



The Alaska Seminar on Private Philanthropy, Indigenous Capacity, and Environmental Stewardship

September 28-29, 2009
Alaska Native Heritage Center, Anchorage, Alaska

A report by the Alaska Conservation Foundation

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Seventh Generation Fund



Native Americans
in Philanthropy

Alaska Conservation Foundation



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FOUNDATION

Acknowledgements

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Anna Sattler, *Event Coordinator*; Anne Henshaw, *Oak Foundation*; Vernita Herdman, *Alaska Conservation Foundation*; Evelyn Arce, *International Funders for Indigenous Peoples*; Joy Persall, *Native Americans in Philanthropy*; Chris Peters, Jonathon Freeman and Tia Oros Peters, *Seventh Generation Fund for Indian Development*; Evon Peter, *Gwanzhij, LLC and Indigenous Leadership Institute*; James Stauch, *Walter and Duncan Gordon Foundation*; Meaghan Calcari, *Moore Foundation*; Jon Waterhouse, *Yukon River Inter-tribal Watershed Council*; Frances Nelson, *Nunamta Aulukestai*; Bruce Watkinson, *North Coast Skeenah Conservation Stewardship Society*; Cindy Dickson, *Arctic Athabaskan Council*; Aaron Leggett and Amy Roehl, *Alaska Native Heritage Center*; Flossie Iqilan Spencer and Kelcie Smith, *Alaska Native/Native American Mentoring Initiative of Big Brothers Big Sisters*; Jeremy Provencio; Larry Mercurieff, *Alaska Native Science Commission*; Glenn Hemingson, *Copper Whale Inn*.

Photograph Credits: Cover—Koyukuk subsistence fishing, Steve Hillebrand; Page 1, 8,10—Seminar participants, Chris Peters; Page 3—Alaska Native Heritage Center, Chris Peters; Page 7—Hanging fish in Igiugug, Ben Knight.

For any questions about the Alaska Seminar or this report, please contact Polly Carr, ACF Program Officer for Community Capacity, at (907) 276-1917 x. 105 or pcarr@alaskaconservation.org



“The [Seminar] was informative and historic... I feel honored to help pioneer the relationship between funders and tribes and I learned about the structure of foundation funding for environmental issues.”

Lily Tuzroyluke, Native Village of Point Hope



Executive Summary

Alaska is home to 229 federally recognized tribes and 107,000 Alaska Native people, nearly 60% of whom live in rural Alaska and depend upon the subsistence ways of life for survival. Alaska Native peoples possess the cultural and ecological knowledge and wisdom, as well as historical relationships, to contribute solutions for some of our most daunting environmental issues. Despite their profound reliance upon the environment and successful stewardship history, Alaska Native organizations receive a fraction of funding from nongovernmental sources for conservation work. This funding discrepancy, combined with the threats of climate change, skyrocketing energy costs, and unsustainable development to the survival of Indigenous communities, inspired the ***Alaska Seminar on Private Philanthropy, Indigenous Capacity, and Environmental Stewardship*** (September 28-29, 2009).

Alaska Conservation Foundation (ACF) partnered with the Oak Foundation, Native Americans in Philanthropy, International Funders for Indigenous Peoples, and Seventh Generation Fund for Indian Development to host the Seminar. The Seminar began a dialogue on strengthening the capacity of Alaska Native organizations to address critical environmental issues—and the role foundations can play to advance this goal. Thirty Alaska Native grant seekers working on environmental health, justice, and natural resource management issues, and twenty-five foundation representatives from Alaska, British Columbia, and the continental U.S. participated in the Seminar. Seminar discussions focused on the impacts of environmental issues upon Alaska Native communities; foundation culture and funding relationships; and partnerships to strengthen Alaska Native capacity to address environmental issues.

Environmental Issues and Alaska Native communities

Alaska Native grant seekers discussed climate change, extractive industries, marine subsistence, and waste/watersheds, identifying impacts to their communities, actions to address issues, and gaps or unmet needs. Some of the messages they shared: impacts of climate change and resource development are already being felt at an alarming rate in rural Alaska; baseline studies incorporating Traditional Environmental Knowledge are needed to understand impacts and develop solutions; the subsistence way of life is severely impacted by a myriad of environmental issues and regulations; Alaska Native organizations possess the ability to address environmental issues but require funding at multiple levels to do so; and Tribes should co-manage resources and be engaged with environmental decisions.

Foundation Culture and Funding Relationships

Many Alaska Native grant seekers were unfamiliar with foundations and uncertain about how to approach them for financial support. Lack of information and access, as well as differences in worldview, economic backgrounds, and race were explored as challenges to leveraging foundation resources for Indigenous organizations. Indigenous and non-Indigenous presenters attempted to demystify foundations and identify opportunities in developing funding relationships.

Partnerships to Strengthen Alaska Native Capacity

Round-table discussions focused on long-term partnerships for strengthening Alaska Native capacity, actions to build understanding between funders and Indigenous organizations, and personal commitments to carry momentum forward. Participants recommended more funder visits to Alaska Native communities, collaborative research to protect intact environments, collaboration of diverse Alaska Native organizations to create a common vision, and increasing the representation of Indigenous presenters at funder conferences/forums.

Evaluation & Next Steps

Participants described the Seminar as a good first step in a longer process to build partnerships, with the following improvements: allow more time for funders and grant seekers to get to know one another; provide more focus on challenges to effective partnerships; include more technical support on grant writing; make this opportunity available to more Alaska Native tribes; and provide more space and time for Alaska Native organizations to discuss environmental issues given their distinct structures, geographies, cultures and positions. Participants identified the following areas for future action:

- Host another Seminar in rural Alaska
- Coordinate alignment conversations with foundations, Alaska Native organizations, and conservation organizations to identify common goals and values
- Explore funding mechanisms to increase support of Alaska Native-led environmental work
- Provide more technical assistance to Alaska Native organizations seeking foundation funds

Alaska Conservation Foundation will explore the feasibility of these recommendations, working in collaboration with Alaska Native organizations and foundations, in the coming year. We hope others will consider, and perhaps apply, some of these recommendations to their own work.

See Appendices for detailed information regarding participants, environmental issues discussions, recommendations for building partnerships and support, and resources.



“I was frustrated to learn that millions of dollars are raised in the name of Indigenous communities, when very little reaches the people who need it most. But that is what we are here to change.”

Andrea Sanders, Bethel/Quinhagak

Introduction

Alaska is home to 229 federally recognized Indigenous Tribes and 107,000 Alaska Native people, nearly 60% of which live in rural communities accessible only by air and/or water. Indigenous communities depend upon subsistence-market economies, that is, a significant portion of residents' time is spent hunting, fishing and gathering food. According to the Alaska Federation of Natives, Alaska Native peoples living in rural communities consume 420 pounds of wild foods per capita per year- likely the highest amount consumed by any group of people in the United States. Implied in this statistic is that Alaska Native peoples still maintain much of their traditional ways of life despite the modernity that may appear on the surface.

Their profound reliance upon the environment causes Indigenous communities to be especially vulnerable to the impacts of climate change and unsustainable development. This connection has also equipped Alaska Native peoples with the cultural and ecological knowledge and wisdom, historical relationships, and worldview to provide substantive solutions to our most daunting environmental problems. Despite their successful stewardship history, Alaska Native organizations receive a fraction of funding from nongovernmental sources for conservation work. Of the \$853 million in corporate and foundation grants awarded in the Pacific Northwest states in 2006, less than \$1 million was awarded to Indigenous groups for conservation efforts.¹ Just a fraction of this went to Alaska Native entities. (Conservation funding overall in Alaska is estimated at \$20 million per year.)

Alaska Conservation Foundation discussions with Alaska Native organizations over the past year, including current and former grantees, indicated high levels of stress and general frustration due to increasing environmental threats and lack of access to funding resources. As the only conservation foundation in Alaska that connects outside funding to in-state environmental work, ACF was in a unique position to convene funders and Alaska Native grant seekers to explore these issues. ACF received support from the Oak Foundation to host the **Alaska Seminar on Private Philanthropy, Indigenous Capacity, and Environmental Stewardship** (September 28-29, 2009).

International Funders for Indigenous Peoples, Native Americans in Philanthropy, and Seventh Generation Fund for Indian Development were asked to sponsor the Seminar because of their extensive backgrounds and experience in Indigenous philanthropy.

Event Overview

The objectives of the Seminar were to:

- Provide Alaska Native grant seekers tools/resources for securing foundation grants
- Explore critical environmental issues facing Alaska Native communities
- Familiarize funders with Alaska Native cultures and organizations addressing these issues
- Share successes & challenges in philanthropy, from funder and grant seeker perspectives
- Explore strategies to support Alaska Native capacity and build relationships toward common goals

¹ *Trends in Northwest Giving: A Comprehensive Report of Giving in Our Region.* (2008). Philanthropy Northwest. Seattle, WA.

Planning

The planning team included: Polly Carr (staff) and Vernita Herdman (board), Alaska Conservation Foundation; Evelyn Arce, International Funders for Indigenous Peoples; Joy Persall, Native Americans in Philanthropy; Anne Henshaw, Oak Foundation; Frances Nelson, Nunamta Aulukestai; Jonathon Freeman and Tia Oros Peters, Seventh Generation Fund for Indian Development; and Jon Waterhouse, Yukon River Inter-tribal Watershed Council. The planning team met from February- September 2009 and assisted with agenda development, participant selection, and facilitation. ACF solicited input from Alaska Native Seminar participants to further shape the agenda. An Event Coordinator helped with logistics.

Participants

Thirty Alaska Native grant seekers participated in the Seminar, representing regional nonprofits, tribal governments, state-and federally-chartered commissions, and advocacy organizations. Individuals were selected based upon type of organization, environmental work, geographic representation, and fundraising experience. These participants represented a subset of the many existing Alaska Native organizations. Twenty-five foundation representatives from Alaska, British Columbia, and the continental U.S. participated the second day, including those currently supporting Alaska Native organizations and those interested in learning and sharing perspectives. The Rural Director for Senator Mark Begich, and staff from the Environmental Protection Agency Region 10 Tribal Office and the United States Department of Agriculture, observed the Seminar. *See Appendix C: Seminar Participant List.*

Day 1: Alaska Native Grant Seekers

Participants broke into groups the first morning to discuss climate change, extractive industries, marine subsistence, and waste/watersheds. They identified impacts, actions, and unmet needs with the expectation of sharing information with funders the next day. Afternoon sessions addressed foundations and funding relationships. Chris Peters (Pohlik-lah/Karuk), CEO of Seventh Generation Fund for Indian Development and Evon Peter (Neetsaii Gwich'in/Jewish), Owner of Gwanzhii, LLC & Executive Director of the Indigenous Leadership Institute, led a conversation about maintaining Indigenous values in fundraising. Joy Persall (Ontario Aniishinabe - French Canadian), Executive Director of Native Americans in Philanthropy and Evelyn Arce (Chibcha), Executive Director of International Funders for Indigenous Peoples, presented an overview of foundations and the importance of establishing relationships. Bruce Watkinson (Gitxaala First Nation), Executive Director of North Coast Skeenah First Nations Stewardship Society and Meaghan Calcari, Program Officer for British Columbia of the Moore Foundation shared stories about their funding relationship. Jonathon Freeman (Choctaw/Mexica) of Seventh Generation Fund for Indian Development oriented interested participants to grant writing. A Traditional Foods Potluck and performance by *Pamyua* concluded the first day.

Day 2: Funders and Alaska Native Grant Seekers

The second day opened with a series of ice-breaker questions about philanthropy, relationship building, and personal interests. Grant seekers then shared the outcomes of issue group discussions with funders. Additional dialogue on these issues continued through the afternoon. Cindy Dickson (Gwitchin/Tlingit), Executive Director of the Arctic Athabaskan Council and James Stauch, Programme Manager of the James and Duncan Gordon Foundation, described their funding relationship, followed by round table discussions on partnerships between foundations and Indigenous organizations. The day ended with a closing circle, and participants submitted written evaluations.

Alaska Native Heritage Center's Dena'ina Cultural Historian Aaron Leggett provided a traditional welcome each day, and prayers were offered by Peter Solomon (Neetsaii Gwich'in), Janice Meadows (Inupiaq), Faith Gemmill (Neetsaii Gwich'in/Pit River/Wintu), and Evon Peter (Neetsaii Gwich'in/Jewish).

Impacts & Assets: Environmental Issues and Alaska Native communities

“10,000 years...now that’s a model of sustainability.”

Liz Medicine Crow, First Alaskans Institute

Alaska Native communities are feeling the impacts of climate change and unsustainable development at an alarming rate. Thirty-one villages face imminent threats of relocation from coastal erosion, with over one hundred additional communities projected to relocate in the future.² Temperature changes have altered migration routes of wildlife that Alaska Native peoples have relied upon for thousands of years. Oil and gas development in the Arctic, as well as the Chukchi and Beaufort Seas, add to the threat of climate change and coincide with deteriorating public health in these regions.³ Mining operations, many within close proximity of rural villages, release toxins into the air and waterways. Solid and hazardous waste plagues rural villages, with over two hundred non-compliant landfills, innumerable dump sites, and leaking of leachate into the environment.⁴

Compounding these problems are the political ramifications of the Alaska Native Claims Settlement Act, passed by Congress in 1971. This legislation took away 90% of Alaska Native aboriginal lands in return for \$962.5 million, distributed to regional and village corporations. Many feel ANCSA has divided Indigenous peoples and resources, pitting the corporate need to control and exploit natural resources for economic gain against the traditional relationship of Tribes with the land.⁵

Despite these overwhelming challenges, Alaska Native peoples have sustained for thousands of years because of their cultural and ecological knowledge stemming from a profound and intimate relationship with the fish, wildlife, and habitat upon which they have depended.

Seminar discussions were structured to share the impacts of environmental issues upon Alaska Native communities, and solutions from an Indigenous perspective. Several themes emerged:

- Baseline studies are needed to understand impacts of climate change, pollution and resource development, and these studies must include Traditional Environmental/Ecological Knowledge and Wisdom in the study design and implementation
- Subsistence activities and cultural practices are impacted by environmental issues, *as well as* the complex myriad of state and federal regulations intended to protect the environment
- There is an opportunity to align conservation values with subsistence/Indigenous values
- The social impacts of environmental issues upon Alaska Native communities must be acknowledged and considered when attempting to develop solutions
- Tribes and community organizations must be involved with environmental decisions
- Capacity building is a long-term goal and important need for all Native organizations
- Alaska Native organizations have the knowledge and experience to address environmental issues, but require sustained funding at multiple levels to have an impact
- Co-management by Tribes of fish, wildlife, and natural resources is necessary for survival of species and Alaska Native communities

² *Alaska Native Villages: Limited Progress Has Been Made on Relocating Villages Threatened by Flooding and Erosion.* (2009) U.S. Government Accountability Office.

³ *Alaska Native Press Briefing Calls on Congress to Protect Native Cultures from Impacts of Oil and Gas Development in Northern Alaska.* (October 2007). Native Village of Pt. Hope, Pacific Environment, Alaska Wilderness League. Washington, D.C.

⁴ Yukon River Inter-tribal Watershed Council project data. (2009). www.yritwc.org

⁵ *Oil and the Alaska Native Claims Settlement Act.* Indigenous Mining Campaign Project.

While the opportunity to share this information with funders was appreciated by Alaska Native grant seekers, the process had limitations. Grant seekers desired more time to explore issues with one another before sharing information with funders, and some participants felt the method of reporting left out important discussion details. For details regarding each of the environmental issues addressed, please see *Appendix D: Environmental Issues-Impacts, Actions, Gaps Discussion Notes*.



Foundation Culture and Funding Relationships

“Foundations are complex creatures...I did not know so many foundations exist nor the extent of the relationships that can form.” Alexanna Salmon, Igiugig Village Tribal Council

One observation that motivated organizers to host the Seminar was the lack of knowledge and understanding between Indigenous and philanthropic communities. Alaska Native Seminar participants, for example, had some degree of exposure to foundations on paper, but very few had engaged directly with funders. There was a wide range of understanding about the function and role of foundations—what they support, how they operate, and what their limitations are. Many Alaska Native organizations are more acquainted with government funding and a more standardized application process; foundations can be more elusive and challenging to engage given their unique structures, decision-making processes, and interest areas. The lack of first-hand knowledge about foundation process, coupled with the very different ‘cultures’ of funders and Indigenous communities, can pose barriers to collaboration.

Joy Persall of Native Americans in Philanthropy (NAP) and Evelyn Arce of International Funders for Indigenous Peoples (IFIP) discussed the current state of Indigenous philanthropy, foundation culture and ways to become a more successful grant seeker. They explained foundation interest in investing in leaders and the importance of maintaining a good relationship. The message, “If you’ve seen one foundation, you’ve seen one foundation” was repeated to underscore the unique characteristics of foundations. James Stauch of the Walter and Duncan Gordon Foundation articulated the opportunity foundations offer Indigenous organizations to explore innovative strategies to tackle environmental problems. Alaska tribes already receiving funds through the Environmental Protection Agency, for example, can work with foundations to supplement funding for existing projects and build capacity.

Tools like the Seventh Generation Fund for Indian Development *Grantwriting Workbook* or the *Indigenous Peoples Funding and Resource Guide* (IFIP) are helpful resources for Indigenous grant seekers new to the world of foundations, because they provide culturally-relevant guidance and templates.

Orienting grant seekers to foundation process is one way of bridging the gap between funders and Indigenous organizations. However, a general difference in worldview regarding environmental problems and the solutions needed to address them, and the power imbalance between foundations

and Indigenous organizations, can pose incredible challenges to leveraging funding resources for Indigenous grant seekers.⁶ Funders not familiar with Indigenous protocol and perspectives may choose to focus resources on more western-science based strategies (and organizations) for tackling environmental issues. Tensions rise when foundations provide direct support to non-Indigenous organizations that collaborate with Indigenous groups or advocate on issues specifically impacting Indigenous communities—without consulting local Tribes or Indigenous organizations.

Evon Peter of Gwanzhii, LLC and Indigenous Leadership Institute and Chris Peters of Seventh Generation Fund for Indian Development addressed the dynamics when predominantly white, western-thinking funders and Indigenous grant seekers attempt to partner. As individuals who have raised funds and helped distribute funds to grantees, they provided insight on how to acknowledge and work through these issues. They emphasized the importance of maintaining cultural values while developing funding relationships—in terms of selecting foundations with which to partner and not ‘following the money’ if it compromises the integrity of a tribe or organization.

Partnerships to Strengthen Alaska Native/Indigenous capacity

“Meeting all of the people was valuable to me, as well as the sense that we could work through the funding issues together.” Kerry Anderson, True North Foundation



In order to build the capacity of Alaska Native organizations to address environmental issues, funders and grant seekers need to collectively envision examples of partnerships that can strengthen Indigenous communities, identify actions to deepen knowledge/understanding between funders and Indigenous grant seekers, and commit to carry the work forward. Round-table discussions at the conclusion of the Seminar focused on these three areas. (See Appendix E for all recommendations). Below are some of the ideas shared:

Long-Term, Strategic Partnerships to Strengthen Alaska Native/Indigenous Communities:

- Funding resources to convene groups, assist with travel, and address communication barriers
- A grants/funding program that supports capacity of Alaska Native tribes/organizations
- Partnership/alignment among environmental nonprofit organizations and Native organizations
- Leadership development partnerships (including youth-Elder, internships and emerging leaders)
- Native partnerships that can build a common vision (village, regional organizations)
- Direct Funder-to-Tribe partnerships to support Tribal Sovereignty
- Collaborative research of important areas to be protected

⁶ *All My Relations: A Gathering to strengthen understanding between foundations and Aboriginal Canadians.* (June 2008). Winnipeg, Manitoba.

Actions to Deepen Knowledge/Understanding between Funders and Alaska Native Grant Seekers

- (Funders) spend quality time in rural Alaska to strengthen perspective and grantmaking
- Be open-minded and learn one another's history and perspective
- Increase the number of Indigenous presenters at funder forums and conferences
- "Tell our story, tell it again:" continue to share Indigenous knowledge, wisdom, and way of life

Personal Commitments

- Invite a Funder to my community
- Visit a rural community/village
- Stay in touch with other Seminar participants
- Share information/resources and network to build support
- Coordinate discussion among funders on investments in Native renewable energy projects
- Choose a foundation to highlight in my [village's] newsletter
- Put a foundation in contact with at least one [Alaska Native] person with a meaningful project who does not have knowledge/access to the foundation

Evaluation and Next Steps

"This was a giant first step. A lot of the time, funding requirements do not fit rural Alaska—because many funders cannot visualize rural Alaska. This Seminar created an opportunity for us to get our foot in the door and it opened the eyes of funders." Arthur Lake, Bering Sea Elders Advisory Group

The Seminar was the first event of its kind to be held in Alaska, and this in itself was recognized as a success. Many Alaska Native grant seekers said they had never been asked to join funders for a collaborative discussion about environmental issues.

Key Successes

- The opportunity for Alaska Native grant seekers to share their perspectives, stories, issues, and solutions with foundation representatives
- Networking among individuals from diverse Alaska Native entities, to gain perspective and trust
- The Food! The Traditional Foods Potluck allowed grant seekers to share their cultures

Areas for Improvement

- "More time:" to establish relationships and gain a better understanding of one another's work
- Grant seekers requested more background information on foundations attending the Seminar
- Provide greater focus on grant writing—not enough resources or time spent on the basics
- Focus more discussion on *barriers* to partnerships, to develop strategies for working together⁷
- Provide more guidance during funder-grant seeker conversations on environmental issues
- More time for dialogue with fewer presentations, 'go deeper' next time
- Involve more Alaska Native Tribes with a future gathering

⁷ *All My Relations: A Gathering to strengthen understanding between foundations and Aboriginal Canadians.* (June 2008). Winnipeg, Manitoba.

Next Steps

- **Host a Seminar in rural Alaska:** There was strong desire to host another Seminar and if another one was held, to move it to rural Alaska. Very few of the participating grant seekers had ever hosted a foundation in their community, and were interested in further orientating funders to Alaska Native perspectives and way of life.
- **Alignment conversations:** Several Alaska Native grant seekers were interested in convening foundations, Alaska Native organizations, and conservation organizations to identify common goals and align subsistence and conservation values. Previous efforts have explored relationships between environmental nonprofits and Native organizations,⁸ and our current political reality opens new opportunities to reconnect these communities. ACF will explore this concept in the coming year.
- **Explore mechanisms to increase funding for Alaska Native organizations:** There is interest in building more direct funding support, potentially through a fund for Alaska Native organizations working on environmental issues, and Alaska Conservation Foundation will explore possible models, collaborating with interested Native organizations and funders.
- **More technical assistance:** Alaska Native participants wanted more technical assistance in researching and applying for foundation grants. To this end, Alaska Conservation Foundation will compile funding resources for Alaska Native organizations on our website in summer 2010.



“This is an Indigenous responsibility...we can trust funders to help move this process along, but we must take responsibility for it.” Chris Peters, Seventh Generation Fund for Indian Development

Alaska Native cultural wisdom involving stewardship has much to offer the world in terms of the systems, values, practices, and ways of knowing in protecting nature, contributing to scientific understanding, and adaptation strategies to environmental changes. Alaska Conservation Foundation is committed to furthering its understanding of environmental impacts upon Alaska Native communities, and the solutions being contributed by Indigenous organizations. We recognize that all nonprofits are entering a time of less funding and resources, and that this situation intensifies the threats faced by Alaska Native and rural organizations. While Alaska is on the front lines of climate change, it is also a potential model for some of the most innovative, globally replicable solutions for the environmental problems facing our planet. We encourage foundations to learn more about the work of Alaska Native/Indigenous organizations to address environmental issues and solutions. We hope funders and Indigenous grant seekers will continue the dialogue started at the Seminar, toward a future of greater understanding, collaboration, and support.

⁸ *The Partnership Project*. Sutton, J. (2000). Commissioned by Alaska Conservation Foundation; *Briefing Paper on Alaska Native Organizations and Environmental Issues*. Huntington, H. and Pungowiyi, C. (2008). Commissioned by the Oak Foundation.

Appendix A: Resources for Grant Seekers and Funders

Grant Writing Resources

Seventh Generation Fund for Indian Development Grant Writing Workbook: Provides proposal writing tips and templates for Indigenous grant seekers. <http://www.7genfund.org>

Indigenous Peoples Funding and Resource Guide: Published by International Funders for Indigenous Peoples (IFIP), this guide provides profiles of foundations that support Indigenous organizations and grant writing resources. <http://www.internationalfunders.org>

Grant Station: An online funding resource for grant seekers; membership provides access to a comprehensive database of grant makers and grant writing resources <http://www.grantstation.com>

Alaska Project Solutions: Provides technical assistance in fundraising and project management for Tribes (Tribal Project Solutions), nonprofits, and schools. <http://www.alaskaprojectsolutions.com>

Publications

Alaska 2009-2010 Rural Directory (Rural Alaska Community Action Program): Includes Alaska Native Regional Corporations, Regional Nonprofit Organizations, and City, Tribal, and Borough Offices. http://www.ruralcap.com/attachments/208_2009-2010%20Rural%20Directory%208-05-09.pdf

Guide to Alaska's Cultures (2006-2007): Produced by Raeshaun Bibbs at Alaska Conservation Foundation to provide background on Alaska's diverse cultures. pcarr@alaskaconservation.org

All My Relations: A gathering to strengthen understanding between foundations and Aboriginal Communities. June 2008. Winnipeg, Manitoba. Produced by Circle on Aboriginal Grantmaking http://www.fncfcs.com/projects/docs/All_My_Relations.pdf

Briefing Paper on Alaska Native Organizations and Environmental Issues. Huntington and Pungowoyi, February 2008. Report for Oak Foundation reviewing perceptions and perspectives of Alaska Native organizations with regard to environmental activities and working with environmentally oriented non-governmental organizations. To request a copy: anne.henshaw@oakfnd.org

The Partnership Project. Sutton, October 2000. Report funded by the Alaska Conservation Foundation, implemented by the Rural Alaska Community Action Program, addressing existing relationships between conservationists and Alaska Natives and potential methods for strengthening relationships. To request a copy: pcarr@alaskaconservation.org

Organizations

Arctic Funders Group: The Arctic Funders Group is an informal collaboration and sharing network of grant makers interested in the Arctic and Arctic Issues. A subset of the AFG has interests ranging from improving the voice & representation of Indigenous People in national and international discussions, to supporting traditional culture, learning, capacity and subsistence in particular regions. Interested grant makers should contact anne.henshaw@oakfnd.org

Circle on Aboriginal Grantmaking: <http://sites.google.com/site/cagcircle/>

This collaboration site has been created as a space for dialogue and sharing around Aboriginal-focused philanthropy in Canada. The site provides research, stories and profiles, and a network of grant makers.

Appendix B: Seminar Sponsor Profiles

Alaska Conservation Foundation (ACF): <http://www.alaskaconservation.org>

ACF builds strategic leadership and support for Alaskan efforts to take care of wild lands, waters, and wildlife, which sustain diverse cultures, healthy communities, and prosperous economies. ACF connects resources to Alaska-based conservation organizations in an effort to build broad-based public support for environmental protection and for institutionalizing a sound conservation ethic, through strategic grantmaking to Alaska grassroots organizations. The goals of ACF's *Community Capacity* program are to help organizations navigate the new economy by exploring new ways of doing business, sustain leaders and organizations through training and support, and grow and diversify the conservation movement.

International Funders for Indigenous Peoples (IFIP): <http://www.internationalfunders.org/>

Established in 1999, IFIP is an affinity group of the Council on Foundations and the only affinity group based on a native reservation. IFIP was formed to provide a voice for increased, dedicated funding for international Indigenous initiatives, and a venue for communications and resource sharing among international funders of Indigenous peoples. The mission of IFIP is to expand, enrich, and increase the effectiveness of grant making for international Indigenous development. IFIP accomplishes its mission by increasing knowledge and understanding of the unique issues of Indigenous peoples by facilitating dialogue both among its grant making members and between that membership and Indigenous communities. IFIP hosts an international conference each spring.

Native Americans in Philanthropy (NAP): <http://nativephilanthropy.org/>

NAP advances philanthropic practices that are grounded in Native values and traditions. NAP engages Native and non-Native practitioners of philanthropy in order to foster sustainable Native communities; educates to instill Native philanthropic values into contemporary practice; and empowers Native philanthropic leadership to be effective practitioners. NAP is comprised of individuals who seek to enrich the lives of Native people through bridging organized philanthropy and indigenous communities in order to foster understanding and increase effectiveness. NAP hosts a conference each spring.

Oak Foundation: <http://www.oakfnd.org/> Oak Foundation commits its resources to address issues of global social and environmental concern, particularly those that have a major impact on the lives of the disadvantaged. The Foundation seeks to: target root causes; demonstrate solutions that can be adopted by permanent providers and/or by government; mobilize financial commitment from a range of different sources; promote collaboration among organizations and funders; and to involve the target population in the planning and implementation of the project. The Arctic marine conservation program specifically seeks to build socio-ecological resilience and to promote sustainable use and conservation of marine and coastal ecosystems, especially in areas in the U.S. and Canada with high biodiversity and a long-standing cultural heritage.

Seventh Generation Fund for Indian Development: <http://www.7genfund.org/>

An Indigenous non-profit organization dedicated to promoting and maintaining the uniqueness of Native peoples throughout the Americas. They offer an integrated program of advocacy, small grants, training and technical assistance, media experience and fiscal management, lending our support and extensive expertise to Indigenous grassroots communities. Seventh Generation Fund derives its name from a precept of the Great Law of Peace of the Haudenosaunee (Six Nations Iroquois Confederacy) which mandates that chiefs consider the impact of their decisions on the seventh generation yet to come.

Appendix C: Alaska Seminar Participant List

Indigenous/Alaska Native Organizations

Sophie Chaliak, *Nunapitchuk Traditional Council*
 Fred Dahl, *Chitina Traditional Indian Village Council*
 Cindy Dickson, *Arctic Athabaskan Council*
 George Edwardson, *Inupiaq Community of the Arctic Slope*
 Kelly Eningowuk, *Inuit Circumpolar Conference*
 Rose Fosdick, *Kawerak Inc.*
 Faith Gemmill, *Resisting Environmental Destruction on Indigenous Land (RedOIL)*
 David Griso, *Kuskokwim Native Watershed Council*
 Colleen Henry, *Arctic Athabaskan Council*
 Victoria Hykes-Steere, *Kenaitze Indian Tribe*
 Zora Inga, *Old Harbor Tribal Council*
 Lianna Jack, *Alaska Steller Sea Lion/Sea Otter Commission*
 Dawn Jackson, *Organized Village of Kake*
 Arthur Lake, *Bering Sea Elders Advisory Group*
 Dune Lankard, *Eyak Preservation Council*
 Janice Meadows, *Alaska Eskimo Whaling Commission*
 Elizabeth Medicine Crow, *First Alaskans Institute*
 Larry Mercurieff, *Alaska Native Science Commission*
 Emily Murray, *Elim Students Against Uranium*
 Frances Nelson, *Nunamta Aulukestai*
 Samuel Nicori, *Organized Village of Kwethluk*
 Nikos Pastos, *Center for Water Advocacy*
 Evon Peter, *Gwanzhii & Indigenous Leadership Institute*
 Monica Riedel, *Alaska Harbor Seal Commission*
 Alexanna Salmon, *Igiugug Traditional Council*
 Andrea Sanders, *Union of Concerned Scientists*
 Jeff Sheakley, *Organized Village of Kasaan*
 Lily Tuzroyluke, *Organized Village of Pt. Hope*
 Jon Waterhouse, *Yukon River Inter-tribal Watershed Council*
 Bruce Watkinson, *North Coast Skeenah First Nations Stewardship Society*

Foundations & Resource Organizations

Kerry Anderson, *True North Foundation*
 Paul Baudet, *Wilburforce Foundation*
 Meaghan Calcari, *Moore Foundation*
 Michelle Davis, *EPA Region 10 Tribal Office*
 Jonathon Freeman, *Seventh Generation Fund for Indian Development*
 Jennifer Grimm, *Arctic Funders Group*
 Nick Hardigg, *Alaska Conservation Foundation*
 Anne Henshaw, *Oak Foundation*
 Henry Huntington, *PEW Charitable Trusts*
 Lisa Jaguzny, *Campion Foundation*
 Dana Lanza, *Swift Foundation*
 Bill Leighty, *Leighty Foundation*
 Crystal Leonetti, *US Department of Agriculture*
 Iris Matthews, *Alaska Community Foundation*
 Tia Oros Peters, *Seventh Generation Fund for Indian Development*
 Chris Peters, *Seventh Generation Fund for Indian Development*
 Dave Secord, *Wilburforce Foundation*
 Peter Snoad, *Common Stream*
 James Stauch, *James and Duncan Gordon Foundation*
 Sonja Swift, *Swift Foundation*
 Aleesha Towns-Bain, *Rasmuson Foundation*
 Tiffany Zulkosky, *Senator Mark Begich*

Appendix D: Environmental Issues-Impacts, Actions, and Gaps Discussion Notes

Climate Change

Impacts: massive coastal erosion, causing at least thirty villages to face relocation; changing migratory patterns that threaten traditional foods security; increased moisture content in the air, and warmer temperatures threatening subsistence practices and resources. **Actions:** some Alaska Native Tribes/organizations have engaged with baseline studies using Traditional Environmental Knowledge (TEK); impacted villages are developing emergency response/relocation plans, e.g. Newtok; many Alaska Native communities are attempting to collaborate to address impacts and solutions. **Gaps/Unmet needs:** baseline studies that include TEK and community contributions; funding to sustain relocation efforts, as mitigation efforts are temporary and many villages do not qualify for relocation assistance; funding to bring Tribes together to collaborate on solutions; support for Indigenous voice on climate policy.

Extractive Industries (Oil, Gas, Mining)

Impacts: Alaska Native Claims Settlement Act (ANCSA) has created divisions among communities and resources; oil, gas, and mining have coincided with increases in cancer and respiratory disease and reduced access to subsistence foods; have moved villages away from the traditional way of life, causing additional social issues and stress; Tribal sovereignty is eroded, there is no real government to government consultation on projects. **Actions:** Tribes pushing for government to government consultation; Tribes filing lawsuits and forming alliances with environmental organizations; established Indigenous advocacy organizations to address resource development; youth are taking a leadership role in educating communities about impacts. **Gaps/Unmet Needs:** more Tribally-driven baseline studies that integrate Traditional Environmental Knowledge (TEK); alignment conversations with conservation groups to understand common values/goals; support capacity of Tribes to implement *their* vision; develop a statewide unified Native voice on issues.

Marine Subsistence

Impacts: environmental regulations are impacting subsistence habitat and rights of traditional subsistence hunters are being violated; Cook Inlet belugas, sea lions/sea otters, harbor seals, bowhead whales, herring, King crab all decreasing due to industrialized fishing, pollution and climate change; subsistence habitats decreasing/changing (warmer ocean); Arctic lease sales; co-management is currently a disparity with state and federal governments controlling resources. **Actions:** Alaska Native communities are exploring adaptation and resilience strategies being implemented in other northern communities; organizations have created a legal defense fund; conducting research activities. **Gaps/Unmet Needs:** more baseline studies involving TEK in design and implementation; government accountability—need to reach out to Tribes, not just Commissions; understand impacts on communities from non-subsistence activities; strengthen co-management with Tribes; travel for Tribes to participate.

Waste and Watersheds (Upstream, Downstream)

Impacts: solid and hazardous waste is building up in villages (limited backhaul); health of subsistence resources is threatened by pollution; river use by people outside of villages is affecting local users. **Actions:** Alaska Native organizations are working with Tribes and NGO's on regional backhaul efforts; bringing awareness to conservation issues; collecting baseline data using Traditional Environmental Knowledge (TEK) and western science. **Gaps/Unmet Needs:** understand baseline watershed health using Traditional Environmental Knowledge (TEK) and modern science data; build capacity (co-management, hazardous waste education, equipment, youth engagement/TEK curriculum, travel funding); develop statewide backhaul program.

Appendix E: Recommendations for Building Relationships & Support

What long-term, strategic partnerships can you envision that would strengthen Indigenous/Alaska Native communities?	
<ul style="list-style-type: none"> -Funders providing resources to convene groups, assist with travel, and address communication barriers -Identify next steps/existing actions that build on positive interactions between environmental NGO's and Alaska Native/Indigenous groups -We're not primarily about strengthening Indigenous communities but should ask how our interests intersect, e.g. impacts of mining on ecosystems and subsistence -An Indigenous-culturally-oriented capacity building group to help Alaska Native organizations with their work -More communication, either in person or on the phone -A mini-grant program that can be used to boost capacity -Identify common interests among a) Indigenous organizations; b) environmental organizations; c) funders then do pilot projects that involve all three groups, assess and build from there -Local convenings to address philanthropy -Leadership development partnerships, starting with internships and providing opportunities for leaders to learn from one another -Relationships and support beyond money/grants 	<ul style="list-style-type: none"> -Commitment to place and coming together to protect history (all-encompassing: culture, environment, family, food/sustenance, and spirit). -Villages partnering with one another -Collaboration with neighboring villages addressing watershed concerns -Partnerships that foster tribal sovereignty and cultural preservation -Collaborative research on important use areas to be protected -Build consensus among Native leadership toward a common vision -Alignment of subsistence values with conservation values -Funders working directly with Alaska Native tribes -A fund to be utilized by Alaska Native villages -Collaborative initiative that joins government, foundations, Native corporations, and tribal resources to affect large scale change -Partnerships that engage Elders and youth in passing knowledge down/between generations -Support policy development and action in climate change legislation (tax w/ 5% to Alaska Native & 5% to Native American communities) -A Native conservation land trust (w/regional representation) -A "Tribal Keeper" (Unite 23 tribes on Copper River) -Community cold storage in all Native communities
What can be done to deepen knowledge and understanding toward partnerships between donors and Indigenous grant seekers?	
<ul style="list-style-type: none"> -Continue to build upon relationships established at the Seminar -Exchange lessons learned: what works, what does not work from a funder's perspective in engaging and funding First Nations -Initiate alignment conversations -Participate in conferences like Alaska Federation of Natives -Participate in a culture camp 	<ul style="list-style-type: none"> -Learn grantmaking process and teach this to my village -Invite funders to rural communities, host retreats and tours facilitating open dialogue and mutual learning -Help donors understand importance of funding tribes and sovereign governments & strengthen our voice -Educate funders on sensitive issues and concerns of Alaska Natives

<ul style="list-style-type: none"> -Learn the language and terminologies that help describe the unique way Indigenous communities understand and view the world -Discuss capacity, dependence, alignment, and obstacles -Visit Alaska Native organizations in their communities -Provide resources for Alaska Native organizations to visit Northwest funders to strengthen understanding of how funders operate/ where -Continue conversations with the groups I already know -Both parties should come to the table with an open mind & respect to learn about each others' history & perspective. 	<ul style="list-style-type: none"> -Include historical perspectives and our ability to adapt to change -Funders can provide resources for travel, capacity building, and employee training -Invite requests to share professional technical and legal resources -Tell the truth & be honorable to all our circle—past, present, and future generations-- understanding all have something to share -Alignment conversations with funders and AK conservation organizations -Tell the story, tell it again, listen -Educate funders about my ecosystem and how we as a Native people have used it for the past seven ice ages
<p>What personal commitments can you make to build & strengthen relationships between donors and Indigenous organizations?</p>	
<ul style="list-style-type: none"> -Place First Nations representatives prominently on funder panels -Share philanthropic ins/outs & resources (tools, templates) -Forge connections with Native groups working on Arctic conservation issues -Investigate with Alaska environmental NGO's opportunities for greater collaboration -Host or assist in the coordination of alignment discussions with conservation organizations, funders, and Indigenous communities -Participate in a spring whaling hunt -Share my knowledge of Indigenous grant making with funders -Help coordinate or co-host dialogues between Alaska Native organizations/leaders and non-Native conservation organizations/leaders -Organize additional orientation/training for my staff and board on working with Alaska Native communities -Explore the obstacles to building relationships so that we have a better chance of fostering something sustainable -Advocate for Native communities in all funder meetings -Help Alaska Native organizations with grants, etc. if they'd like help. -Coordinating a discussion for funders on investment in Native renewable energy projects. 	<ul style="list-style-type: none"> -Express & verbalize the priorities of my community -Broaden my perspective on how issues could be resolved -Follow up, continue communication with funders -Learn more about grant process & teach my village -Identify tribal needs & articulate these to funders -Research specific foundations on-line -Be open-minded and learn from funders & donors -Share strategies and information with my tribal council & village -Invite funders to our community/village -Invite funders to see the whale hunt in the spring -Keep in touch with this group and build relationships of trust/understanding -Connect funders with community-based organizations -Talk with foundations any time they'd like advice or input -Continue to work with people who are taking positive actions to move villages and address psychological impacts of climate change -Continue to direct energy (time, money, love) in the directions that need it most in the shortest amount of time -Put a foundation in contact with at least one person with a meaningful project who does not have knowledge/access to the foundation -Choose a foundation to highlight in our community newsletter