



An Introduction to Forming Partnerships with Native Communities

February 17, 2021

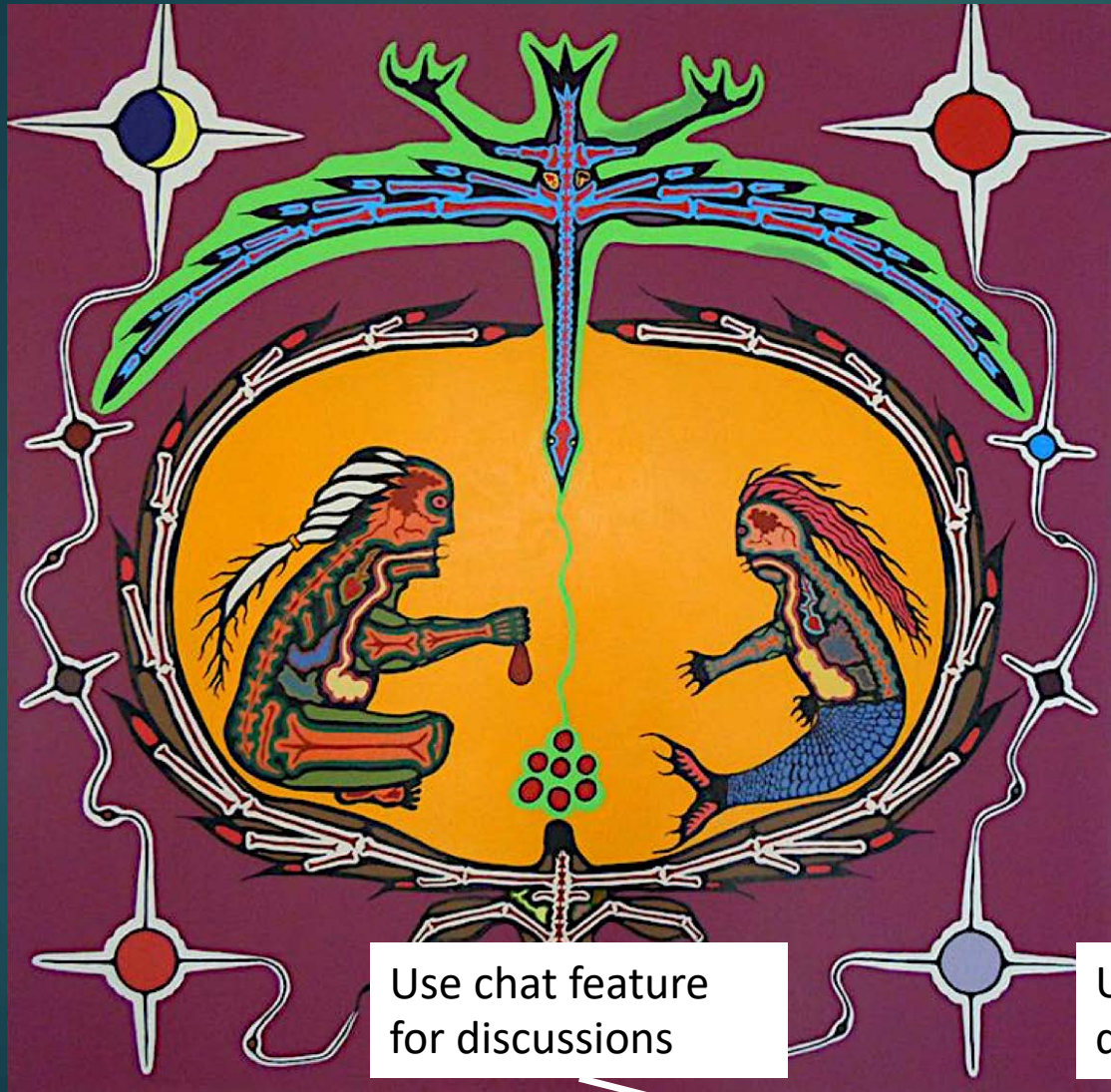
12:30 p.m. PST | 1:30 p.m. MST | 2:30 p.m. CST | 3:30 p.m. EST

Thank you for joining. The webinar will begin soon.



CYFAR
PDTA
CENTER
cyfarpdta@umn.edu
<https://cyfar.org>





Authentic partnership

Use chat feature for discussions

Use Q&A feature to ask questions to the presenter



Your Feedback Is Valued!

After the webinar, please complete a brief survey

An Introduction to Forming Partnerships with Native Communities



Presenter:
Jeffery Tibbetts, M.Ed.



Fond du Lac Tribal and
Community College
Title III Program Director



“An Introduction to Forming Partnerships with Native Communities”

JEFFREY TIBBETTS

FEBRUARY 17, 2021

Introduction:

Aaniin Niwiji-Anishinaabe miinawaa niwiji bimaadziig,
Gaagige Giizhig nindizhinaakoz, Nagaajiwanaang
nindoonjibaa, ajijaack nindoodem

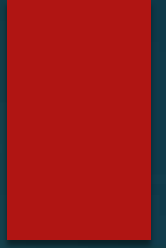
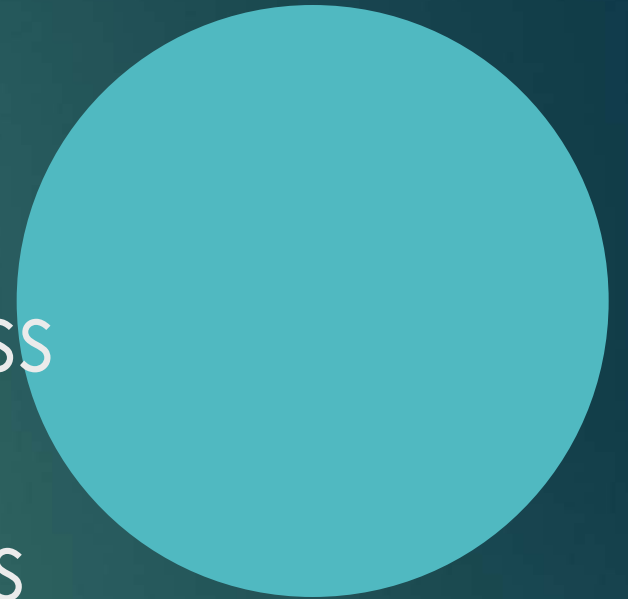


Group Survey



Purpose:

Community organizations and researchers will examine and discuss ways to improve organizational relationships with tribal communities



Ultimate purpose:

- Increase knowledge of American Indian cultural considerations
- Improve introductions of opportunities
- Discuss the parameters leading to mutually beneficial outcomes
- Build viable partnership within Indian Country

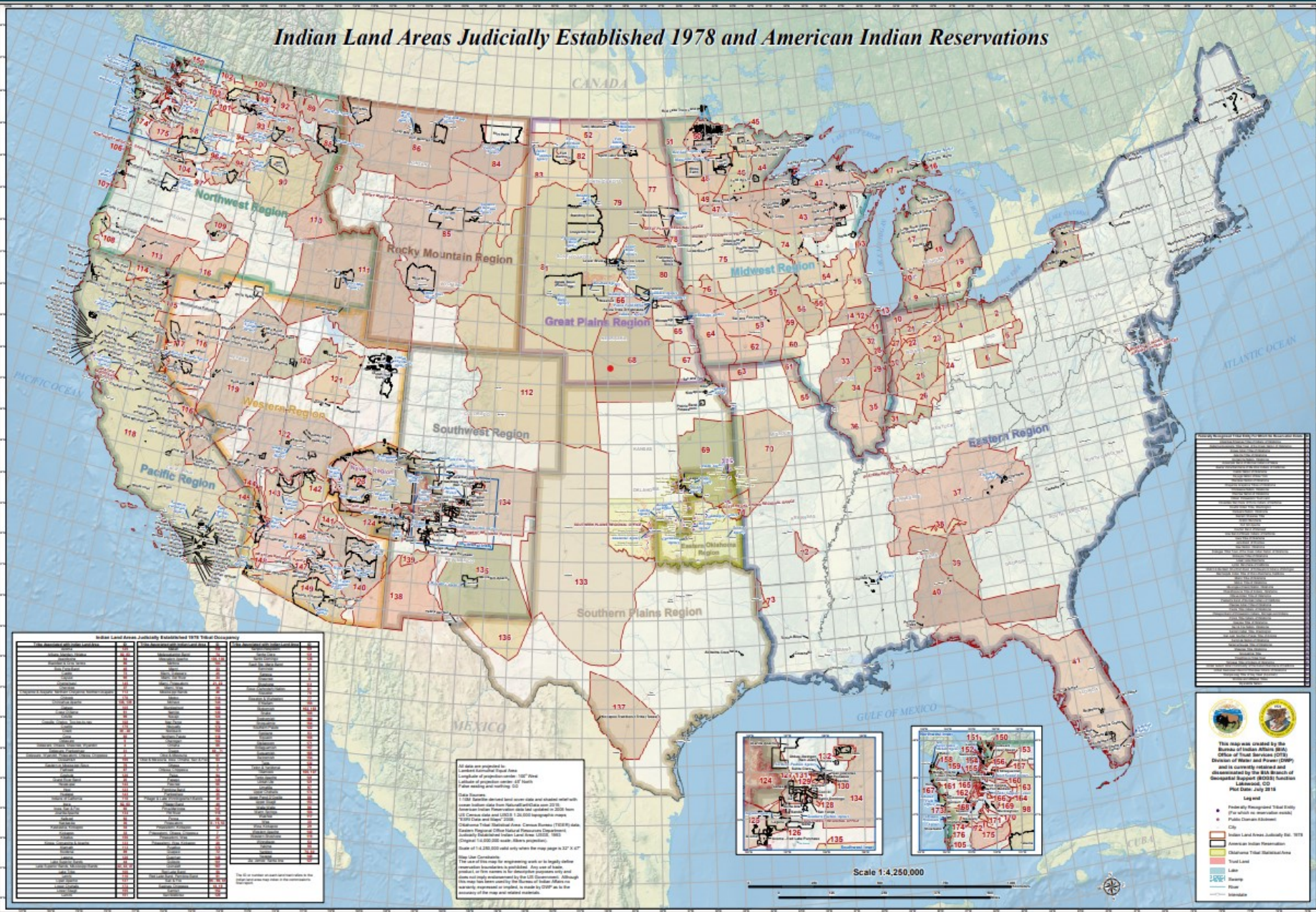
Common Terms or Phrases

- ❖ Indian Country
- ❖ Native American/Alaskan Native/Hawaiian Native
- ❖ What does the community call themselves?
 - Chippewa → Ojibwe/Anishinaabe
 - Navajo → Dine'
 - Sioux → Lakota/Dakota/Nakota
- ❖ Sovereignty
- ❖ TCU

Some factors that affect tribal people

- ▶ Sovereignty
- ▶ Colonization
- ▶ Historical trauma
- ▶ Treaty making
- ▶ Boarding schools
- ▶ Allotment Act 1887
- ▶ Relocation 40's – 80's
- ▶ Self-determination 1975
- ▶ Urban vs. Reservation
- ▶ ICWA
- ▶ Opportunity gaps
- ▶ Economic development
- ▶ Gaming
- ▶ Violence against Native women
- ▶ Cultural values
- ▶ Natural Resources
- ▶ Language/Culture preservation
- ▶ Gaming
- ▶ Educational opportunities/Lack of
- ▶ Legal status (Tribal Status)
- ▶ Health Care/Disparities
- ▶ Tribal Leadership/Politics
- ▶ Relationship with Fed/State/Local
- ▶ Social issues
- ▶ Public Law-280
- ▶ Access to Technology
- ▶ Cultural Appropriation
- ▶ Freedom of Religion Act 1978
- ▶ Socio-economic conditions (employment-education-income)
- ▶ Indian Reorganization Act 1934
- ▶ Tribal Colleges
- ▶ Grant opportunities
- ▶ Treaty Rights
- ▶ Blood quantum
- ▶ Environmental issues

Indian Land Areas Judicially Established 1978 and American Indian Reservations



Indian Land Areas Judicially Established 1978: Total Occupancy

Region	Land Area	Occupancy
Pacific Region	118	118
Pacific Region	119	119
Pacific Region	120	120
Pacific Region	121	121
Pacific Region	122	122
Pacific Region	123	123
Pacific Region	124	124
Pacific Region	125	125
Pacific Region	126	126
Pacific Region	127	127
Pacific Region	128	128
Pacific Region	129	129
Pacific Region	130	130
Pacific Region	131	131
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Pacific Region	198	198
Pacific Region	199	199
Pacific Region	200	200

All data are assigned to current boundaries of Indian Land Areas. Original boundary maps are shown with current land area from National Indian Gaming Commission (NIGC) data as of 2010. Current boundary information is the 2010 NIGC data and US Census data and USGS 1:250,000 topographic maps (1980 Date and 2009).

Data Sources:
 1978: Bureau of Indian Affairs (BIA) data as of 1978.
 2010: National Indian Gaming Commission (NIGC) data as of 2010.
 2010: US Census data and USGS 1:250,000 topographic maps (1980 Date and 2009).

Challenges:
 1. The 1978 data is based on the 1978 Indian Land Area Survey (ILAS) data.
 2. The 2010 data is based on the 2010 National Indian Gaming Commission (NIGC) data.
 3. The 2010 data is based on the 2010 US Census data and USGS 1:250,000 topographic maps (1980 Date and 2009).

Map Construction:
 The map was created using ArcGIS 10.1. The map scale is 1:4,250,000. The map projection is NAD 83.

Indian Land Area	State	Year Established
1	Alabama	1978
2	Alabama	1978
3	Alabama	1978
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98	Alabama	1978
99	Alabama	1978
100	Alabama	1978

This map was created by the Bureau of Indian Affairs (BIA) Office of Trust Services (OTS) and is currently retained and maintained by the BIA Branch of Geospatial Support (BISG) located in Lakewood, CO.

Print Date: July 28 16

Legend:

- Indian Land Area Judicially Established 1978
- Indian Reservation
- Indian Land Area
- Trust Land
- Urban
- Water
- Road
- Interstate

Scale 1:4,250,000



TUNICA-BILOXI TRIBE OF LOUISIANA
INVITES YOU TO ATTEND THE

Grand Opening

OF THE

AMERICAN INDIAN CENTER OF HOUSTON

SATURDAY · FEBRUARY 29, 2020
10 AM - 2 PM

2000 S. DAIRY ASHFORD, SUITE 550
HOUSTON, TEXAS

*RIBBON CUTTING CEREMONY
12:00 PM*



Historical Trauma

FEDERAL INDIAN POLICY

- *Coexistence (1789-1828)
- *Removal & reservations (1829-1886)
- *Assimilation (1887-1932)
- *Reorganization (1932-1945)
- *Termination (1946-1960)
- *Self-determination (1961-1985)

*The information you may come across may not be completely accurate



The exact number of children sent to boarding schools in the U.S. isn't known but the estimate is in the hundreds of thousands

the truth is that the history of boarding school is never far away for many Native Americans

SENIOR SOUVENIR EDITION

The Flandreau Spirit

FLANDREAU INDIAN VOCATIONAL HIGH SCHOOL

VOL. XX FLANDREAU, SOUTH DAKOTA, MAY 12, 1950 NUMBER 4

<p>O. R. Sande Is Commencement Speaker</p> <p>Mr. O. R. Sande, Educationist, from the Minneapolis Area Office will deliver the commencement address at 10 a.m., Friday, May 19. Mr. Sande has a distinguished career as educator. He has been in the Indian Service for a number of years and he has served in the capacity of Assistant Director of Indian Education in the Central Office at Chicago. Previous to this appointment (Continued on Page 3)</p>	<p>Junior-Senior Prom</p> <p>"UP'THE BIG 'MO,'" was the theme of the prom the class of 1950, on Friday evening, May 5, in the school gymnasium. The theme was carried out by bringing the guests together on a Missouri River-bank setting, under a sky vividly studded with constellations. The river scene was a mural on the wall of the gym, which was created by a group of Junior artists. The side-wall effects were (Continued on Page 6)</p>	<p>Baccalaureate Service</p> <p>Sunday, May 14, 7:30 P. M.</p> <p>Processional Hymn No. 245 ... God of Our Fathers The Lord Is in His Holy Temple, Choir Invocation ... The Rev. Albert H. Cropp Superintendent of South Dakota Presbytery, Huron, South Dakota Anthem—God Is a Spirit ... Bennett Choir Sermon ... The Rev. Albert H. Cropp Anthem—Ave Maria ... Back-Gounod Fred McGeheick, soloist, and Choir Prayer and Benediction ... The Reverend Albert H. Cropp Seven-Fold Amen ... Stainer Choir Recessional Hymn No. 26 ... Savior, Again to Thy Dear Name</p>
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THE SENIOR CLASS

First Row, Left to Right—Rita Ann McLaughlin, Frances Crawford, Gladys Bonga, Carol Bursheim, Doris Heminger, Frank Thompson, Emmett Thompson, Stanley Kipp, Elizabeth Fairbanks, Audrey Day, Winona Aosh, Arvilla Isis.



Second Row—Lucille Bellanger, Georgiana Jackson, Goldie Smith, Ardith Stephenson, Alfrida Reynolds, Darlene Turntoes, Mollie Potter, Irene Skinner, Marie Smith, Rebecca Murin, Caroline Doney, Caroline White.

Third Row—Sewell Tibbetts, Richard Lunak, Roseanna Wein, Ethel Azure, Wilma Guardipee, June St. Clair, Gladys Preestone, Dorothy Horn, Alice LeMonte, Mary Louise Couture, Larry Chatfield, Theodore Roy, Mr. Jelliffe, Class Sponsor.

Fourth Row—Joe Goggleye, Malinda Wilson, Charlene Eagleman, Darlene Beaulieu, Vernie Brisbo, Nellie Kirkaidie, Frances Brockie, Francis Gill, Herbert Brown, Joseph Morrison, Tony Weous, Daniel Bonga.

Fifth Row—Leonard LaFave, Wesley Boyd, Nathan Bear, Norman Mackey, Lloyd LaFave, Daniel Takes Gun, Alfred Norah, Ellsworth Ten Bear, Daniel Greensky, Robert Crawford, Ronald Campbell.

Not shown—Florence Daniels, Deloryce Welch, Carroll Stuart, Mark Banks.



“Education was something that was done *to* us, not something that was provided *for* us.”

-David Treurer (Leech Lake Band of Ojibwe), author *The Heartbeat of Wounded Knee: Native America From 1890 to the Present*

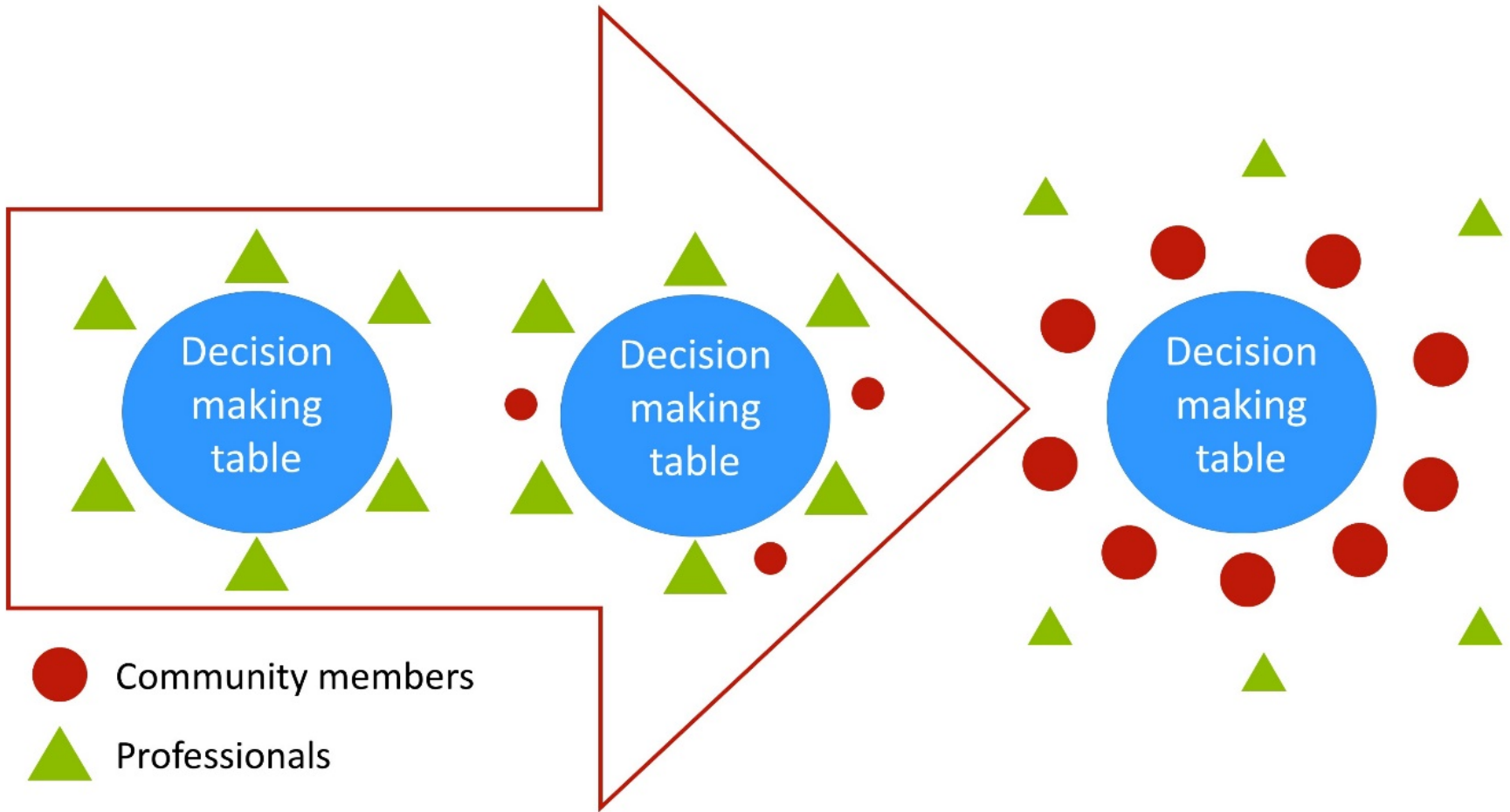
Assimilation (forced or otherwise) has taken many forms and has been extremely pervasive even to this day.



*start video at time stamp 7:57



Authentic partnership



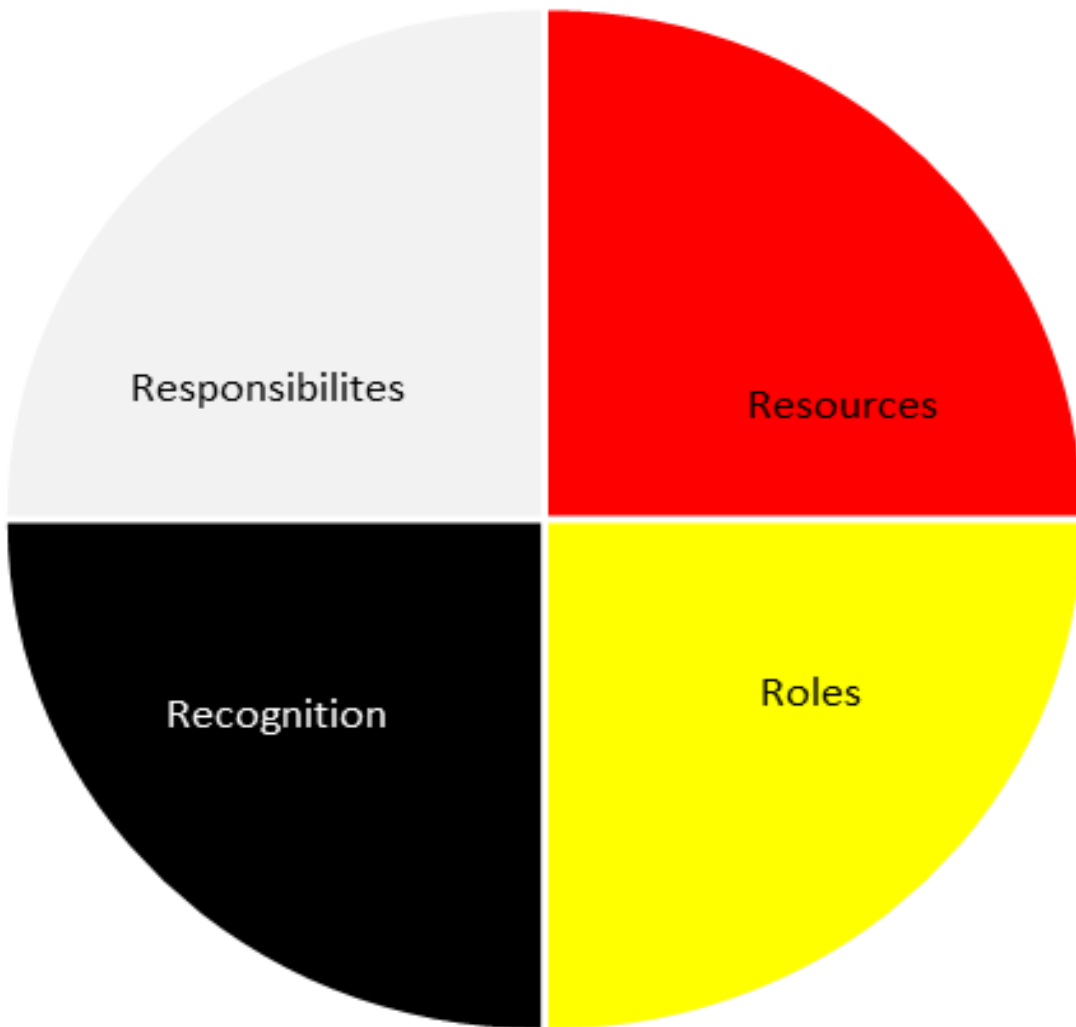
WHO IS AT THE DECISION MAKING TABLE (SOURCE: DUNCAN, 2016, P. 4)



Tribal people may ask when approached:

How is this going to improve my life or my community, is it worth the effort, and who will help/support me if it is?

Is this just a “check-the-box” or is it a authentic partnership?



Questions to consider

- Is decision-making shared and the process transparent?
- Does the partnership agreements include equitable (not token) funding? Does the tribal community have access/ownership to project/data?
- Are tribal partners recognized for their contributions with equal publication and presentation opportunities? How are results shared?
- How is the community informed of key milestones – what was learned and can it be replicated or sustained? Was cross cultural capacity built?

Invite. Include.
Inspire.

**Ikwewag
Gidashamaanaanig**
(we are going to feed the women)

**TUESDAY, MARCH 6, 2007
5:00-7:00 P.M. at FDL ENP**



**Please help us to honor the women of our community by
participating in this feast.**

Sponsored by: Grandfathers, fathers, sons, grandsons, uncles,
nephews, and cousins from the FDL community.

In collaboration with Men as Peacemakers and the Minnesota
Mens Action Alliance. *For more info please call Jeffrey Tibbetts @ 878-3751*





What are the needs of your community?

What needs to change in your community?

What are the barriers to creating change?

or

What are the strengths and assets of your community?

What do you value most about your community?

What makes your community unique and strong, and what is working now?

What does/will success look like and do your partners share that definition?

Zigwan
Spring

Honoring our Resiliency







States whose AI students attend TCUs

Takeaways:

- ▶ Approach a partnership in Indian Country with humility
- ▶ Recognize that there is great diversity within tribal communities (people, governments, history)
- ▶ Use the proper name of a Band, Tribe, or group of people
- ▶ Take time/effort to invest in genuine relationships
- ▶ Seek mutual beneficial outcomes
- ▶ Find someone in the community to help with the 3 P's (places, procedures, politics)
- ▶ Remember that Indian Country is a small place – your reputation will proceed you

*I have learned
that people will
forget what you
said, people will
forget what you
did, but people
will never forget
how you made
them feel.*

Maya Angelou
1928-2014



Photo by Michael Collopy



Questions?



Miigwech Bizindawiiyag
(Thank you, for listening)

For More Information:

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foreverskymn@gmail.com

218.428.3369



Sophie Tibbetts, 2018 "Lake Mille Lacs"

<https://www.bia.gov/sites/bia.gov/files/assets/public/webteam/pdf/idc1-028635.pdf>

https://en.wikipedia.org/wiki/Federal_Indian_Policy#:~:text=Federal%20Indian%20policy%20establishes%20the,responsibility%20for%20dealing%20with%20tribes.

<https://www.youtube.com/watch?app=desktop&v=2zuRQmwaREY>

<https://www.youtube.com/watch?v=YN1pyJ53Tjk&t=68s>

Steve Dubb, "Recalling the Violence of the 'Indian School' 200 years after its founding." Nonprofit Quarterly, March 7, 2019, accessed online: <https://nonprofitquarterly.org/recalling-the-violence-of-the-indian-school-200-years-after-its-founding/>

Ojibwe Star Map, William Wilson, Annette Lee, Carl Gawboy

William Wilson "untitled"

Kelly Beaulieu, "The Seven Lessons of the Medicine Wheel," August 2018, Education Issue, Say Magazine, accessed online saymag.com

<https://clearimpact.com/wp-content/uploads/2016/10/The-Components-of-Effective-Collective-Impact.pdf>



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