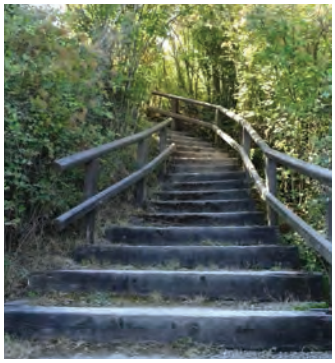
CELEBRATING EXCELLENCE IN TRIBAL GOVERNANCE

HONORING NATIONS

THE HARVARD PROJECT ON AMERICAN INDIAN ECONOMIC DEVELOPEMENT

2014



HONORING NATIONS 2014
Celebrating Excellence In Tribal Governance

Honoring Nations and the Harvard Project

Honoring Contributions in the Governance of American Indian Nations (Honoring Nations) identifies, celebrates, and shares outstanding examples of tribal governance. Created in 1998, the program has awarded 118 Contributions and three All-Stars demonstrating excellence and innovation while addressing critical concerns and challenges facing the more than 565 Indian nations and their citizens. Honorees serve as sources of knowledge and inspiration throughout Indian Country and beyond. Honoring Nations is administered by the Harvard Project on American Indian Economic Development (Harvard Project) at Harvard University's Kennedy School of Government, and is a proud member of a wordwide family of governmental best practice programs.

From the Board of Governors

Haudenosaunee history tell us that when the great Peacemaker came amongst our people some thousand years ago, he gave us democratic principles. These principles include an understanding of responsibility. The Peacemaker told us, "When you sit and you council for the welfare of the people, think not of yourself, nor of your family, nor even of your generation." He instructed us to make our decisions on behalf of seven generations coming, and those faces that are looking up from the earth, and each layer waiting their time, coming—coming—coming. We have responsibility. My uncle, Chief Shenandoah used to say, "You had better start planting." That is what these honored programs are doing. Planting takes all kinds of forms and all kinds of ideas. The 2014 Honoring Nations Honorees are demonstrating democratic principles and taking responsibility—planting the seeds for the coming generations. Congratulations and thank you for serving your people well.

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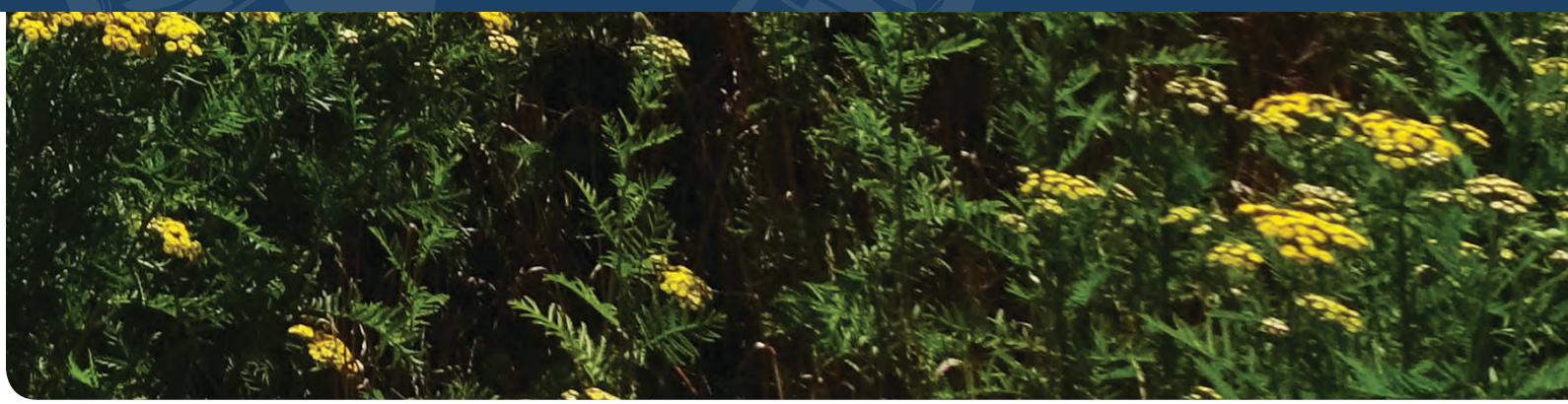
LUMMI WETLAND AND HABITAT MITIGATION BANK

LUMMI NATION



Tribal land is a scarce resource, and tribal leaders often face competing demands concerning land use. Especially pressing are the potential tradeoffs between development and environmental stewardship. The Lummi Nation was eager to develop housing and commercial properties but wanted to make sure that these projects would not damage ecologically sensitive areas on the reservation. To help manage development on its lands, the nation created the first tribally operated commercial wetland mitigation bank in the country. The Lummi Wetlands and Habitat Mitigation Bank sells mitigation credits to both tribal and non-tribal projects, helping the nation balance its development and preservation goals.

Tribal Wetlands under Threat

The Lummi Nation is located northwest of Bellingham, Washington and has a population of approximately 5,000 citizens living on and near the reservation. The 12,500 acre Lummi Reservation includes portions of the Nooksack River and Lummi River, their estuaries, and about 7,000 additional acres of tidelands along the Salish Sea. These areas provide crucial habitat for culturally and ecologically important salmon and shellfish, wetland plants, and animals such as frogs, eagles, and heron.

In the early 1990s, the Lummi Nation began to worry about the effect of rapid growth on the reservation's natural resources. Development on tribal lands and in neighboring towns was threatening the health of area watersheds and affecting salmon and shellfish habitats—resources of critical importance to the Lummi people for commercial, ceremonial, and subsistence reasons. US Environmental Protection Agency and Corps of Engineers rules require developers to avoid, minimize, and then mitigate for any unavoidable wetland impacts, but the effectiveness of mitigation projects is mixed. On the reservation, the nation's ability to protect wetland areas was further complicated by US policies that had created land parcels in which multiple people have an ownership interest.

At the same time, the Lummi Nation faced demands to make reservation land development easier, especially for tribal housing and business development. The nation inventoried the reservation and found that over 40 percent was wetlands, which significantly reduced the area in which it was possible to build. Additionally, any building project that had the potential to affect wetlands triggered a complex and lengthy permitting process mandated by the federal Clean Water Act. The process added cost and uncertainty to projects since it required analysis of project-specific mitigation alternatives, a mitiga-

tion plan, plan approval, plan implementation (including acquisition of mitigation land), and ten years of monitoring and reporting on the mitigation effort. Given the difficulty of pursuing projects with wetland or habitat impacts, the tribe and other potential developers frequently abandoned initiatives that could have improved reservation residents' quality of life. To change this outcome, the Lummi Nation needed to find a way to develop land while also conserving its wetlands.

Balancing Development and Preservation

The Lummi Nation spent over ten years developing the Lummi Nation Wetland and Habitat Mitigation Bank, a tool which allows the nation to streamline the land permitting process, generate income, and protect crucial land parcels. Developers proposing projects on or near the reservation that will affect wetlands no longer need to develop project-specific mitigation plans. Instead, they can apply to buy credits from the Mitigation Bank, which helps preserve land areas designated by the Lummi Nation and pre-approved by the US Army Corps of Engineers and the US Environmental Protection Agency to meet permit conditions. Within the mitigation parcels, the Northwest Indian Fisheries Commission is the guarantor of the conservation easement required to permanently protect the land.

By offsetting development with the restoration and protection of land areas chosen by the tribe, the Mitigation Bank offers superior wetland and habitat protection and enhancement while also serving as an effective adaptive strategy for sea level rise associated with climate change impacts. As an alternative to the conservation of small and disjointed wetland parcels, the Lummi Nation has identified three reservation areas totaling almost 2,000 acres that are part of an overall effort to enhance its estuary and shore lands. Unlike site-specific mitigation projects, the lands are protected and enhanced before development begins to affect the area. This includes intensive monitoring, converting drained lands back to wetlands, replanting native species such as willows and conifers, and removing invasive species such as English Ivy and Japanese Knotweed. Because Mitigation Bank lands are subject to a perpetual conservation easement, they will remain undeveloped forever. Eventually, the Mitigation Bank will preserve about 22 percent of the reservation uplands (as opposed to tidelands) land base.


Che Shesh Whe Wheleq


WELCOME

Since the Mitigation Bank saves developers time and money on required environmental impact work, credits have significant economic value. Currently the Lummi Nation has set a price of $300,000 per credit; it also has established reduced rates for specified uses. Commercial projects undertaken by the tribal government or individual tribal members receive a discount of 25 percent, while tribal government housing and tribal municipal projects receive a 50 percent discount. Individual tribal members can obtain credits at no cost to build a single-family home. An Administrative Panel—made up of the directors of the Lummi Nation Natural Resources Department, Planning Department, and Cultural Resources Preservation Department—reviews each application to assign the appropriate number of mitigation credits to each project and to determine their cost.

Lummi Nation mitigation credits have proven highly desirable. Initial Phase 1A credits generated interest from project developers located on tribal lands and in the surrounding area. The Lummi Nation's Silver Reef Hotel, Casino and Spa bought the first available credits to fill in a low-value wetland for a parking lot expansion. Other purchasers included the Lummi Planning Department, the Washington Department of Transportation, and numerous private developers. By mid-2015, 7.3 credits have been sold, generating approximately $1.6 million in revenue for the Lummi Nation. Taking into account both tribal project discounts and the scarcity value of credits as their availability declines, the Lummi Nation estimates that the entire Mitigation Bank is worth over $85 million and has the capacity to offset wetland impacts for the next hundred years.

Lummi Nation Priorities

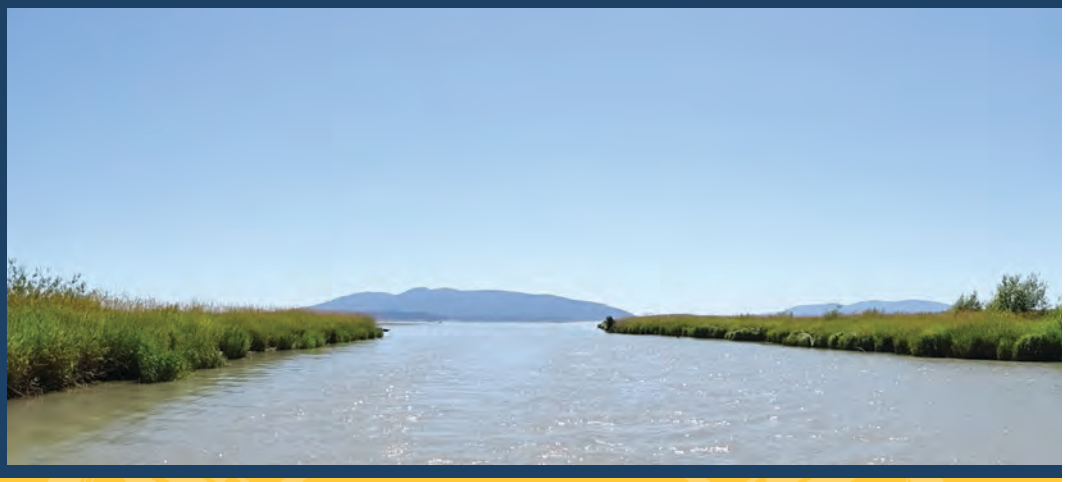
The Mitigation Bank has greatly improved the Lummi Nation's ability to manage reservation land use. Tribal plans for housing and new enterprises are now easier to initiate, since there is a simple and clear mechanism for dealing with ecological impacts. The income generated by the sale of the credits flows directly into the Lummi Nation general fund, providing additional revenue for implementation of the tribe's priorities. The Lummi Nation also has sole authority to decide whether or not to make credits available to a particular project and to set prices. In one recent case, a private, off-reservation developer wished to buy credits from the Mitigation Bank for a project that conflicted with the tribe's interests; the Lummi Nation chose not to make the credits available.

While it does not resolve all land-use issues, the Mitigation Bank is an administrative mechanism that strengthens the Lummi Nation's wetland restoration and habitat preservation efforts. In establishing the Bank, the nation systematically identified the areas of the reservation that would be protected based on their environmental and cultural significance. The Mitigation Bank provides the legal framework for acquiring and restoring these areas on a large scale. For example, where land parcels have fractionated ownership, the Lummi Nation can buy the interest shares from all the owners, simplifying reservation land ownership and consolidating Lummi Nation land holdings for preservation purposes. Crucially, although Mitigation Bank lands are designated as conservation lands in perpetuity, the Lummi Nation retains its treaty rights to hunt, fish, gather, and perform ceremonies in the protected areas. This aspect is unique to the tribal Mitigation Bank and associated conservation easement.

The Mitigation Bank also helps integrate the Lummi Nation's land management objectives with those of surrounding communities and governments. The Lummi Nation worked closely with federal, state, and local agencies to secure agreement that the Mitigation Bank could be used to mitigate for unavoidable wetland impacts throughout the bank service area, which extends off-reservation. This important precedent, which is now codified in the Washington Administrative Code, makes it possible for credits generated by the mitigation bank to be used to mitigate off-reservation development impacts. Federal and state agencies responsible for fish, wildlife, wetland, and environmental protection coordinate with tribal officials on the plans for mitigation lands, ensuring that ecosystem-wide objectives are met. Since the Mitigation Bank land is tribal, however, the State of Washington has agreed to maintain observer status and defer to federal approvals. The role of the Northwest Indian Fisheries Commission in enforcing the Mitigation Bank conservation easement is particularly noteworthy: it brings the experience of neighboring tribes to the table and gives all parties confidence that the Lummi Nation will fulfill its conservation obligations.

Bringing the Lessons Home

Lummi Nation Wetland and Habitat Mitigation Bank is an innovative tool that allows the tribe to meet environmental objectives and facilitate economic development on its reservation. By designating certain lands for the Mitigation Bank, the nation is preserving the natural resources that are critically important to Lummi culture and livelihood. At the same time, the option to buy mitigation credits makes it easier for the nation to pursue housing and commercial developments that strengthen its economy.



LESSONS IN NATION BUILDING

1 Creative and integrated management of wetlands can promote cultural values and reframe economic development opportunities.

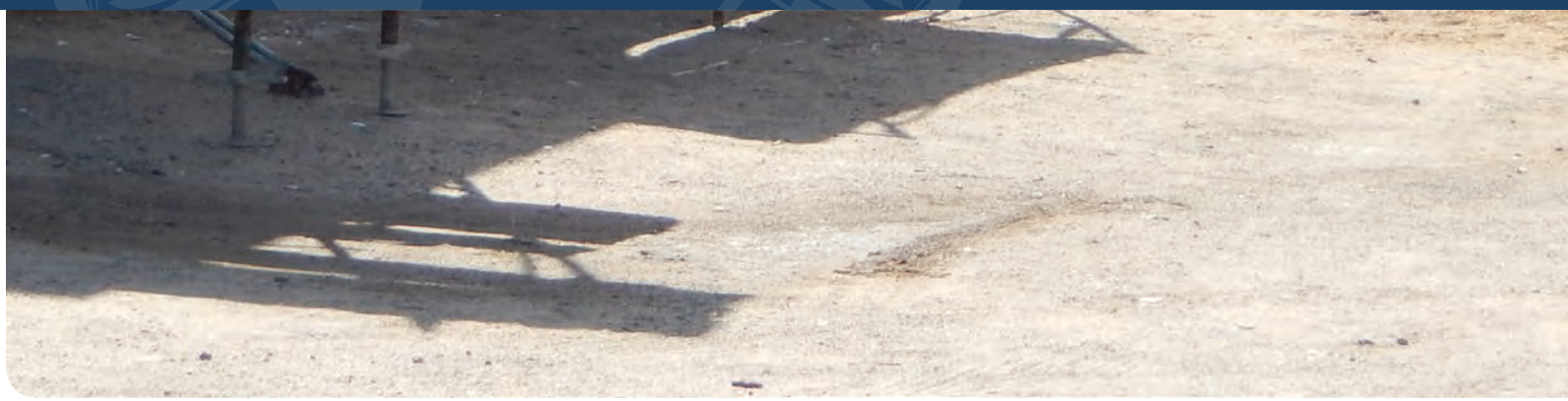
2 Mitigation banks are a proven, cost-effective way to preserve and enhance ecologically and culturally important wetland resources.

3 Tribal policies that are administratively effective, technically sound, and legally defensible strengthen tribal sovereignty.

Lummi Wetland and Habitat Mitigation Bank | Lummi Nation
2665 Kwina Road | Bellingham, WA 98226
http://www.lummi-nsn.org

HIGH HONORS

OWE'NEH BUPINGEH REHABILITATION PROJECT
OHKAY OWINGEH PUEBLO



Many American families dream of owning a single family home in a suburban subdivision. Yet on tribal lands this type of housing can have devastating social and cultural consequences—especially for a community like Ohkay Owingeh, whose residents traditionally lived in high density housing surrounding central plazas. At Ohkay Owingeh, US Department of Housing and Urban Development (HUD) policies supported the construction of new suburban subdivisions over the rehabilitation of traditional pueblo dwellings—and homes at the pueblo's core that had been occupied for generations slowly were being abandoned. The pueblo undertook to revitalize the historic village center in a way that celebrates traditional culture, bringing life back to the plazas that are the cultural heart of the nation.

Traditional Homes Abandoned

Ohkay Owingeh, the "Place of the Strong People," is one of 19 federally recognized pueblos in New Mexico. The nation's small land base is located 30 minutes north of Santa Fe along the Rio Grande River and is home for approximately 3,500 community members. The village center, known as Owe'neh Bupingeh, has been occupied for over 700 years. Owe'neh Bupingeh consists of four plazas surrounded by historic pueblo-style homes. These plazas are the site of important dances and ceremonies held throughout the year.

Over time, however, the homes surrounding the plazas in Owe'neh Bupingeh fell into disrepair. Strikingly, while several hundred dwellings existed in old pictures of the village center, by 2005 only fifty-six houses were still standing. Large gaps appeared around the plazas as houses crumbled away. On feast days the area was busy, but most of the time there were few signs of life. Less than half of the homes in Owe'neh Bupingeh were used as primary residences and very few were in good condition. None of the remaining houses had their original second stories. Many of the homes were used only to host gatherings during the ceremonies and others were completely abandoned. The situation was complicated by traditional inheritance practices, which not only created shared ownership but could also result in room-by-room ownership. When the kitchen was owned by a different family member than the living room or bedroom, who might be allowed to live in the house, and who was responsible for its upkeep?

Federal housing policies reinforced the decline of the village center by funding construction of single-family homes on the outskirts of the reservation. Many families moved out so that they could enjoy modern amenities in the new houses. However, moving spread community members out across the reservation and took them away from the traditional social structure of the

Owe'neh Bupingeh plaza, which tied families and clans together. The depopulation of the historic village center wasn't just a pueblo version of urban decay, it was threatening the cultural integrity, language transmission, and life-ways of Ohkay Owingeh.

Revitalizing Culture through Housing

The Ohkay Owingeh Housing Authority, working closely with the tribal council, embarked on a complex, long-term project to revitalize the buildings in Owe'neh Bupingeh. The goal was to bring families back to live around the plazas. The project began modestly with a grant of $7,500 from the New Mexico State Historic Preservation Office to hire six high school students. The students documented the pueblo by utilizing GIS and GPS equipment to measure the buildings existing conditions and interviewing elders to record their recollections and stories of daily life in the pueblo.

With this initial research in hand, the pueblo convened a series of community meetings with current village center residents, tribal council members, cultural leaders, and Pueblo citizens to identify the kinds of changes that could make Owe'neh Bupingeh homes more appealing. A consensus emerged that it was important to save the buildings since they "contained the breath and sweat of our people" but that modern amenities should be added. Having made the decision to renovate, repair, and rebuild, the pueblo next needed a process for clarifying ownership and responsibility for each home. The tribal council and tribal realty department established a transparent procedure for tribal members to record their claims on homes in Owe'neh Bupingeh and transfer ownership shares, making it possible for renovations to begin.

Early on, the Ohkay Owingeh Housing Authority also called a meeting of key parties to the project: the Ohkay Owingeh Tribal Council, New Mexico Mortgage Finance Authority, New Mexico Division of Cultural Affairs Heritage Preservation Division, and HUD Office of Native American Programs. These partners signed a memorandum of understanding defining their commitments and roles and held regular meetings to help ensure smooth and culturally appropriate progress. The meetings were particularly important for helping manage competing agency standards. While HUD provided the bulk of project financing through income-based block grants and Indian Community Development Block Grants, by 2014 the pueblo had raised a total of $9 million for the rehabilitation project from over 20 different sources.


SHEETROCK
Lightweight All Purpose Joint Compound


DODGE

To date, 34 of the homes in Owe'neh Bupingeh have been renovated and the results are inspiring. There is updated water and sewer in the village center area and the electrical lines have been buried. The renovated homes now boast modern kitchens, bathrooms, and even laundry rooms. Second floors were added to some units, creating spacious, light-filled bedrooms. At the same time, important traditional elements were preserved. The buildings maintain their original layout and connectedness to each other around the plaza. The outer walls have been restored to the historic mud-plaster adobe instead of modern cement stucco.

The revitalization of Owe'neh Bupingeh has created strong demand for village housing. With more families living around the plazas, interest in traditional practices and participation in ceremonies is growing. The families living in Owe'neh Bupingeh are asked to participate in mud-plaster training workshops and to contribute to the upkeep of the homes, and those living elsewhere on the reservation are encouraged to join in. This has revived a tradition that elders remember fondly from their childhoods—neighbors working together to maintain their homes. One tribal member observes, "The weakness and sadness that once existed is now laughter, voices, and aromas, which makes it a living pueblo. You can feel its strength and power as though you have entered a space that requires its highest form of respect."

A Plan Driven by Community

The Owe'neh Bupingeh project has won numerous architectural awards for its design and careful attention to cultural norms. But the housing plan is also notable as an act of tribal sovereignty. From the beginning, the pueblo conceived and carried out the initiative based on its own priorities. Ohkay Owingeh consciously rejected the federal and state approach to historical preservation that required restoring the homes to their appearance at a particular point in history. Instead, architectural choices flowed from their usefulness in preserving the cultural value of the homes, bringing families back into the heart of the community and back into close contact. For Ohkay Owingeh, the rehabilitation of the homes surrounding the plazas was never just about housing. One tribal member notes that the renovation was "guided by historic research, but the village is not a museum, and it will continue to evolve organically."

Positive intergovernmental relationships were another key ingredient of the Owe'neh Bupingeh revitalization plan. Initially, the tribal council was uncomfortable involving state and federal agencies in a project that dealt with the sacred and spiritual sites. But Ohkay Owingeh was able to work with the numerous partner agencies on its own terms, finding a way to balance the community's goals and vision with agency mandates. As one Ohkay Owingeh Housing Authority representative explained, "All funders and the state preservation office were brought to the table to understand the complexity of the project and to request everyone's patience and cooperation." Ohkay Owingeh also created a cultural advisory team, made up of highest spiritual leaders, to take the lead on decisions about building materials and artifacts found in the area during construction. This proactive approach helped ensure that sensitive matters were dealt with properly and within the community instead of defaulting to state and federal archeological mandates.

Community participation was also fundamental to project success. The housing authority conducted "deep outreach" into the community, involving not only current and future residents of the village center, but also youth, elders, cultural leaders, the tribal council, and tribal departments. All interested tribal members could take part in regular planning meetings or serve on an advisory committee for the Owe'neh Bupingeh project. A housing authority employee noted that this extensive community input gave project leaders authority when speaking with outside partners. Community members were deeply involved in the actual construction project as well, constituting half the workforce hired and trained by a Native-owned project contractor. Ultimately, the project's strong emphasis on community ensured that there was wide support for project decisions and reinforced the idea that the village center is central to the cultural heritage of all Ohkay Owingeh citizens.

Bringing the Lessons Home

Building a home can be seen as a practical matter of providing shelter. The community of Ohkay Owingeh also knows that housing and housing patterns have far-reaching cultural consequences. The pueblo found a way to integrate modern lifestyles with a way of life that has been followed for centuries. Residents of Owe'neh Bupingeh are learning to plaster their homes in the same way their ancestors did and are teaching their children how to care for the pueblo in the future. By using the housing project to fulfill a broader community vision of bringing families back to the spiritual center of the village, Ohkay Owingeh is making sure that the area around the plazas will remain vibrant for the next generations. The tribal leader who now hears babies crying during ceremonial dances on the plazas can say with pride: "There is life here again."

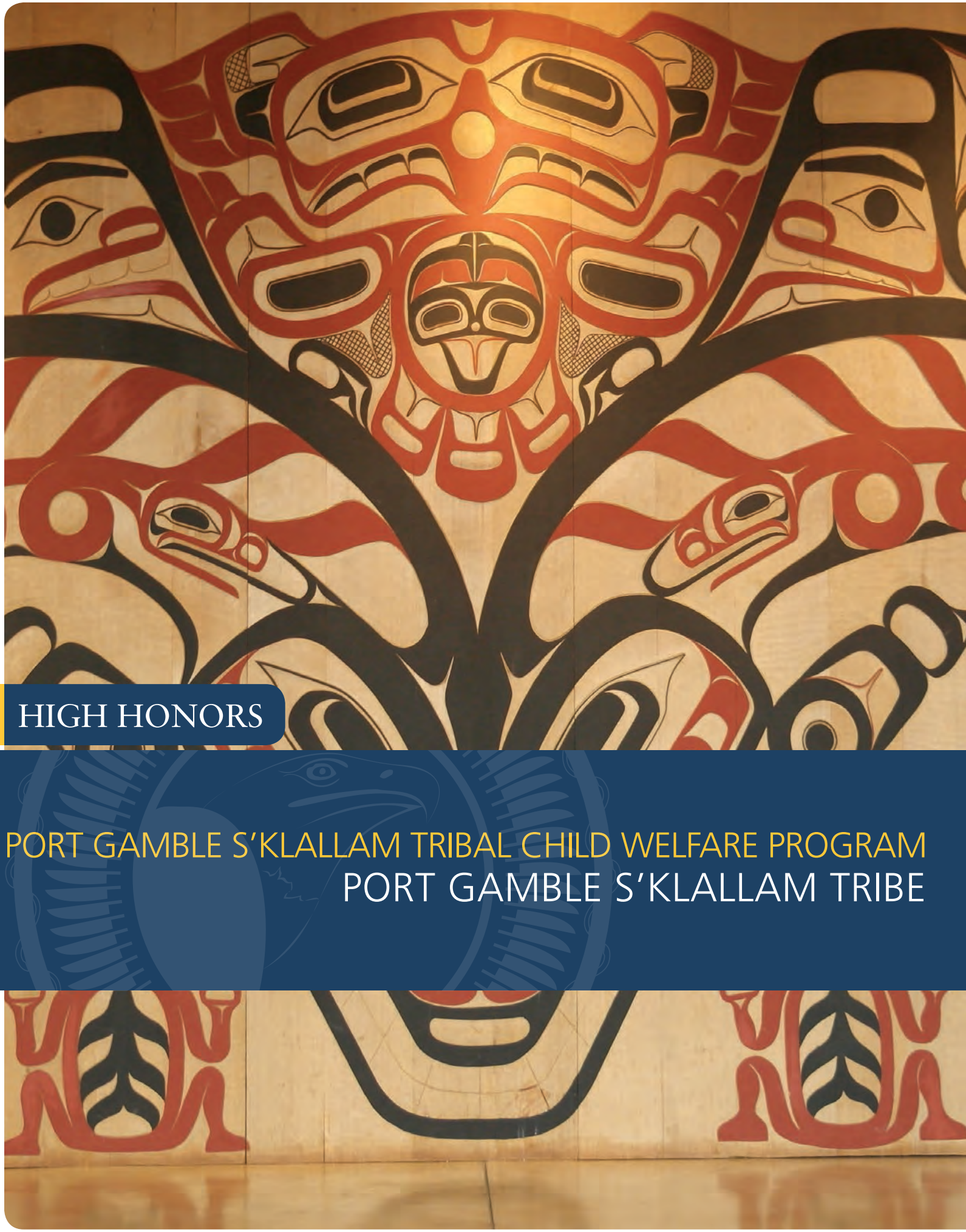
LESSONS IN NATION BUILDING

1 Rebuilding the physical and historic core of a community can help rebuild relationships, revive cultural practices, and strengthen the nation.

2 Investments in community engagement and planning are essential ingredients to sustaining Native communities.

3 A strong vision and clear programmatic goals ensure the success of intergovernmental agreements and reflect sovereignty in action.

Owe'neh Bupingeh Rehabilitation Project | Ohkay Owingeh
PO Box 1059 | Ohkay Owingeh, NM 87566
http://www.ohkayowingehhousingauthority.org



HIGH HONORS

PORT GAMBLE S'KLALLAM TRIBAL CHILD WELFARE PROGRAM

PORT GAMBLE S'KLALLAM TRIBE

Children are the future of any nation. In the US, a misguided and shameful history of removing Native children from their homes destroyed families and communities. Although the Indian Child Welfare Act (ICWA) of 1978 affirmed tribal nations' role in child protection, assimilationist policies have an ongoing influence, and Native children continue to be removed from their communities at an alarming rate. At-risk children taken into the homes of non-Native families typically grow up with no connection to their extended families and lose their cultural identity. The Port Gamble S'Klallam Tribe (PGST) resolved to create its own Child Welfare Program and recently took complete control over federal funds for child welfare, a first among tribes in the US. PGST provides services that are culturally sensitive and integrated with tribal programs to protect children and strengthen families.

Losing S'Klallam Children

For thousands of years, the S'Klallam people have lived in what is now Washington State, digging clams, fishing, and hunting along inland salt-water basins and rivers. Today, the Port Gamble S'Klallam Tribe has a reservation of approximately 1,700 acres of trust land on the northern tip of the Kitsap Peninsula, roughly 30 miles northwest across Puget Sound from Seattle. The tribe has nearly 1,300 citizens, including more than 400 children.

The destabilizing effects of racism, dislocation, and the loss of traditional economic pursuits led to serious problems within many S'Klallam families. Unfortunately, a patchwork of federal and state laws and regulations provided only fragmented and "foreign" social services on the reservation. These programs rarely took cultural traditions or values into account, left families bewildered, and were ineffective at meeting parents' needs. As a result, some S'Klallam children found themselves unsafe within their own homes.

Distressingly, PGST was powerless to ensure that children who needed to be removed from their parents' homes stayed within the community. Often, relatives could not afford to take on an extra financial burden and were ineligible for child maintenance payments since they were not state-certified foster families. Deep distrust of the state meant that most tribal homes did not welcome state inspectors—to the point that over a period of twenty years, only three homes on the reservation obtained foster care licenses. Almost every S'Klallam child under court protection was placed off-reservation with a non-Native family. Children had to deal with being separated not only from their parents but also from their relatives and from cultural traditions that might offer support and healing. People often avoided reporting family problems to the authorities, knowing a child might be taken away forever.

A Happy Growing-Up Life

In the mid-1980s, PGST began running its own Indian Child Welfare program. This marked the beginning of a decades-long effort to take full control over child welfare activities. The nation adopted numerous child welfare provisions in its code, using S'Klallam traditions of collaborative problem-solving to outline court procedures for families in crisis. The code includes the words of a S'Klallam elder that "every child should have a happy growing-up life" to guide child custody decision-making. Multiple provisions emphasize the importance of an on-going role for parents, extended family members, and the tribe as a whole in the life of the child.

To address the problem of off-reservation foster placements, PGST began negotiations in 2003 with the State of Washington to operate foster care on the reservation. The resulting tribal-state agreement allowed PGST to license its own homes according to tribal standards and also made maintenance payments available to tribal foster families.

In the years that followed, program staff realized that non-S'Klallam approaches were influencing their work and that there was a need to put tribal child welfare practices into writing. The groundbreaking project, which took almost four years to create, involved dozens of interviews with tribal employees, former foster children, care providers, family members of children in care, tribal advisory boards, and tribal council members. The result is a tribal child welfare practice manual containing guidelines and tips for employees that reflect community preferences and S'Klallam values.

Administratively, PGST deliberately placed its Child Welfare Program within its integrated Children and Family Services Department, which manages youth and elder activities, Medicaid, child support, substance abuse programs, counseling services, and Temporary Aid to Needy Families (TANF). Child Welfare Program family care coordinators get feedback from parents and offer them services in a holistic way, rather than in a piecemeal, program-by-program fashion. In response to community concerns that the tribal employees helping a family should not also be asked to report on them, the tribe established a position within the tribal police force known as "the detective." This officer coordinates with the Child Welfare Program and is responsible for investigating home situations in which there is concern about a child's wellbeing.


PORT GAMBLE
S'KLALLAM TRIBE


THE LOVE OF A
MOTHER CAN
CONQUER
ANYTHING.

In 2008, a change in federal government rules made tribes eligible to operate the federal Foster Care Program under Title IV-E of the Social Security Act. Until that point, only states were eligible to administer these federal funds. PGST seized on the opportunity to expand control over child welfare payments and secure another funding stream for its work with vulnerable families. With extensive planning and technical assistance from Washington State, the Port Gamble S'Klallam Tribe became the first Native nation to receive federal approval to administer Title IV-E funds directly.

The Child Welfare Program has completely transformed what happens when S'Klallam families find themselves in crisis. Parents are never punished for admitting they cannot care for their children. If a child can no longer safely remain in the home, parents and relatives participate in planning for the future. The tribe has approved nearly 20 foster homes and many families proudly display the licenses in their windows. Under the tribal Child Welfare Program, the steady rise in the number of S'Klallam children going into court-ordered care has been halted. Notably, since the beginning of tribal licensing not one S'Klallam child under tribal court protection has been placed in an off-reservation foster home.

Tribal Sovereignty and Tribal Values

By operating its own tribal Child Welfare Program, PGST has reasserted its sovereignty over the future of S'Klallam children. Reflecting the S'Klallam belief that the entire tribe is the child's family, PGST makes it a priority for its youngest citizens to participate in significant cultural events. The tribal code requires that child custody determinations consider how children "will maintain significant contact with parents, siblings, grandparents, other extended family members and the Port Gamble S'Klallam community" and notes that children should be given "an opportunity to learn about and participate in the S'Klallam way." In its guardianship provisions, the code states clearly that "the care of children is both a family and tribal responsibility." The child welfare practice manual also notes that, especially for children that may have to change homes several times, the tribe takes on great importance as the child's permanent family.

PGST successfully challenged the child welfare status quo by making gradual changes that built up its track record and program authority. The tribe's program has a strong foundation, expressed in writing both in the tribal code and in the practice manual. This makes non-negotiable S'Klallam values explicit and helps reassure partners that proper procedures are in place. Negotiations with the federal government for Title IV-E funding were time-consuming and costly,

but the advantage of being recognized on an equal footing with states helps the tribe claim authority for all S'Klallam children regardless of where they live. Program employees have traveled as far away as California and Michigan to request that S'Klallam children be transferred to tribal court from other jurisdictions. Today, the tribe also receives regular invitations to child welfare summits and meetings for Title IV-E child welfare providers, giving them a new seat at the table in policy and practice discussions.

The tribe's Child Welfare Program also gained independence by taking advantage of opportunities as they became available. For example, in its negotiations with Washington State and subsequently with the federal government, the tribe was able to legitimize S'Klallam practices that differ from state and federal policies. Now, tribal provisions for involuntarily terminating parental rights are much more stringent than state rules. PGST has no timelines for permanency, an approach that is widely used off-reservation. Fostering and guardianship agreements offer stability for children without excluding parents who are expected to "keep working toward being a good parent and offering whatever they can to benefit their children." Unlike state and federal child welfare programs, S'Klallam teachings recognize that parents always have gifts to offer their children, whether or not they are able to care for them.

Bringing the Lessons Home

In the words of one Port Gamble S'Klallam tribal official, "If a tribe does not have its children, there are not many other things worth fighting for in the future." The tribe has affirmed its right to determine what happens to S'Klallam children who are at risk and keep them connected to their cultural traditions. By working closely with its state counterparts and gaining control of federal funds, the tribal Child Welfare Program has established itself as full child welfare provider. The Port Gamble S'Klallam Tribe is now able to use S'Klallam values to care for and heal vulnerable families. Most importantly, the tribe is keeping its children home where they can develop into productive citizens and future leaders for the nation.

LESSONS IN NATION BUILDING

1 Community values must be at the core of tribal child welfare polices, as reflected in the PGST's definition of "family" as "tribe."

2 Interagency and intergovernmental relationships are fundamental to addressing child welfare and for increasing the legitimacy of the tribe's actions with the county and state.

3 New mechanisms for the exercise of sovereignty provide for the welfare and protection of Native children.

Port Gamble S'Klallam Tribe Child Welfare Program | Port Gamble S'Klallam Tribe
31912 Little Boston Road NE | Kingston, WA 98366
www.pgst.nsn.us

HIGH HONORS

POTAWATOMI LEADERSHIP PROGRAM

CITIZEN POTAWATOMI NATION

Proud of the increasing number of citizens pursuing college degrees, the Citizen Potawatomi Nation (CPN) leaders became concerned that their talented students were not getting enough education in what it means to be Citizen Potawatomi. To nurture the nations' future political leadership, the tribe launched the Potawatomi Leadership Program, which gives students an unforgettable "crash course" in CPN government, economy, and culture. In doing so, program graduates are armed with the cultural and political knowledge they need to become the leaders they were born to be.

Opportunities far from Home

In the early 1800s, the Citizen Potawatomi Nation was forcibly removed from its traditional homelands in the Great Lakes region. Today, the nation is based in Shawnee, Oklahoma and approximately two-thirds of its 30,000 citizens live outside of Oklahoma. As recently as the early 1970s, the Citizen Potawatomi Nation government was housed in a Bureau of Indian Affairs trailer with only a few hundred dollars in the tribal bank account. Beginning in 1975, CPN began to take over the management of its own affairs and has since grown to become a major economic force in the region.

With this success, CPN began to give hundreds of college scholarships to promising students every year. However, many of the recipients did not have a connection to the nation or a way to learn about tribal affairs. While CPN's current leadership had spearheaded major changes in governance and overseen hard-won expansions of sovereignty, many younger citizens were unaware of this history and even of the functions and operations of tribal government.

Youth born and brought up far from Oklahoma often faced the additional challenge of having fewer ties to CPN. Because of their physical distance from tribal lands, many felt disconnected. In the words of one Citizen Potawatomi scholarship recipient, "I feared if someone asked me about my tribe I wouldn't know what to say." Even students who grew up in Oklahoma felt alienated from home when they moved away to pursue their studies. Like many tribes across the country, the Citizen Potawatomi Nation faced an important question: When your citizens live far away, how do you make sure they still belong and have the wherewithal to participate in their government?

An Internship with a Difference

The Citizen Potawatomi leadership recognized that the best way to educate tribal youth about the nation's governing system, laws, policies, and programs was from within the heart of tribal government. The Potawatomi Leadership Program provides an opportunity for promising students to supplement their college education with a greater understanding of the Citizen Potawatomi Nation's governance and operations. Since 2003, the program has selected up to ten Citizen Potawatomi youth annually to participate in an intense six-week leadership experience in Shawnee, Oklahoma. All Citizen Potawatomi youth between the ages of 18 and 20 are informed of the program, but to be eligible, students must be entering their first or second year of college. The Vice-Chair of the Citizen Potawatomi Nation selects participants based on their grades, motivation, accomplishments, and geographic distribution (the program seeks participants from both within and beyond the tribal territory). During the program, participants live together in a house with a "den mother" and a counsellor.

Unlike internship programs that focus on job training, the Potawatomi Leadership Program develops leadership skills by fully immersing participants in all aspects of the Citizen Potawatomi Nation. They become acquainted with the work of each tribal department and tour the nation's businesses. They attend legislative sessions and board meetings. Talking circles held throughout the program give students the opportunity to reflect on their experiences and discuss challenging issues such as identity and personal development. They also are encouraged to envision how they can make meaningful contributions to the nation. Each student prepares a final presentation and a capstone project in their area of interest. Some of the students' ideas are already being implemented, such as a smart phone application for the Family Reunion, a visitor brochure for the Eagle Aviary, and a Potawatomi coloring book for the language program.

Potawatomi culture is carefully integrated into all aspects of the leadership program. During their six weeks, the students take language classes and visit with elders, who in turn share stories and teach traditional crafts. They build a sweat lodge under the tutelage of an elder and are introduced to cleansing rituals. They learn dances and hand games in preparation for the Family Reunion Festival, the Citizen Potawatomi Nation's largest and most important annual cul-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tural event. At the festival, the students are announced to the crowd, and they participate in the Grand Entry wearing regalia. Fittingly, in the last week of the program, participants without a Potawatomi name are invited to participate in a naming ceremony with the Chairman of the Citizen Potawatomi Nation.

Although the Potawatomi Leadership Program only lasts a few weeks, its impact on participants is lasting. The youth make new connections and refine their leadership skills. Most importantly, they gain a broader understanding of their tribal roots, experience how the nation is evolving, and identify ways they can contribute to the government. The program also has a ripple effect: once the students go home, they tell family members what they have learned and encourage them to become active as well. In the words of one participant, "My father would enjoy being more involved, but he doesn't know much about the tribe at all. I can change that now."

Valuing Future Leaders

With its focus on developing leadership skills within a cultural context, the Potawatomi Leadership Program stands out as an effective way to prepare the next generation to take over the task of building the nation. In the words of the Vice-Chair, "It is vitally important to nurture our young people as leaders in order to continue the progress." Increasing the number of youth who have the skills, cultural knowledge, and in-depth understanding of the operations of the nation is crucial to ensuring that there will be quality leaders for tribal government in the future. The benefits also extend beyond tribal government to all of the aspects of running the nation's services and enterprises. Sixteen alumni of the program have already chosen to return to Oklahoma to work for the tribe, an amazing turn-around for students who once questioned whether they were "Potawatomi enough."

Notably, the Potawatomi Leadership Program takes a long-term view of leadership development. The students selected for this program are just beginning their studies and are years away from choosing a career. The Chairman of the Citizen Potawatomi Nation notes that the principle of this program is an investment in "seed corn" to obtain a sustained future harvest. By giving Potawatomi students an overview of all of the nation's activities and strengthening their cultural understanding, the Leadership Program hopes to inspire them to become more involved later in their lives. There is already evidence

that the program has influenced some students' career choices. In one striking example, a program participant decided to apply for a Cultural Studies in Education Master's degree in order to pursue the dream of founding a Potawatomi immersion school.

The Potawatomi Leadership Program represents a novel way of dealing with the difficult reality that increasing numbers of tribal citizens are living away from the tribal government service area. Individuals may leave tribal lands to pursue their education or to take advantage of a great job opportunity, or they may be the children of those who left years earlier. Without geographic proximity, youth are removed from the elders who pass along teachings, find it hard to participate in cultural events, and perhaps cannot even imagine ever working for their tribal government. The Potawatomi Leadership Program sends a strong message that Potawatomi youth are considered valued members of the nation no matter where they live, and it brings them to the nation at a key point in their lives. Whatever these students choose to do next, they have a renewed sense of pride in their Citizen Potawatomi heritage.

Bringing the Lessons Home

The Citizen Potawatomi Nation has found a way to offer its youth an unparalleled opportunity to be educated in what it means to be Potawatomi today. The participants of the Potawatomi Leadership Program learn first-hand about the nation's accomplishments and strengthen their connection to the nation. The students go out into the world with a deeper understanding of their tribal identity and greater confidence. By investing in its promising students, the Citizen Potawatomi Nation is ensuring its long-term ability to govern well and continue to prosper. When the time is right, these young Potawatomi will be ready to step up as the next generation of Citizen Potawatomi Nation leaders.

LESSONS IN NATION BUILDING

1 Plans for growing the next generation of leadership are paramount for every tribal nation.

2 Long-term investments to cultivate leadership are investments in self-governance.

3 A nation's own citizens will become its best future leaders, political and otherwise.

Potawatomi Leadership Program | Citizen Potawatomi Nation
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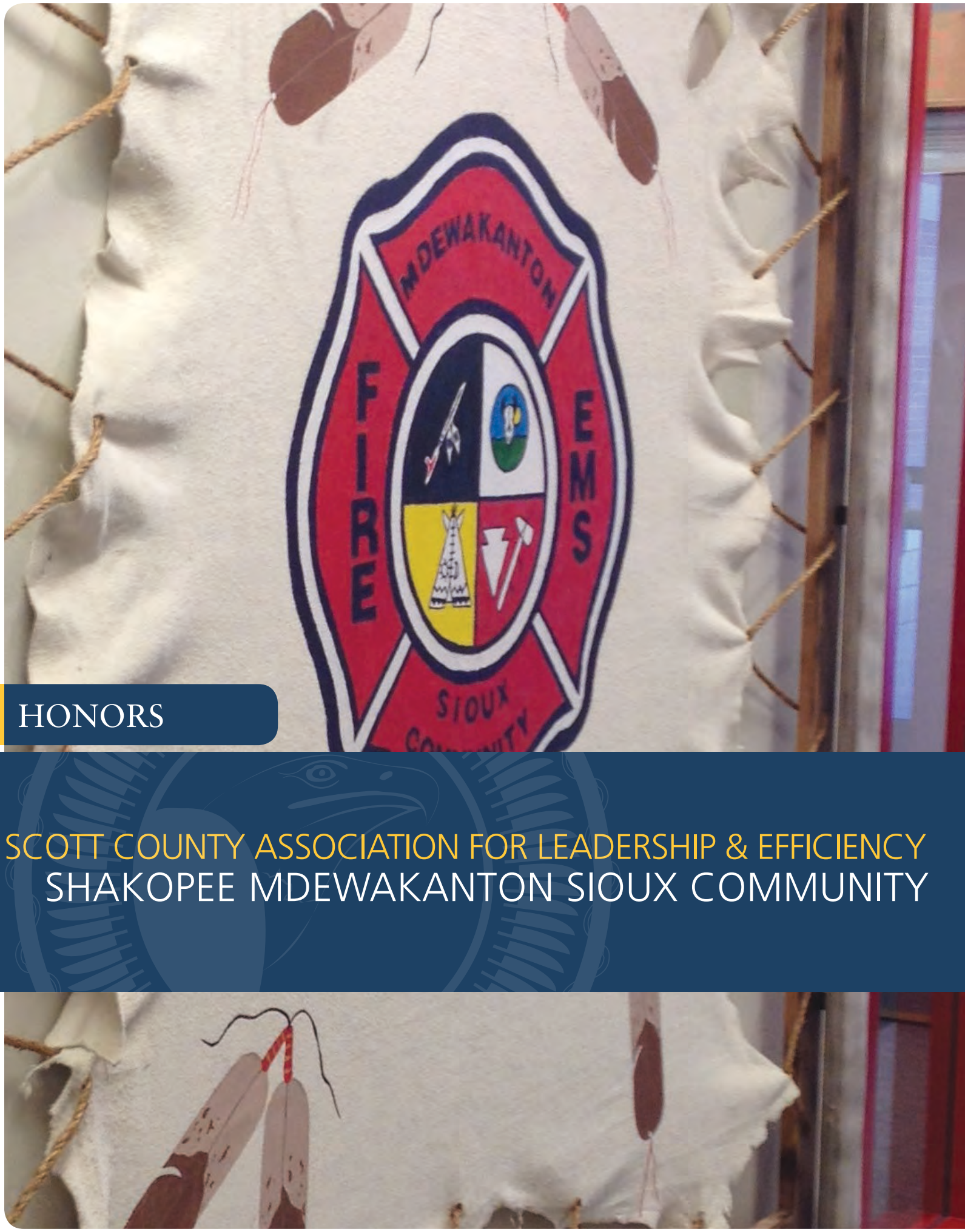

HONORS

SCOTT COUNTY ASSOCIATION FOR LEADERSHIP & EFFICIENCY
SHAKOPEE MDEWAKANTON SIOUX COMMUNITY

In many parts of the United States, there is a long history of mistrust between Indian nations and neighboring municipalities. Officials lack an understanding of tribal sovereignty and treaty rights, leading to strained or even hostile relationships. In Scott County, tribal and nontribal government officials recognized that by working together they could stretch their scarce resources further, resulting in a win-win for all area communities. The Scott County Association for Leadership and Efficiency, known as SCALE, fosters intergovernmental cooperation and furthers the Shakopee Mdewakanton Sioux Community's ability to improve its citizens' quality of life.

A Lack of Trust

In the mid-1860s, Congress attempted to remove the Dakota people from their homelands in the Minnesota River Valley. Today's citizens of the Shakopee Mdewakanton Sioux Community (SMSC) are descendants of those who resisted removal. SMSC received federal recognition in 1969 and began the process of rebuilding its government and economy. The tribal nation's lands are located 25 miles southwest of Minneapolis, within and near original reservation lands that were set aside in the 1890s in what is now the City of Prior Lake. SMSC operates numerous successful businesses, including two casinos, a hotel, a golf course, organic gardens, a natural food market, recreational facilities, and a water bottling plant. It is the largest employer in Scott County.

For years after its recognition, SMSC lacked legitimacy as a government in the eyes of its neighbors. Local officials did not understand sovereignty. Area residents were suspicious of SMSC's motives for acquiring land. Relations in the area were characterized by intergenerational racism, bitterness, and misunderstanding. In the early 1980s, SMSC had to file suit against the City of Prior Lake to affirm its citizens' rights to vote in municipal elections and receive municipal services. Even as the Indian nation transformed from an impoverished community to an economic powerhouse, early overtures to share resources outside the community were met with distrust. SMSC needed to find a way to educate neighboring governments and build goodwill.

With a small population, the tribal government also realized that providing services exclusively for its own citizens was often inefficient and in some cases impossible. SMSC could not meet its goals without coordinating with its neighbors in Scott County on priorities such as road improvements and emergency response. Yet governments in Scott County were stretched thin trying to provide services to the approximately 135,000 people residing in the area. As

Minnesota's fastest growing region, the county struggled to launch beneficial programs as it dealt with pressing needs. Area governments shared common objectives, but a tribal official notes that, "there was a general absence of communication between SMSC and Scott County on most topics."

Government without Borders

In 2003, the Scott County Administrator and the Mayor of Prior Lake proposed to address the general lack of coordination among local governments through a new organization, the Scott County Association for Leadership and Efficiency (SCALE). SMSC joined as an active member.

The idea of sharing information and coordinating efforts across jurisdictions proved popular, and SCALE grew to include a variety of local governmental organizations. Today, the association's members include SMSC, Scott County, seven cities, six school districts, eleven townships, and three regional entities. The full association meets for an hour and a half on the second Friday of every month. In addition, an executive committee and several sub-committees have regular meetings on specific topics such as transportation, service delivery, and communications. All members are considered equal partners, participation is voluntary and there is no membership fee to join.

SCALE is a forum through which local governments and agencies can share information about their goals and challenges. Discussions help build relationships and generate opportunities for resource sharing. SMSC's tribal administrator explains that SCALE meetings are "more conversation-driven than agenda-driven," allowing governments to freely brainstorm innovative solutions to common problems. Often an issue is introduced during the general meeting before more specific, stakeholder-only negotiations occur. The association operates under the motto "Government without Borders: Working Together to Strengthen Each Other," with the reasoning that citizens typically do not care which entity provides a service as long as their needs are met.

The list of projects facilitated through SCALE is impressive and growing. In one of their earliest collaborations, SCALE members agreed to share the use of costly pieces of public works equipment among jurisdictions. For example, SMSC and the City of Prior Lake jointly purchased road-paving machines, and SMSC lends its sewer cleaning truck to the City of Shakopee. Association members also identified a critical need for local emergency preparedness training options and came together to establish and fund a $9 million SCALE Regional


SMSC
SHAKOPEE FIRE


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Public Safety Training Facility. SMSC public safety officers now spend over 800 hours training there every year. Mutual aid agreements facilitated through SCALE offer members back-up for emergencies that are too big for their own public safety departments to handle individually. New businesses have been attracted to the area through an economic development resource, "First Stop Shop," which was initiated through SCALE. Additionally, a fiber optic network and regional road construction projects (including upgraded road connections to the reservation) increase market access and improve economic opportunities.

Of course, different governments benefit in different ways. For example, SMSC benefits from its access to a water-sharing system in case of shortages. In turn, the tribal government provides other SCALE communities with access to its Mobile Health Unit, which offers dental, diabetes, and cancer screening throughout the region. SMSC also is able to use its special relationship with the federal government to help secure regional project grants otherwise unavailable to the municipalities.

Although local residents are sometimes not aware of SCALE, the association allows governments to get more done by working together. Members provide services much more effectively than in the past, creating an almost seamless regional service area. Many improvements would not exist at all without SCALE members providing support to one another. SMSC's tribal administrator has observed that all partners are aware that they benefit greatly from cooperation and notes, "there is a strong consensus that we do not want to return to the pre-SCALE ways of operating." In 2013, a SCALE review estimated that in ten years the association saved its members at least $2 million—making it a model for intergovernmental cooperation. In fact, the benefits from SCALE have been so notable that in a review of best practices the State of Minnesota Auditor urged governments in every county to set up similar interjurisdictional associations.

Advancing Tribal Goals through New Relationships

SMCS leaders are rightly proud of the positive relationships they have built with neighboring governments through SCALE. Instead of spending costly staff time and dollars on duplicating efforts, the tribal government can direct resources towards meeting its objectives. Although SCALE discussions are low-key and informal, they are invaluable in allowing SMSC to carry out its agenda. For example, the tribal nation successfully used its membership in the association to build awareness around the sensitive issue of taking land into trust, a

redesignation central to SMSC's economic development plans. Before SCALE, converting fee-simple parcels into trust land was a highly contentious process. Discussions within SCALE led to the establishment of an Intergovernmental Working Group that holds regular meetings on upcoming land-into-trust applications and related land-use planning. As a result of this work, there has been less opposition to fee-to-trust land conversions. The conversations initiated through SCALE help ensure that neighboring governments understand and support the nation's goals.

SMCS's participation in SCALE also allows the nation to show leadership in a culturally appropriate way. A deeply held Dakota value is to share with others. As SMCS's economy improved, the tribal government was able to increase its role as a "good neighbor." Yet before relations improved through SCALE, local governments were suspicious of the nation's motives and skeptical that SMSC could make a positive impact. SCALE has helped change that notion. SCALE also provides SMSC with a forum to offer tribal perspectives and make cultural contributions that enrich the lives of all area residents. For example, SMSC has worked with the Scott County Historical Society to ensure that museum displays reflect the area's rich Native history. As one tribal official has noted, "Today our neighbors have much more interest in and appreciation for SMSC's role in the larger community, which positions us to share more freely than we have in the past."

Bringing the Lessons Home

By participating as an active and equal member of the Scott County Association for Leadership and Efficiency, the Shakopee Mdewakanton Sioux Community has found a novel way to improve its relationships with its neighbors. In an environment where mistrust and misunderstanding of tribal sovereignty was commonplace, SCALE has enabled SMSC to create positive working relationships that benefit both tribal citizens and their neighbors. SMSC is now well-known as a legitimate government partner with unique influence in the region.

LESSONS IN NATION BUILDING

1 Active intergovernmental engagement not only improves communication and cooperation, but also can address decades of misunderstanding and mistrust.

2 Intergovernmental cooperation is most likely to succeed when it is institutionalized and becomes a standard operating procedure rather than an afterthought.

3 Strong partnerships make it possible for neighboring jurisdictions with shared goals to make the most of their resources.

Scott County Association for Leadership and Efficiency (SCALE) | Shakopee Mdewakanton Sioux Community
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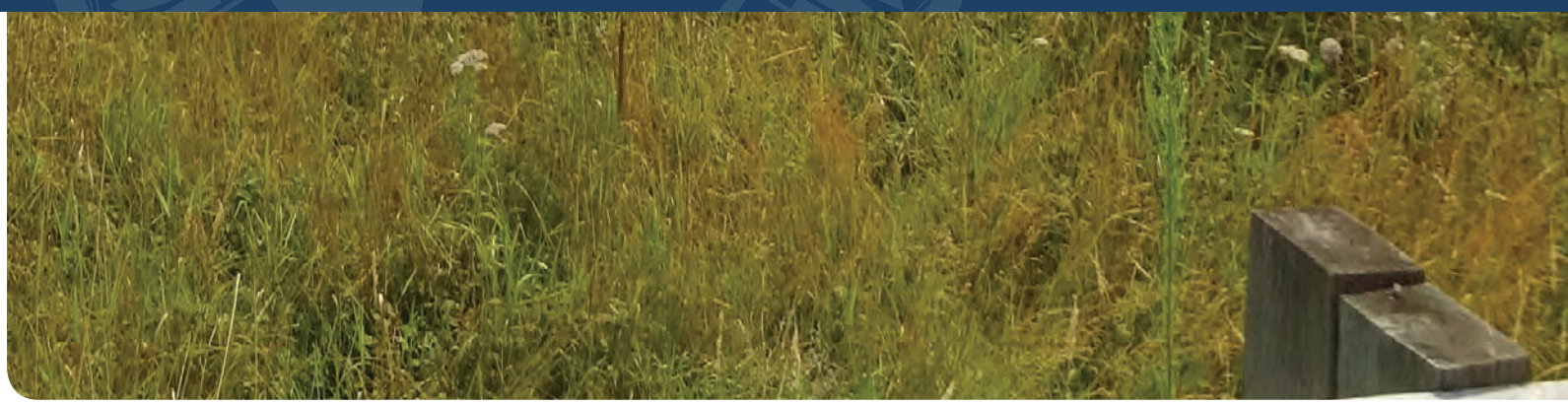
HONORS

SWINOMISH CLIMATE CHANGE INITIATIVE
SWINOMISH INDIAN TRIBAL COMMUNITY



As the climate changes, abnormally high or low temperatures, strong storms, tidal surge and sea level rise, and unusual precipitation patterns are affecting our environment in many ways. After experiencing numerous extreme weather events, the Swinomish Indian Tribal Community (SITC) decided to put in place a far-reaching action plan to prepare for future climate challenges. The Swinomish Climate Change Initiative takes a close look at possible climate related impacts and brings the community together to deal with threats to the Swinomish way of life.

Local Events Prompt Action

The Swinomish Indian Tribal Community (SITC) is located on the southeastern peninsula of Fidalgo Island in Puget Sound, about 70 miles north of Seattle, Washington. Approximately 3,000 tribal and non-tribal residents live on a 15-square mile reservation that is connected to the mainland via two bridges over the Swinomish Channel. The Coast Salish peoples of the area are known as the "People of the Salmon" and stewards of the Skagit River watershed.

With 26 miles of rich coastline and tidelands, the Swinomish Reservation is particularly vulnerable to the effects of climate change. In the last decade, unusual events in the area have given residents a taste of what could become more commonplace in the future. Severe storms and other factors have produced high tides that surged over expected levels, threatening to cut off the reservation from the mainland. Although the Puget Sound area is normally temperate, the community has also experienced periods of high summer temperatures that led to heat-related illness for local residents and an elevated risk of wildfires.

To better understand what to expect and how to prepare for changing weather patterns, the tribe initiated research that found that up to 15 percent of its territory and over $100 million worth of residential and commercial property could be at risk from flooding. Additional properties valued at $518 million would be vulnerable to forest fires under changing temperature and rainfall patterns. Warmer temperatures would also allow non-native species and diseases to thrive, threatening the area's traditional ecosystem. A rise in sea levels would devastate shellfish beds, beach areas, marine estuaries, salmon habitat, and agricultural lands. The tribe recognized that designing an effective climate change plan required a coordinated effort across many tribal government departments as well as beyond the reservation boundaries.

Planning for Climate Change

In 2007, the tribe's governing body, the Swinomish Indian Senate, issued a proclamation on the importance of climate change to the future of the Swinomish people, noting:

> The effects of climate change, while evident globally and regionally, have the potential for significant impacts on the local community… due to projected impacts from rising temperatures, rising sea level, and other associated effects on the local environment, natural resources, water supplies, fish and wildlife, and critical infrastructure on which the Swinomish Indian Tribal Community has traditionally relied.

Swinomish launched its Climate Change Initiative the following year. It is a comprehensive effort aimed at assessing and responding to any negative impacts on community members, tribal land, and the regional ecosystem.

At the outset, the tribe reached out to top climate scientists at the University of Washington for the latest data and projections concerning regional environmental changes. Project reports outlined probable future climate conditions and potential outcomes of climate change, including ocean acidification, algae blooms, increasing water temperatures in the ocean and rivers, shoreline erosion, and sea level rise. The initial assessment phase of the project also considered how different aspects of life on the reservation might be affected and inventoried reservation assets that were at risk from changing climate patterns.

Based on the scientific data that showed a range of possible outcomes and with funding from the Administration for Native Americans of the US Department of Health and Human Services, the tribe developed a Climate Adaptation Action Plan. Tribal departments and staff were asked to review the projected effects of climate change and propose actions to adapt to new realities. To guide the development of the action plan, tribal employees conducted interviews with community members and set up a community engagement group to work with project staff, bringing together tribal leaders, elders, and youth to include all viewpoints on Swinomish health and life ways. This input helped encourage use of traditional knowledge in the planning process and encouraged youth to think about the climate challenges facing their homeland. The tribe also worked with representatives from neighboring jurisdictions, recognizing that some issues will require working together to address impacts.


View from Txiwuc—1790

The SITC Climate Adaptation Action Plan is over 100 pages long and lays out a series of responses to be carried out in the near future and over the longer term. As an example, the plan proposes modified training, new forest management practices, and fire buffers to protect forested land. To safeguard coastal resources, the plan recommends new shoreline regulations, land acquisition, infrastructure work, and habitat improvements. Suggested activities with a longer time horizon include building up dikes, developing back-up infrastructure, and relocating or abandoning certain roads. To maintain community wellness, the plan also focuses on improving emergency preparedness, making recommendations for better reporting of illnesses, stockpiling emergency supplies, and addressing food security measures.

The Swinomish Climate Change Initiative has raised awareness of climate change throughout the community and mobilized resources to deal with the issue. For example, the tribe used its action plan to leverage funding for implementation grants addressing several identified priorities, including an expanded community health indicator program. Other actions are being targeted toward resource protection, such as the reintroduction of indigenous oysters, which are more tolerant to acidification. Perhaps most importantly, however, the initiative has put climate change at the forefront of tribal government planning.

Protecting a Way of Life

The Swinomish Climate Change Initiative strengthens tribal sovereignty by adopting a proactive approach rather than waiting to react to events as they happen. Many of the actions recommended in the Climate Adaptation Action Plan are aimed at preserving key traditional practices, such as beach fishing and the conservation of shellfish habitat. According to one tribal official, the action plan places "paramount importance on those actions that best serve the long-term ability of the tribe to protect and preserve the land base, resources, community integrity, and cultural values which are the critical underpinnings of successful self-governance." By planning ahead of time for possible climate change effects, the tribe can make sure that responses are strategic and consistent with Swinomish values.

Critically, the Swinomish Climate Change Initiative has embedded climate knowledge in community thinking. Work on the initiative brought together residents, tribal leaders, tribal department staff, and climate scientists to focus on the many issues facing the region. A wide cross-section of the community was involved in determining the most valued aspects of the Swinomish way of life

– decisions that formed the basis of the tribe's climate adaptation goals. The action plan reflects citizen concerns such as, "Our biological cycles are attuned to the life cycles of the salmon, and when we have to force ourselves to adapt to other patterns, it's generally going to have a severe impact on our well-being, our mental, or social, or psychological well-being." The plan's detailed technical options ensure that all tribal government departments know how to include climate change forecasts when planning new policies or projects. With its systematic and broad approach, the Initiative provides the means for Swinomish community members, policymakers, and elected leaders to be more effective natural resource caretakers on behalf of future generations.

The Swinomish Climate Change Initiative also has created opportunities to coordinate with other governments around shared climate objectives. Recognizing that climate change requires cooperative solutions, the tribe helped establish local intergovernmental working groups to address concerns. The Skagit Climate Science Consortium brings together scientists from government and academia to share data and research insights about the local ecosystem, while a strategy advisory group consisting of representatives of Skagit County and neighboring towns addresses interjurisdictional developments. On several occasions, the tribe has sent representatives to national gatherings on climate policy and has given testimony on climate issues in Washington, D.C. These "cross-border" activities allow the tribe to deepen its knowledge and to include Swinomish perspectives in broader dialogues around climate change. The tribe also uses these networks to advocate for policies that address climate change and to emphasize federal treaty responsibilities in the context of climate change.

Bringing the Lessons Home

It is easy to feel pessimistic about governments' lack of action to deal with climate change. Yet rather than be overwhelmed by the scope of the problem, the Swinomish Indian Tribal Community took concrete steps to plan for the future. Through its far-sighted Swinomish Climate Change Initiative, the tribe is using the latest scientific data as well as community input to protect tribal assets and decide how best to preserve traditional practices. Working with its own citizens as well as other governments, the tribe has found a constructive way to prepare for the disruptive effects of climate change.

LESSONS IN NATION BUILDING

1 Responses to climate change cannot happen in isolation. Policies must be comprehensive and cooperative, and have influence across all borders and all jurisdictions.

2 To be most effective, climate change adaption plans must be integrated across all governmental programming.

3 By exercising their sovereignty through advocacy, tribes are able to influence national and international policy development.

Swinomish Climate Change Initiative | Swinomish Indian Tribal Community
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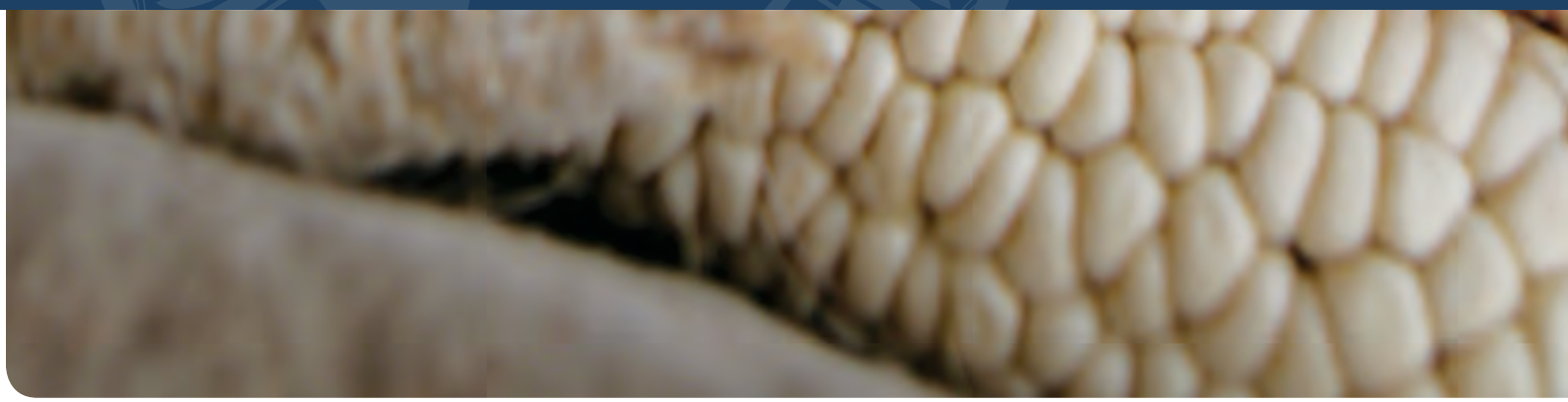
www.swinomish-nsn-gov

ABOUT HONORING NATIONS



Established in 1998 by the Harvard Project on American IndianEconomic Development, Honoring Nations highlights tribal government success by celebrating, documenting, and disseminating the stories of outstanding programs in self-governance. At the heart of Honoring Nations is the principle that tribes themselves hold the key to social, political, cultural, and economic prosperity—and that self-governance plays a crucial role in building and sustaining strong, healthy Indian nations. Honoring Nations helps shift the focus from what does not work to what does, fostering confidence and pride in American Indian governments as critical contributors to the well-being of their communities and citizens.

Honored programs serve as important sources of knowledge and inspiration for communities throughout Indian Country and far beyond. As honorees share their innovative ideas and effective governing approaches, Honoring Nations helps Native nation builders learn from each other and seed promising practices. The high public visibility and news coverage of Honoring Nations also permit non-Native policymakers, the media, and the general public to see what Native nations are actually doing in the drive for self-determination. Honoring Nations invites applications from American Indian governments across a broad range of subject areas: education, health care, resource management, government reform, justice, intergovernmental relations, and economic, social, and cultural programs. The Honoring Nations Board of Governors—distinguished individuals from the public, private, and nonprofit sectors—guides the evaluation process. At each stage of the selection process, programs are evaluated on the basis of significance to sovereignty, effectiveness, cultural relevance, transferability, and sustainability. Honorees receive national recognition to share their success story with others. Together with its partner organization, the Native Nations Institute (NNI) at the University of Arizona, the Harvard Project produces reports, case studies, and other curricular materials that are disseminated to tribal leaders, public servants, the media, scholars, students, and others interested in promoting and fostering excellence in governance.

To date, Honoring Nations has recognized 118 exemplary tribal government programs, three All-Stars, and held five tribal government symposia.

ABOUT THE HARVARD PROJECT ON AMERICAN INDIAN ECONOMIC DEVELOPMENT

From Indian Country to Congress to international arenas, the Harvard Project is recognized as one the premier producers of world class, practical tools for Indigenous nation building. Founded by Professors Stephen Cornell and Joseph P. Kalt at Harvard University in 1987, the Harvard Project is housed at the John F. Kennedy School of Government. Through applied research and service, the Harvard Project aims to understand and foster the conditions under which sustained, self-determined social and economic development is achieved among American Indian nations. The Harvard Project's core activities include research, advisory services, executive education, and the administration of a tribal governance awards program. In all of its activities, the Harvard Project collaborates with the Native Nations Institute for Leadership, Management, and Policy at the University of Arizona. The Harvard Project is also formally affiliated with the Harvard University Native American Program, an interfaculty initiative at Harvard University.

At the heart of the Harvard Project is the systematic, comparative study of social and economic development on American Indian reservations. What works, where, and why? Among the key research findings:

Sovereignty Matters. When Native nations make their own decisions about what development approaches to take, they consistently out-perform external decision makers—on matters as diverse as law enforcement, natural resource management, economic development, health care, and social service provision.

Institutions Matter. Assertions of sovereignty must be backed by capable institutions of self-governance. A nation does this as it adopts a stable rule of law—a rule of its own law—and then protects that with fair and independent mechanisms for dispute resolution, efficient administration, and systems that separate politics from day-to-day business and program management.

Culture Matters. Successful nations stand on the shoulders of legitimate, culturally-grounded institutions of self-government. Indigenous societies are diverse; each nation must equip itself with a governing structure, economic system, policies, and procedures that fit its own contemporary culture.

Leadership Matters. Nation building requires leaders who introduce new knowledge and experiences, challenge assumptions, and propose change. Such leaders—whether elected, community, or spiritual—convince people that things can be different and inspire them to take action.

For over two decades, the Harvard Project has undertaken hundreds of research studies and advisory projects. Results of Harvard Project research are published widely. Summary treatments are provided in "Reloading the Dice: Improving the Chances of Economic Development on American Indian Reservations" (Cornell and Kalt) and "Sovereignty and Nation-Building: The Development Challenge in Indian Country Today" (Cornell and Kalt). For more information, please visit the Harvard Project's website: www.hpaied.org.

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Site visitors play a key role in the evaluation process. Appreciation to the 2014 site visitors: **Randy Akee**, **Amber Annis**, **Misko Beaudrie**, **Justin Beaulieu**, **Karen Cary**, **Catherine Curtis**, **Dave Gipp**, **Eric Henson**, **Megan Minoka Hill**, **Jennifer Hill-Kelley**, **Andrew Lee**, **Michael Lipsky**, **Jonathan Taylor**, and **Joan Timeche**. A special note of thanks to **Misko Beaudrie**, who jumped in mid-cycle to manage the site visits.

Most importantly, thank you to all of the program representatives and tribal leaders of the honorees for Honoring Nations 2014. Their vision, determination, and extraordinary triumphs give Indian Country and the rest of the world remarkable inspiration!

The work of the Harvard Project is made possible through the generous support and partnership with the:

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The Bush Foundation's mission is to be a catalyst for the courageous leadership necessary to create sustainable solutions to tough public problems and ensure community vitality. Established in 1953 by 3M executive Archibald Bush and his wife, Edyth, the Foundation works in communities across Minnesota, North Dakota, South Dakota and the 23 Native nations that share the same geography. Specific to Native nations, the Foundation is supporting their self-determined nation building strategies.

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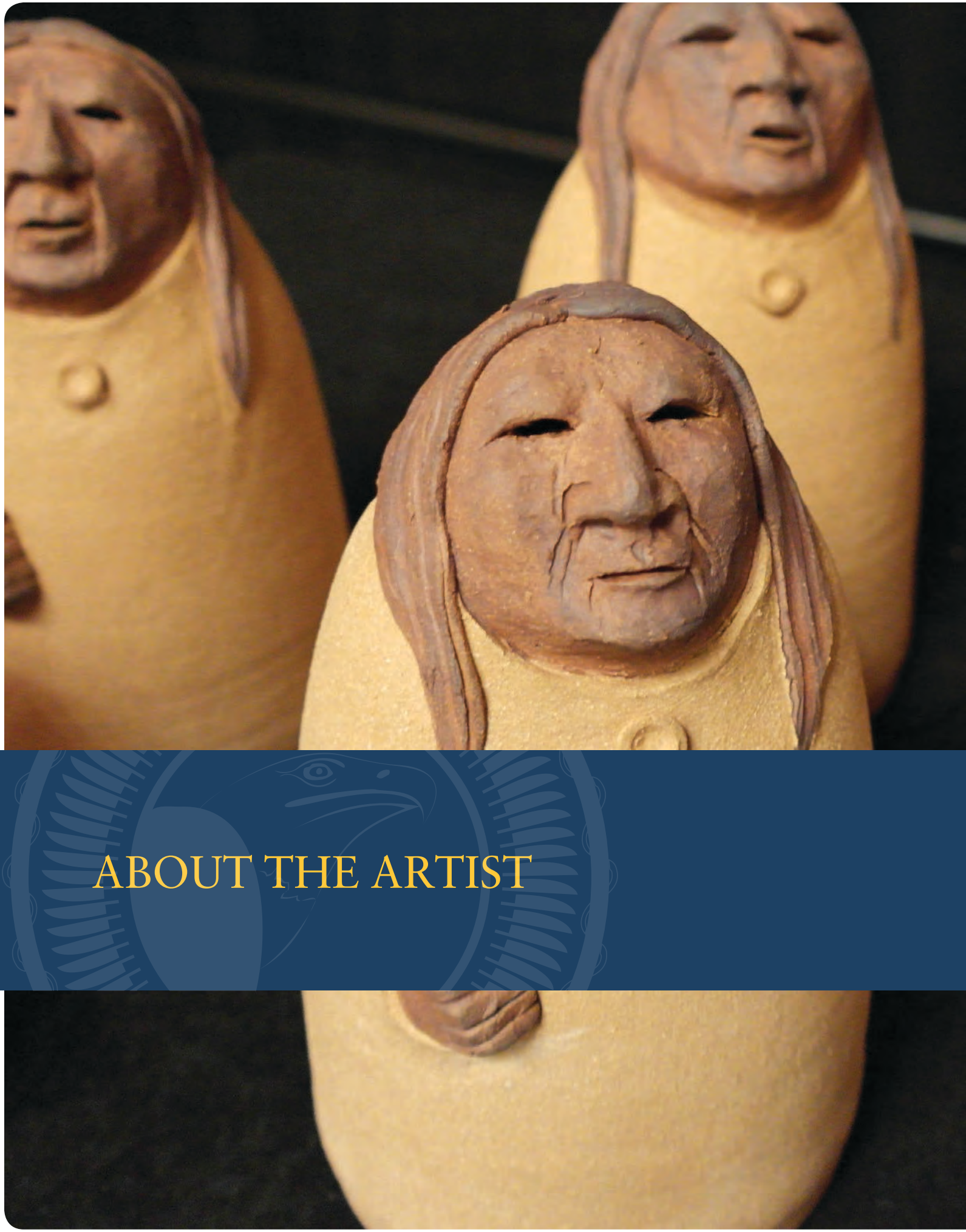

ABOUT THE ARTIST

Peter B. Jones, Potter/Sculptor

Born on Seneca's Cattaraugus Indian Reservation to an Onondaga mother and a Seneca father, Pete's childhood experience was in an era of transition. It was a period of hearing the adults speak only in Seneca and one where children were encouraged to speak English. At fifteen, Pete decided to attend the Institute of American Indian Arts in Santa Fe, NM where he studied under master Hopi artist, Otellie Loloma. This led to his life's work as an artist and spokesperson for Indigenous people.

Pete now enjoys over 40 years of living as an artist, working in mediums of both pottery and sculpture. The National Museum of the American Indian; The Museum of Fine Arts, Boston; Institute of American Indian Arts; The Heard Museum; Museum of Anthropology, Berlin, Germany; and the Seneca-Iroquois National Museum, among many others, include his works in their collections. Pete is often invited to participate in the prestigious Indian Market at the Eiteljorg Museum as well as many other special exhibitions, both nationally and internationally. He hopes his works of art prompt us all to remember that the pottery tradition of Iroquois people is still alive and well.

Hailing from the Beaver Clan, Pete often bases his creations on traditional Iroquois pottery designs. The special curation for the Honoring Nations Awards are thus inspired. We wish Pete and his family all the best and offer sincere appreciation for his invaluable contributions to Honoring Nations.

Pete can be contacted by email at pbjones@dishmail.net.

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