of the U.S., who awarded $2.8 million through 16 grants for Native American communities and causes.

GIVING BY TRIBAL NATIONS

Tribal-affiliated grantmakers are important actors in the funding ecosystem, and the impact of their giving is felt not only by their members but also by surrounding communities. Tribal grantmakers support tribal government programs and Native nonprofits, as well as non-Native organizations. For example, in February 2019, San Manuel Band of Mission Indians announced a $25 million award to Loma Linda University Children's Hospital, the second-largest gift ever to the California hospital.

Tribal grantmakers have a variety of structures. Some are 501(c)(3) organizations, others have funds within community foundations, and still others operate through formal and informal grantmaking committees.[27]

The **CIRI Foundation** is an example of a private tribal foundation, established by the Cook Inlet Region, Inc. (CIRI) Board of Directors in 1982. The mission of the foundation is to promote individual self-development and economic self-sufficiency through education and to maintain pride in culture and heritage among Alaska Natives who are original enrollees of the Cook Inlet region and their descendants. Since its establishment, the foundation has awarded more than $28 million for Alaska Native beneficiaries to participate in post-secondary education.[28] This report's analysis includes the CIRI Foundation's grants to nonprofit organizations, though not its grants to individuals.

The **Shakopee Mdewakanton Sioux Community** (SMSC) is a federally recognized, sovereign nation with a formal grantmaking program that is organized through the SMSC Business Council and the Sharing Resources Work Group. Since the opening of its Gaming Enterprise in the 1990s, the SMSC has donated more than $350 million to Native and non-Native nonprofits, health care facilities, and local governments, in the spirit of the Dakota tradition of *wo'okiye* (helpfulness).[29] The SMSC's grantmaking has been directed toward arts and culture, community support, education, economic development, health, veterans, and youth.

There is currently no systematic method in place to track tribal grantmaking. The Washington Indian Gaming Association documented that Washington's tribes' charitable giving totaled $7.8 million in 2009.[30] And Oregon tribal foundations gave more than $100.2 million from 1997 to 2014, according to First Nations Development Institute.[31]

We respect tribal data sovereignty, and we also invite tribal grantmakers to partner with us to share their grantmaking stories, so that our understanding of the philanthropic landscape includes their contributions.

FUNDING EXCLUSIVELY BENEFITING NATIVE AMERICANS, 2015 AND 2016

As mentioned earlier, this study examines grants explicitly benefiting Native American communities and causes. In many cases, these grants also identify other racial or ethnic populations as beneficiaries. For example, in 2016, The California Endowment awarded $405,000 in operating support to Asian Americans Advancing Justice to improve access to health and dental coverage and care for underserved Asian Americans, Native Hawaiians, and Pacific Islanders. Because this grant identifies an explicit focus on Native Hawaiians,

it is included in the analysis, but it overcounts grant dollars, since Native Hawaiians are not the sole beneficiaries.

If we are to examine grants exclusively benefiting Native Americans—without reference to other racial or ethnic populations—it substantially reduces the overall dataset, totaling $208.4 million (42 percent of the overall $493.8 million) and 4,128 grants (34 percent of the overall 12,310 grants).

Foundation funding exclusively benefiting Native Americans, as a portion of total explicit funding, 2015 and 2016

$285.4M	Grant dollars benefiting Native Americans + other ethnic/racial groups
$208.4M	Grant dollars exclusively benefiting Native Americans
$493.8M	Total grant dollars

8,182	No. of grants benefiting Native Americans + other ethnic/racial groups
4,128	No. of grants exclusively benefiting Native Americans
12,310	Total no. of grants
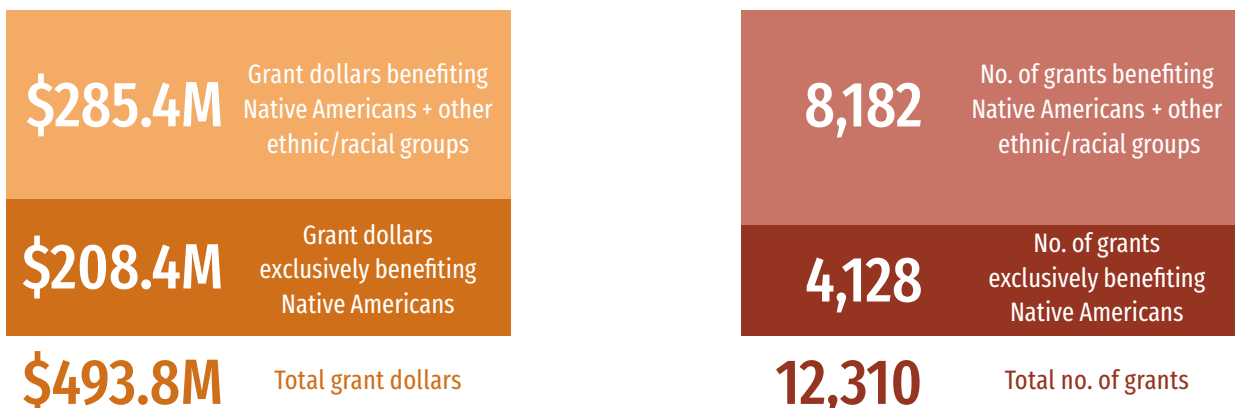
FUNDING EXPLICITLY BENEFITING ALASKA NATIVES, 2015 AND 2016

$101.6M
Total funding explicitly benefiting Alaska Natives

$58.1M
to Alaska-based recipient organizations

1,093
Total no. of grants explicitly benefiting Alaska Natives

578
to Alaska-based recipient organizations
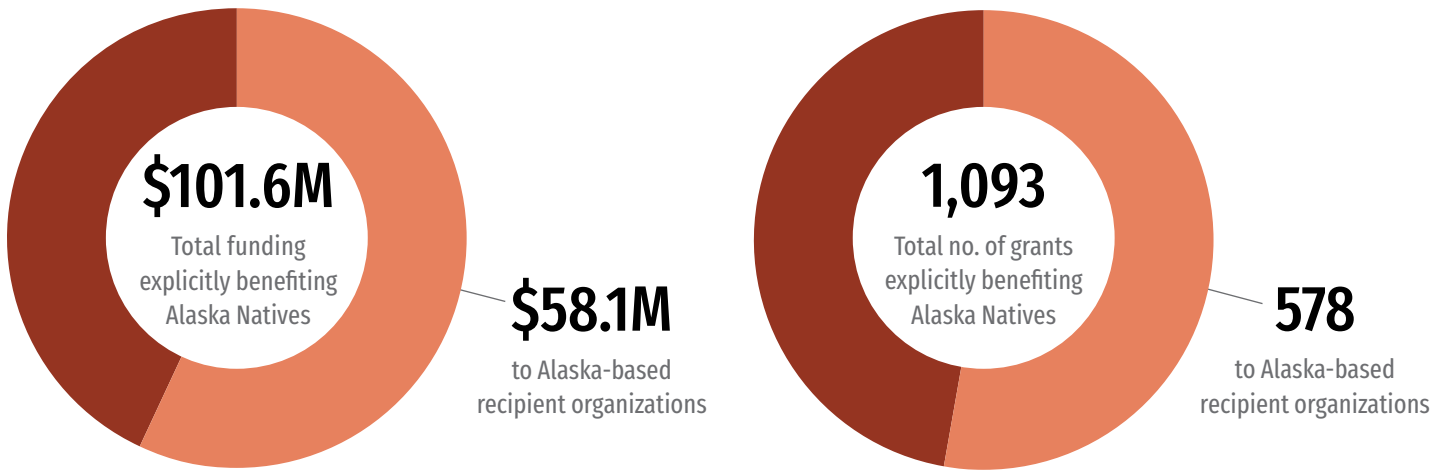
Top 5 issue areas	Amount	% Total dollars awarded	No. of grants
Health	$23,877,552	23.5	97
Human services	23,089,341	22.7	259
Community and economic development	21,486,462	21.1	139
Culture and arts	19,657,658	19.3	205
Environment	12,749,022	12.5	161

Source: Candid, 2019. Grants may address multiple issue areas and may therefore be counted in more than one category.
Excludes grants to grantmaking intermediaries.

Ugiaqtag Wesley Aiken (Iñupiaq) of Utqiaġvik, Alaska was the elder keynote speaker at the 2018 First Alaskans Institute Elders & Youth Conference. Source: First Alaskans Institute

Grantmaking designated for Alaska Natives is included in the overall analysis of funding for Native Americans. With Candid's taxonomy, we are able to disaggregate data to examine funding specifically for Alaska Natives. We identified $101.6 million in funding explicitly benefiting Alaska Natives (nearly 21 percent of total funding for Native Americans) through 1,093 grants. Fifty-seven percent of grant dollars for Alaska Natives went to organizations based in Alaska ($58.1 million).

The Anchorage-based First Alaskans Institute, for example, received $1.6 million through 22 grants, including $750,000 from the Oak Foundation in 2016. The grant supported a leadership development program as well as the organization's work "to foster and grow traditional values of reciprocity and sharing, honoring elders, and promoting the stewardship of land and resources. [The grant] aims to give back to Alaska Native communities through public policy fellowships, summer internships, and youth and elder gatherings."

$32.3M
Total funding explicitly benefiting Native Hawaiians

$11.1M
to Hawai'i-based recipient organizations

269
Total no. of grants explicitly benefiting Native Hawaiians

179
to Hawai'i-based recipient organizations

Top 5 issue areas	Amount	% Total dollars awarded	No. of grants
Culture and arts	$12,868,843	39.8	111
Health	12,022,178	37.2	73
Human services	5,795,636	17.9	69
Community and economic development	5,536,942	17.1	32
Education	5,460,317	16.9	34

Source: Candid, 2019. Grants may address multiple issue areas and may therefore be counted in more than one category.
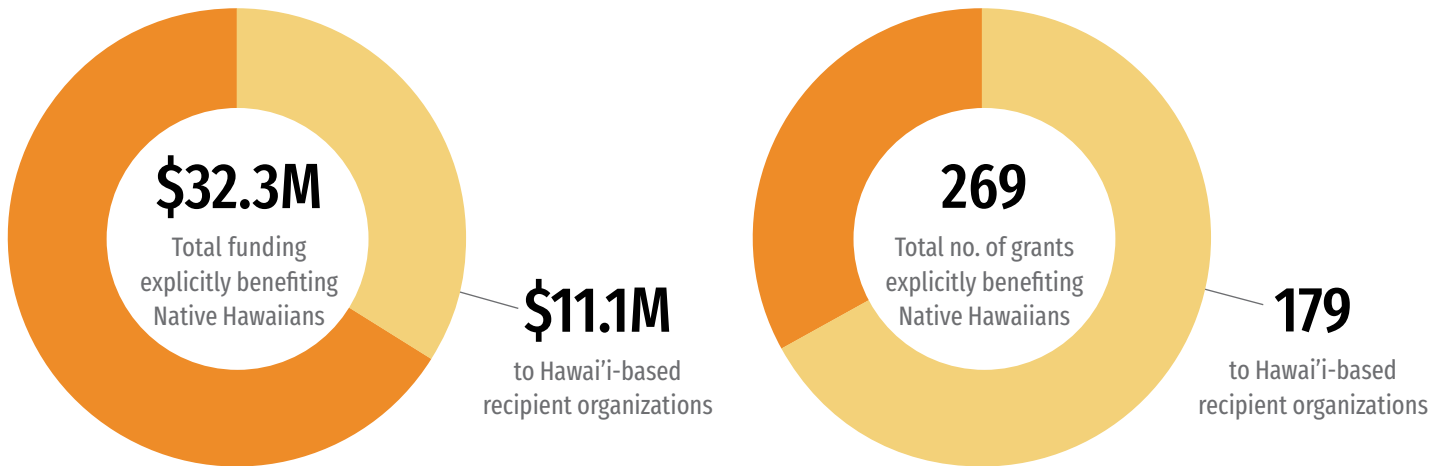Excludes grants to grantmaking intermediaries.

Source: Hui Mālama i ke Ala 'Ūlili, a grantee of Hawai'i People's Fund

Grantmaking designated for Native Hawaiians is included in the overall analysis of funding for Native Americans. With Candid's taxonomy, we are able to disaggregate data to examine funding specifically for Native Hawaiians. We identified $32.3 million in funding explicitly benefiting Native Hawaiians (approximately 7 percent of total funding for Native Americans) through 269 grants. Thirty-four percent of grant dollars for Native Hawaiians went to organizations based in Hawai'i ($11.1 million).

Ceres Trust awarded $15,000 to the Honolulu-based Hawai'i People's Fund, an organization that has been supporting grassroots social change movements in Hawai'i since 1972. The Hawai'i People's Fund is an intermediary organization that supports groups that are often considered too small, too new, or too controversial by traditional funding organizations. Hawai'i People's Fund directly involves community activists and leaders in its philanthropic decision making, convening a 14-member grantmaking committee to review proposals and make recommendations to the board.

SNAPSHOT OF INVESTMENTS FROM 2017 TO THE PRESENT

Because of our reliance upon IRS Forms 990 and 990-PF for grantmaking data, 2016 is the most recent year for which we have comprehensive data on philanthropic giving. Since then, funders have pledged or made major investments, some of which reflect positive shifts in how philanthropy partners with Native-led organizations and supports Native-led initiatives.

- In 2017, the **Bill & Melinda Gates Foundation** awarded $2 million in general support to **Potlatch Fund**, a Native-led nonprofit and regranting organization.

- In 2017, **Wallace Global Fund** awarded the inaugural Henry A. Wallace award to the **Standing Rock Sioux Tribe** for its resistance against the Dakota Access Pipeline. The award was created "to lift up the extraordinary courage and will it takes to stand up to oppressive corporate and political power" and came with a $250,000 prize. The fund pledged an additional $1 million to support the tribe's transition to renewable energy.

- **Wells Fargo** in 2017 made a $50 million commitment over a five-year period to American Indian/Alaska Native communities to expand solar energy, advance tribal home ownership, and build capacity for Native nonprofits. The company consulted with Native businesses, nonprofits, and tribal governments to develop and vet the commitment.

- The **W.K. Kellogg Foundation** continued its investment in Native communities. In 2018, the foundation awarded $2 million to the **Rainmakers Investment Collaborative** to increase impact investing in and improve access to capital by Native community development efforts in Arizona and New Mexico; $1 million was a program-related investment and $1 million was a companion grant. In 2019, the foundation awarded $1.8 million to the **First Nations Development Institute** to help Native communities build more equitable food systems.

- In 2019, **Ford Foundation** awarded $450,000 to the **Generation Indigenous Response Fund**. The pooled fund, housed at The Minneapolis Foundation and co-led by Native Americans in Philanthropy, supports Native youth organizing by Native-led nonprofits.

Native tribes also announced large commitments in recent years. It is not uncommon for tribes, particularly those with successful gaming operations, to be some of the largest contributors to their local communities, including to non-Native communities.

- In 2019, **Shakopee Mdewakanton Sioux Community** and **Better Way Foundation**, with **Casey Family Programs**, established the **Healthy Children, Healthy Nations Fund**, dedicated to helping young Native children in Minnesota thrive in both reservation and urban settings. The fund awarded $220,000 in grants to Native nonprofits and tribal governments.

- **San Manuel Band of Mission Indians** awarded $1.75 million to the **Highland Fire Department** in 2018, $1.28 million to the **University of California, Riverside** in 2018 for Native American Student Programs, and $25 million to the **Loma Linda University Children's Hospital** in 2019.

Source: Native Americans in Philanthropy

WHERE DO WE GO FROM HERE?

Though the data shows persistent underfunding for Native communities, it also provides insight into the changes we want to see in future data analyses. The following are a few data indicators and trends that, moving forward, would reflect successful shifts in practice and greater commitment to building equity for Native communities.

Current data trends	What could greater commitment look like in the data?
While foundation funding for Native American communities and causes increased in 2015 and 2016, adjusted for inflation, grant dollars only managed to match prerecession levels. Native communities and causes took a bigger hit during the recession than the sector overall and remain vulnerable to fluctuations in funding.	• Increased dollars to Indian Country, beyond keeping pace with inflation • Steady, stable funding from year to year
Twenty percent of large foundations give to Native communities and causes. But even among this specific group, most give only one or two grants.	• More funders investing in Native communities, particularly Native-led organizations • Funders giving intentionally, explicitly, and regularly to Indian Country (i.e., giving more than one grant per year explicitly benefiting Native Americans)
Most grant dollars are for program support; general support grants are far fewer and smaller than program grants. General operating support is often viewed as essential for Native-led organizations to have the flexibility and autonomy to achieve their missions.	• Proportionately higher grantmaking for general support • Increased median dollar of general support grants
Foundations define their work for Native communities differently. Some freely assert that their grants benefit Native Americans, alongside virtually all racial and ethnic population codes. (For this analysis, we tended to exclude these grants because they seemed to indicate a lack of explicit focus on Native Americans.) Others identify grants benefiting Native Americans based on the demographics of population served or the intended beneficiaries. Most do not provide any information at all.	• Greater field-wide discussion and agreement about data standards • Increased, consistent data sharing • Clear identification of funding to Native-led organizations, as opposed to funding to Native-serving organizations or for Native causes

INVESTING IN INDIAN COUNTRY:
BUSH FOUNDATION EVALUATES ITS DATA

Any analysis of philanthropic funding is only as good as the coding and data behind it. But ask any program officer about their methodology, and their answers will likely be different.

"What we found when we actually dug into our data is that the numbers don't always reflect reality—and it's not necessarily intentional," says Carly Bad Heart Bull (Dakota/Muskogee Creek), Native nations activities manager at the Bush Foundation. "For example, say we fund a school that checks all the boxes indicating that they serve every population group, but the school only has one or two Native students. Is this really an investment in Indian Country?"

Discrepancies like this are not new. Analyzing grants that can be identified as designated to benefit a specific community like Native Americans, based on either the grant description or the recipient organization's mission, is seldom straightforward. Even for the Bush Foundation, which has a strategic focus on Native communities, it can be challenging to unpack which of its own grants serve Native Americans.

The Bush Foundation has a specific Native Nation Building strategic initiative, but their commitment to Indian Country extends beyond this one program area to essentially all their work. In 2017, the foundation decided to review and learn from their Native-focused work across all their program areas in order to better support Native communities moving forward.

Bad Heart Bull and Erica Orton, the foundation's learning & evaluation manager, were tasked with the strategic priority to demonstrate the foundation's commitment to Indian Country and to develop a report to make their investments in Native communities more transparent. To get there, they knew they'd have to go through an intensive process of reexamining their data to conduct an accurate and thorough assessment of their funding. Bad Heart Bull and Orton began looking back—way back—at decades of grant memos, applications, and reports.

"Early on, we discovered there were many inconsistencies in how data had been collected and coded. In order to paint a clear picture of our funding over time, we had to understand how the work had been coded over time," explained Bad Heart Bull.

Attendees at a Bush Foundation event discuss the role of arts in culture in community problem solving.

With data going back as far as 1970, they pulled boxes and found financial records, but in many cases, it was unclear if grants were serving the Native community. Orton had to cross-check records with hand-written notes and typed correspondences to determine if funding was truly serving Indian Country. Even with more recent digitized data, they had a lot of information to clean through. Although they could divide the data by categories like geographic area served, racial/ethnic group served, and program area, some of these fields and the options within them changed over time, as did the way program officers interpreted the fields.

Looking at all the years of data together, Bad Heart Bull and Orton had to make a lot of judgment calls regarding intentional giving. They decided they would not just accept how something had been coded but would instead gather as much information as possible to decide if a grant was truly serving Native communities. They checked the coding against grant reports and grant proposals and decided that where it just wasn't clear, or if there was not enough information, they would elect not to count the grant as explicit funding for Indian Country. On the other hand, it was very clear when grants did focus on Native communities.

With the example of the school that marked that they served all populations, the Bush Foundation decided this information alone was not enough to code an organization as serving Native communities or people. Without more information to show such intentionality, they excluded those grants from their report.

As a result of making decisions like this, the Bush Foundation realized the pool of funding could end up being smaller than they previously assumed. However, it was well understood within the foundation that the purpose of the report was to paint the most accurate picture of funding that was possible.

Having given structure and methodology to cleaning and assessing the data, the Bush Foundation published its findings in the 2018 report _Native Nations Investments_. What they found was that intentional investment for Native peoples existed across most program areas, not just within their Native Nation Building initiative. For some programs, Native funding fluctuated or decreased, while in others funding went up over the years.

"This proved to us that a specific Native program is not always necessary in order to intentionally serve Native communities. We hear funders say they wish they had a specific program for Native peoples—but you can be intentional in targeting Native communities within any number of existing program areas like education, environment, or health," said Bad Heart Bull.

Members of the Bush Foundation's 2017 Native Education Advisory Group discuss the landscape of Native education and promising strategies moving forward in the region.

As the Bush Foundation continues to evolve, they are using the findings from this research to improve how they track demographic information and the processes by which they code grants moving forward. The Foundation initiated annual coding trainings in 2017 and has since incorporated a lens specific to coding for Native communities. Their first step was to develop a document that clearly defined terminology, and then to walk program officers through examples of how to code grants.

"By doing this we've figured out where we need to tighten up our codes in different areas. We are continuing to iterate and improve. We need to keep asking ourselves, 'If we aren't sure about this coding, why is that? How do we need to change the language to make sure we're all coding things the same way?' We need to keep going back, encouraging staff to ask questions when they aren't sure, and reviewing our work," said Orton.

Bad Heart Bull, a proud member of the Flandreau Santee Sioux Tribe in South Dakota, notes that this work does not have to be done by Native people alone. Native people will understand nuances that others may not, but the work can still happen by non-Native people who are willing to ask questions and take the initiative to be better informed about the communities they work with.

Building from the initial report, which was in part a historical analysis, they are determining how a regularly updated reporting process might help them continue to better serve Native communities and others. "We're going to continue to think about this for other population groups, including non-racial categories like gender identity, veterans, people with disabilities, and the people experiencing homelessness," continued Orton.

The Bush Foundation hopes this work encourages other practitioners to engage in a culture of intentionality with data. Not everyone needs to conduct a historical analysis. As Bad Heart Bull recommends, a starting place for any organization could be to "look at how you collect your data moving forward and how that can make a difference. Have conversations with staff and grantees about definitions and be open to flexibility."

Read the full case study at GrantCraft.

LEARNINGS FROM THE FIELD

The quantitative data is important to understand how resources are allocated; equally important, however, is building collective knowledge in philanthropy to improve practice. For this report and for the development of the Investing in Native Communities web portal, Native Americans in Philanthropy and Candid conducted an informal survey and held conversations with 20 allies and funders. We asked them to share examples of successful work and practices in partnering with Native organizations and communities, examples of what has not worked as well, and how we can address the major challenges to long-term funding for Indian Country. In this section, we share some of their reflections about practices and approaches to help philanthropy be more effective partners with Native communities.

MEETING PEOPLE WHERE THEY ARE—LITERALLY

Going to reservations or to the offices of urban Indian organizations—rather than asking people to come to you or interacting by phone or email—demonstrates the respect that potential partners and grantees deserve. It helps to build trust and to deepen your understanding as funders of the community you seek to serve and engage with.

—Sean Buffington, Henry Luce Foundation

Traveling to Native communities and hearing and learning directly from them can be an impactful and invaluable experience. It is even better when this can happen not only for select staff but broadly across the organization and among the board. The Bush Foundation has "office hours" in and near Native nations and communities, which provide opportunities for staff to connect face-to-face with people across their region. Says Carly Bad Heart Bull (Dakota/Muskogee Creek), "These meetings offer a chance for us to share our grant and program information, as well as help us to better understand the challenges and opportunities that exist across our region."

Several funders pointed out that gatherings that introduce funders, in a safe space, to Native leaders and to other funders have created meaningful connections. They have led to new funding relationships, while building peer support. "Funders entering this space for the first time often find comfort in joining other trusted funders already doing the work," states Martin Jennings (Leech Lake Ojibwe) of the Northwest Area Foundation. "Programs like Hopa Mountain's Strengthening the Circle provide a powerful platform to connect funders with one another and with Native organizations to build peer support and capacity with Native nonprofit leaders."

STRENGTHENING THE CIRCLE

Strengthening the Circle is a cooperative effort of Hopa Mountain, Seventh Generation Fund, Generations Indigenous Ways, Artemisia Associates, and WolfStar PR. Together they provide peer-to-peer support for Native nonprofit leaders in the Pacific Northwest, Northern Rocky Mountains, and Great Plains to help them gain access to the resources they need for their community initiatives. One way this is achieved is through Strengthening the Circle annual gatherings that bring Native nonprofit leaders in dialogue with each other and with funders. These gatherings set the stage for greater understanding, mutual respect, and knowledge sharing. Funders engage in meaningful dialogue with Native leaders and learn from their wisdom and needs. Many participate in follow-up site visits and funder tours as well.

Strengthening the Circle. Source: Hopa Mountain

ADAPTING AND EVOLVING ORGANIZATIONAL SYSTEMS AND PRACTICES

Cultural humility is important, as is adapting yourself as a funder rather than asking Native leaders and organizations to adapt themselves to you.

—Vanessa Daniel, Groundswell Fund

Foundations may be open to applications by Native organizations but find that few apply— and wonder why. The reasons are rooted in history and context. "Institutional philanthropy for the most part is the product of affluent white men, some of whom earned their wealth through business practices and/ or policies that were harmful to Native populations," writes Edgar Villanueva (Lumbee). "The lasting impact of colonization has resulted in the majority of Native families in the United States living in dire poverty far from the ivory towers of philanthropy."[32] This tradition contributes to lack of access to relationships with foundation staff, as well as hesitancy or even distrust in engaging with foundations.

Many say that the onus is on foundations to identify and eliminate barriers. Daniel from the Groundswell Fund describes, "This can mean making more time for calls and meetings and being open to a slower [pace] of communication ... through stories rather than a standard pitch. For super grassroots and nascent organizations, it may mean being willing to take a proposal over the phone or, if your institution requires a grant application, providing funding for a grant writer to help the organization write the grant."

Some foundations are also addressing internal organizational awareness and changing internal practices and systems. The California Endowment, for example, held a training for all staff and board, explaining how policies and systems created current health disparities in California Indian Country. It was the first training of its kind for the foundation.

The Calgary Foundation hired Tim Fox as its vice president for Indigenous relations to create a systems change strategy for Indigenous reconciliation within the foundation. The Calgary Foundation is a Canadian community foundation, and although the Canadian context is different from that in the United States, there are many parallel areas of work and lessons to be learned. The Calgary Foundation has hosted staff retreats and facilitated dialogue and activities around reconciliation. All staff at the foundation now set a goal specific to Indigenous reconciliation in their self-evaluations, alongside goals related to their job duties. Fox makes himself available to every staff member for one-on-one conversations about their goals and ensures that they receive ample access to opportunities to engage with Indigenous communities.

PROVIDING LONG-TERM GENERAL OPERATING SUPPORT TO NATIVE-LED ORGANIZATIONS

When communities are at the center of the work being supported, provided some flexibility with long-term general operating support, and allowed some time to do what they see needs to be done, the effects are incredible.

—Hester Dillon (Cherokee Nation), NoVo Foundation

The necessity of general support is a maxim in philanthropy. Long-term flexible funding allows organizations to choose how they fulfill their missions. It enables them to be creative and responsive in addressing opportunities and needs as they arise. It demonstrates trust that they understand best how to achieve their goals and meet the needs of the communities they serve. A commitment to long-term funding contributes to a relationship, rather than being merely a transaction. Conversely, year-to-year funding drains resources for grantees (e.g., time spent on reporting and reapplying) and contributes to organizational instability.

Dillon describes a Native language immersion school that, with general support over a few years, developed a board game, which is now being used more broadly to teach even more people the language. Or, a women's shelter that, with general support, renovated a home, giving women a place for gardening, sewing, cooking, and canning. This facility has contributed to their healing while also enabling them to sell items and generate income.

Long-term, flexible funding is particularly important to strengthen the Native nonprofit sector, which is relatively young compared to the general nonprofit sector. Martin Jennings of the Northwest Area Foundation observes, "There are a handful of mature Native organizations that are 30 to 40 years old, but the majority have been in existence less than 20 years." Historically, on a reservation, the tribal government played a governmental, business, and nonprofit role. Jennings notes that Native nonprofits began to be created after the relocation era, after U.S. policies incentivized Native Americans leaving their traditional lands for urban areas (see more about the Indian Relocation Act of 1956 on p. 10). Jennings adds, "The Native nonprofit sector is still in an emerging state of development. The sector needs more investment in field building, infrastructure, and organizational capacity."

SUPPORTING NATIVE-LED SOLUTIONS

Support and partnerships are most effective when Native Nations and Indigenous peoples are driving the solutions and strategies … on issues that they have identified as a priority.

—Vicky Stott (Ho-Chunk), W.K. Kellogg Foundation

Conversely, funders do more harm through top-down, hierarchical approaches that impose solutions onto communities. Often, these are "undergirded by deficit frameworks that … perpetuate narratives about Indigenous peoples that are harmful and lead to underinvestment," observes Stott.

In addition, practices that are effective in one community may not necessarily work in another. "One of the challenges philanthropy has faced in funding Native communities has been an overreliance on best practices that are coming from the field, which is dominated by western worldviews," says Martin Jennings. "This can lead to a misalignment of values, practices, and outcomes that serves neither the funder nor communities. Taking the time to understand communities' values and worldviews and then co-creating programming and evaluation with them can lead to strengthened relationships and better outcomes."

For Tim Fox (Blackfoot) and the Calgary Foundation, supporting Native-led work means "listening to communities and being informed by the project applications that come across our table, instead of measuring 'fit' based on our processes and priority areas." Fox states that the work is most successful when Native assets, Native aspirations, and Native-defined needs are at the center of the work.

Louis Gordon (Xicano/Purépecha) of the Seventh Generation Fund for Indigenous Peoples describes his organization's priority: "The number one question for us is whether the project is initiated by, led by, and totally controlled by the community that it impacts. That's the most important bottom line for us. We seek out the hope and optimism in Native communities. We find the people that understand their own communities and nations, and we support those who are taking it upon themselves to make things better for their own people."

PARTNERING WITH NATIVE REGRANTING INSTITUTIONS

Native-led intermediaries are important partners in this work. Pass-through grants to intermediaries are particularly beneficial when relationships aren't yet established.

—Elyse Gordon, Philanthropy Northwest

Native intermediaries play an important role in philanthropy, often serving as a bridge between foundations and implementing organizations. They can be a valuable resource, particularly for smaller foundations, those with shorter funding time frames, and those new to this work. Native regranters are grounded in the communities they serve and have existing relationships. They are aware of cultural nuances and historical context that non-Native funders may not be attuned to and can offer valuable wisdom and guidance. For funders who are unsure of their ability to make a long-term commitment, it is recommended to support a Native intermediary. Short-term funding, while helpful, can be disruptive to communities, whereas Native intermediaries are committed to their communities for the long haul.

Native-led community development financial institutions (CDFIs) are also an option. Historically, Native communities have lacked access to capital—or even basic banking services.[33] Native CDFIs provide financial capital, assistance, education, and training for entrepreneurs, businesses, families, and tribal governments. Impact investors and foundations, like the Northwest Area Foundation, partner with Native CDFIs to empower Native communities to build local economies in Indian Country. Kevin Walker of the Northwest Area Foundation describes CDFIs as "weavers, connecting families, communities, and entrepreneurs to the resources necessary to bring dreams to life for multiple generations."[34]

GROUNDING THE WORK IN YOUR MISSION

What is your foundation's reason for being? Why do you exist? Whatever the mission is, Indigenous peoples might be integral to it.

—Eva Friesen, Calgary Foundation

Funding Native communities does not require a change in strategy or the creation of a new program. "Organizations don't have to shift their mission or priorities in order to be inclusive of Native communities," states Carly Bad Heart Bull of the Bush Foundation. "They can fund Indian Country, no matter what their program areas are. Whether it's health, the environment, or education, these are all areas where Native communities should be funded, and where there's a need." Edgar Villanueva agrees: "Whatever issue you care about, there's a Native-led organization doing that work. Find them and build a relationship."

Connecting the work to the foundation's mission is how some foundations began new Native-specific initiatives. The mission of the Henry Luce Foundation, for example, centers on innovative scholarship and cultivating new leaders. "Indigenous communities are not singled out in our mission statement," says Sean Buffington. "But our mission informs an approach that has applications to a wide range of communities." The foundation decided to launch a fellowship program for Native leaders in order to leverage the impact of the new program by focusing it on a specific community.

Eva Friesen describes the origins of the Calgary Foundation's Indigenous work: "Calgary Foundation's reason for being is to create a city where everyone belongs. At a community foundation national conference, the governor general invited us to extend the value of our work to those not presently served by community foundations. We thought about what community is not currently well served and identified Indigenous peoples." She encourages other foundations to start with their purpose: "There's a segment of the population that isn't being reached. Look at why you exist, and get better at your reason for existing."

PUTTING LEARNING INTO PRACTICE

For funders that are interested in taking the next step but are not sure where to start, we suggest four commitments to strengthen partnerships with Native organizations and communities: 1) learn about Native peoples and their history; 2) build relationships with Native communities and nonprofits and with peer funders that have relationships in Indian Country; 3) evaluate your organization's practices; and 4) begin funding. We also provide resources to help you in your journey.

COMMIT TO LEARNING ABOUT NATIVE PEOPLES AND THEIR HISTORY

Native voices and stories are largely missing in school textbooks, the news, and the culture at large. In their absence, stereotypes and misconceptions persist. In philanthropy, Native organizations frequently find it necessary to provide funders with a "Native 101," a basic education about the historical and cultural context necessary to understand the current experiences of Native American peoples and communities. Funders are not expected to be experts, but a commitment to learning communicates value and respect and begins to shift some of the burden from Native peoples. Vance Blackfox (Cherokee) of Native Americans in Philanthropy suggests that anyone can be an ally by first "combatting the erasure of Native peoples in your own life."

Elyse Gordon of Philanthropy Northwest recommends starting by learning: "Who are the original inhabitants and continued stewards of the land where you live/work/want to invest? What are their local histories?" It is important to understand that each Native community is unique. Tribal groups may share similar experiences and common challenges, but each has its own culture, traditions, and history.

RESOURCES

Investing in Native Communities
Web portal to help philanthropy understand, connect with, and learn from Native communities

Context Is Everything
Seminal report to help philanthropy build stronger partnerships with Native Americans

Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance
Book that describes the colonial dynamics at play in philanthropy and finance and offers a way forward from an Indigenous perspective

IllumiNative
Initiative to increase the visibility of—and challenge the negative narrative about—Native Nations and peoples in American society

Reclaiming Native Truth Research Findings
Results from a research campaign to understand the dominant narrative about Native Americans

Tribal Nations and the United States: An Introduction
Overview of the history and underlying principles of tribal governance

The Blanket Exercise. Source: Native Americans in Philanthropy

COMMIT TO BUILDING RELATIONSHIPS

Building relationships takes time. "It takes place stitch by stitch," describes Gabrielle Strong of Margaret A. Cargill Philanthropies. And it is fundamental to this work. "When partnerships enable each person to show up fully as human beings, this goes a long way in deconstructing colonial systems, addressing racialized outcomes, and addressing power dynamics within philanthropy," says Vicky Stott of the W.K. Kellogg Foundation.

Peer funders are a valuable resource. Martin Jennings of Northwest Area Foundation encourages more mentorship within philanthropy: "Mentoring and sharing of knowledge have always been important practices for Indigenous peoples. The most effective strategy to bring a new funder in is by a peer funder. When an organization has a good relationship with Indian Country and brings other funders on a learning tour and helps make those introductions, new relationships can develop. I've seen this lead to strong allies for Native organizations."

Native-led intermediaries also play an important role in providing knowledge and expertise and bridging philanthropy with grassroots Native organizations.

As relationships develop, it is important to be clear about your role. Strong asks, "Are you there to learn? To invest? To seed a strategic opportunity? To be a long-term supporter? It's important to be very clear about your intent and your role."

RESOURCES

Native regranting organizations
- American Indian College Fund
- Cherokee Preservation Foundation
- Colorado Plateau Foundation
- First Nations Development Institute
- First Peoples Fund
- Hawai'i People's Fund
- Indian Land Tenure Foundation
- NDN Collective
- Notah Begay III Foundation
- Potlatch Fund
- Seventh Generation Fund for Indigenous Peoples

These organizations may have broader missions, but grantmaking to Native-led organizations is a component of their work.

Investing in Native Communities funding map
Identify partners (both funders and grantees) working in your region or in your area of interest.

If you are a funder seeking a direct connection with a peer funder, we can help. Please reach out to us at nativephilanthropy@candid.org.

COMMIT TO EVALUATING AND ADAPTING YOUR ORGANIZATION'S PRACTICES

Inequities exist, not only in funding patterns but also within organizations. In U.S. philanthropy, American Indians and Alaska Natives represent only 0.5 percent of full-time staff in foundations, although they represent 2 percent of the U.S. population.[35] Are you recruiting and hiring Native staff? Are you harnessing the talent of Native employees? Do you have Native Americans in positions of leadership? Are Native Americans serving on your board?

Internal processes and systems—including grantmaking structures, community engagement, and data collection—can also perpetuate inequities. Are you providing long-term operating support? Is it going to Native-led organizations? Do you know the Native-led organizations in your service areas or those who are addressing causes you care about? Are Native voices authentically informing your work? Are Native populations reflected in your data?

RESOURCES

Native Americans in Philanthropy organizational self-assessment
Tool to help foundations evaluate their practices as they relate to Indigenous communities

Blanket exercise
Interactive experience that shares the history of Native peoples to promote greater truth, understanding, and respect

Investing in Native Communities case studies
Stay tuned! We are beginning a series of case studies on how funders are adapting their practices to be more inclusive of Native communities

Share your data with Candid
This helps the whole field understand the landscape of investments in Native communities

COMMIT TO FUNDING

The funding relationship is a learning relationship. "Moving money into communities is the best way to enter into a reciprocal learning partnership," says Edgar Villanueva, Native Americans in Philanthropy board chair. "There can be a never-ending thirst to learn. Funders must understand that they will never be experts on communities that they're not from—and that's okay. But, temporary proximity and short-term relationships will not create expertise. The best way to learn is to trust communities and actually start funding. There's so much to learn from building a funding relationship."

It can begin with a modest grant to a funding collaborative or to a Native intermediary. "Take a chance," says Sean Buffington of the Henry Luce Foundation. "Even if it's small. Even if it's new for you and doesn't look like your other partnerships. Learn, build trust, and gain experience. Because there's extraordinary work happening in Indian Country. With some financial investment, Indigenous genius can drive Indigenous empowerment."

The data also supports the necessity of funding. "Philanthropic support of Indian Country is vital," summarizes Gabrielle Strong of Margaret A. Cargill Philanthropies. "We hope to see a real shift in the level of giving. And there are many opportunities to address pervasive socio-economic and health disparities while supporting Native community assets and resiliency."

RESOURCES

Native-focused funds within philanthropic organizations

- Common Counsel Foundation, in partnership with Native Americans in Philanthropy: Native Voices Rising supports Native-led grassroots advocacy organizations

- Cultural Conservancy: The Mino-Niibi Fund for Indigenous Cultures provides small grants to Indigenous-led organizations in the Americas and the Pacific

- Humboldt Area Community Foundation: The Native Cultures Fund supports California Indian culture bearers, artists, lifeways, and knowledge transmission

- Minneapolis Foundation, in partnership with Native Americans in Philanthropy: Generation Indigenous supports Native youth leaders in advocacy efforts

See also the list of Native intermediaries on p. 37.

Funding Indigenous Peoples: Strategies for Support
Guide to collaborating with and bringing support to Indigenous communities around the world

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CONNECT WITH US

Do you have experiences to share or lessons learned from your own practice? Let us know. Contact nativephilanthropy@candid.org.

INVESTING IN NATIVE COMMUNITIES

Native Americans in Philanthropy and Candid created this website to help philanthropy:

- Expand its understanding of Indigenous peoples, their histories, and their resiliency
- Visualize the landscape of philanthropic funding
- Share knowledge and learn from Native communities and other organizations

Visit nativephilanthropy.candid.org.

INVESTING IN NATIVE COMMUNITIES
A joint project of Native Americans in Philanthropy and Candid

BUILDING EQUITY FOR **NATIVE COMMUNITIES**
Equipping philanthropy with resources to maximize investments in Indigenous communities in the U.S.

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