New Mexico EPSCoR

Innovation Working Group:
Designing Resilient Native Communities

November 2012

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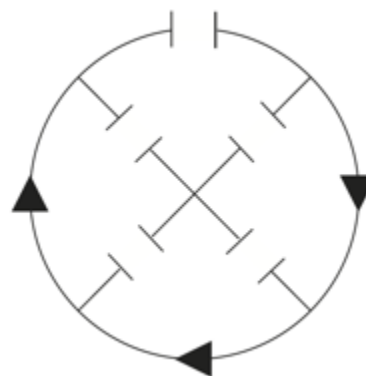
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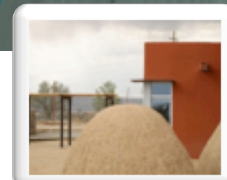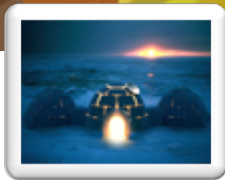
Native American communities strive for resiliency. Realizing cultural and economic resiliency, as well as sustainability of ecological systems, proves to be an ongoing challenge for Native communities. Currently, efforts to build sustainable housing focus singularly on "green" design and technologies that alleviate emissions and misuse of energy, water, and other natural resources. In Native American communities there is a burgeoning interest in community design and planning that incorporates ecological, economic, *and* cultural concerns. Our overall goal of this Innovation Working Group gathering was to develop a conceptual framework for resiliency as a foundation of community design and planning. Additionally, we identified barriers and opportunities Native communities cope with when working toward resiliency and sustainable design practices. Finally, we established key long-term goals the group sees as essential to establishing a field of knowledge and community of practice around designing resilient Native communities.

> "In the United States, approximately 4 metric tons of carbon dioxide (CO_2) -- about 17% of total U.S. emissions-- are emitted from people's homes. The three main sources of greenhouse gas emissions from homes are electricity use, heating, and waste."   US Environmental Protection Agency[1]

Currently, efforts to build sustainable housing focus singularly on "green" design and technologies to alleviate emissions and misuse of energy, water, and other natural resources. While this priority marks an important shift in design thinking and planning, achieving true sustainability requires a more holistic approach. Truly sustainable developments must encompass cultural, ecological, and economic concerns of a given community. This is especially important in Native American communities.

In Native communities the federal government has historically been, and continues to be, the primary funder of housing developments. Housing units built in Native communities by the federal government were typically modeled after Euro-Anglo (suburban) communities. Federally funded programs created single-family ranch homes in communities where communal, inter-generational housing had predominated.

The familial, cultural, and societal changes these non-indigenous designs enforced created further colonization and destruction of indigenous cultural patterns. For example, in Zuni Pueblo, maternal grandmothers historically lived with their daughters and cared for the children in the daytime, teaching children cooking, language, and art skills.

A Navajo conceptualization of resilient community.

The housing units built in the 1970's by the federal government did not accommodate grandmothers and as a result indigenous language acquisition rapidly deteriorated, cooking traditional foods went by the wayside, and children were soon cared for in day-

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[1] http://www.epa.gov/climatechange/emissions/ind_home.html

care centers, never learning to create traditional arts, grow and prepare traditional foods, or reproduce cultural expressions.

Our team has identified 88 tribal projects across the nation working to design and build green housing units. Many of these are working to integrate cultural aspects into the planning and design of housing and structural developments. We are working to integrate small business development and entrepreneurship capacity and opportunity into the framework of housing/infrastructure projects. Federally funded projects often invest millions of dollars in the planning and building of projects yet fail to couple this investment with small business training and capacity building for local entrepreneurs. Our overall goal of this multi-year project is to shift tribal planning and building to include and reflect cultural considerations and leverage the substantial investments to cultivate local entrepreneurship that aligns with cultural patterns and priorities of a given community.

On November 1-3, 2012 our group met in Santa Fe, New Mexico and worked for three days toward our goals. Through readings, discussions, and presentations, one-on-one conversations and reflective exercises we cast a wide net and identified a range of challenges and opportunities. We visited a local example of a tribal community engaged in sustainable design and gathered feedback from tribal planners working in these issues. The final half-day of the gathering was spent identifying, as a group, the key goals and priorities.

Prior to the gathering the below goals for the IWG were identified:

Goals
1. Explore relevant concepts and the relationships among cultural, economic, and natural systems in Native communities designing toward resiliency.
2. Gain understanding of challenges and opportunities facing change agents and Native communities working to design and build resilient communities.
3. Identify knowledge and skill gaps related to designing and building resilient Native communities.
4. Create team of inter-disciplinary scholars and practitioners engaged along similar lines of research and program development.
5. Identify short-term opportunities for impact.
6. Set long-term goals and working teams.

The goals were set prior to the gathering and stemmed from the case study work we had completed to date. The case studies were conducted at Zuni Pueblo, and Ohkay Owingeh Pueblo; brief results are included in this paper.

In addition to the specified goals, the group sought to develop a definition of resiliency that encompassed a Native American perspective on the role of culture in resiliency.

> "If we haven't placed culture and language at the centerpiece of our economic development strategies we are contributing to our own demise. Cultural entrepreneurship is a strategy that can help us find a middle ground."
>
> *Regis Pecos, Cochiti Pueblo*

Relevant Concepts

The IWG group discussed the need for a *trans-disciplinary* approach that makes sense of cultural, economic, policy, research, and ecosystem issues within a coherent context, allowing for growth of understanding of resiliency from a Native and indigenous perspective.   These wide-ranging fields include:

a.) Natural resource systems and ecosystem management
b.) Entrepreneurship
c.) Biology
d.) Policy and governance systems and communication processes
e.) Research and relevant/effective methodologies
f.) Planning and design
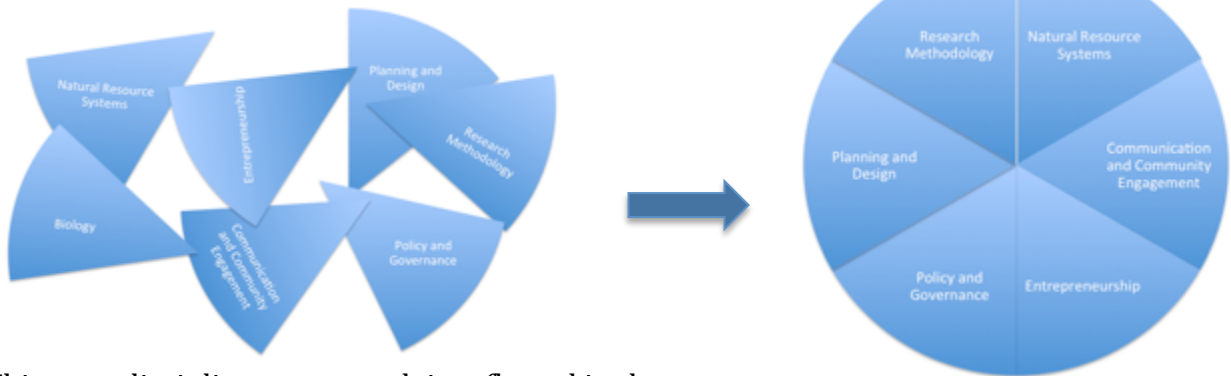
This transdisciplinary approach is reflected in the definition of resiliency the group developed:

> "Resiliency is the capacity of **Native communities' cultural, social, economic, and natural resource** systems to absorb disturbance and reorganize while undergoing change so as to still retain essentially the same function, structure, identity, and feedbacks."

The definition developed by the group is tied to existing literature and research[2], connecting the research and practice of designing resilient Native communities to contemporary studies related to ecosystem and natural resource management. However, the group recognized the extreme importance of cultural continuity and resiliency to Native communities, and incorporated culture into the definition of "resiliency".

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[2] Walker, B., C. S. Holling, S. R. Carpenter, and A. Kinzig. 2004. Resilience, adaptability and transformability in social–ecological systems. *Ecology and Society* **9(2): 5.**
URL: http://www.ecologyandsociety.org/vol9/iss2/art5/

Beyond developing a definition of resiliency reflecting the trans-disciplinary nature of this field of study, and providing a more relevant construct for Native communities, the group focused on identifying challenges Native communities face in studying, understanding, and designing resilient communities. One area of discussion included assessing and measuring resiliency.

Suggested Best Practices for Assessing Resiliency
- Relate resiliency thresholds to culture, ecology, and economy
- Measure what is built and NOT built, measure and track value of un-built lands, resources
- Identify a community's desired functions, structure, identity, and feedbacks
- Include the community in data collection, possibly include aural histories
- Implement integrated measurement systems
- Measure along the following lines:
  - Policy and governance improvements
  - Social: Educational outcomes tied to values, health,
  - Cultural: language retention, family patterns,
  - Economic: new business creation, locally owned business, import/export
  - Natural Resources: managed for sustained health and function, used to support desired functions, structures, identity

The discussion on assessing resiliency and measuring progress toward resiliency included a discussion of how best to include communities in the process of developing goals as well as measurement tools and techniques. Native participants in our IWG shared that tribes often have stories that tell of "global change" and refer to this instead of "climate change", bespeaking the need to adapt language to suite that of a given community. It was mentioned that climate change, for example, "Is something our elders already know [is happening]" but is spoken about as changes in the world. One scholar suggested that not only do researchers learn more when the community is engaged but that combining GIS with stories can be a powerful method for understanding complex system changes over time.

Challenges to Designing Resiliency
A key concern of participants who regularly work in or lead tribal planning initiatives was that of the difficulty of engaging community in the planning process. Planning, design, and funding terminology can be off-putting for tribal leaders and community members and planners are often seen as developing and implementing changes that are contrary to some community members' priorities or wishes. Planners in our meeting consistently expressed a need for increased and improved communication through the development of a shared language around community planning that is inviting to community members (lay persons).

Access to "Broad and Deep Capital"
Addition challenges discussed by participants included the need for increased access to human, social, and financial capital. Human capital (knowledge, skills, technical abilities) related to community planning, design, and building, are in short supply in many tribal

communities. Participants discussed brain drain and tribal participants worried, "We are losing our best and our brightest". Additionally, the lack of human capital is compounded by the lack of social capital – summed up best as trust among stakeholders in a system – that would allow for increased or more effective flow of human capital. This is exemplified by the communication breakdown described above. Finally, there is a persistent lack of financial capital for community planning and development in tribal communities.

Change Agents
Change agents discussed by the group included entrepreneurs, tribal planners and builders, researchers, teachers, and policy makers. Entrepreneurs seeking to build architecture, planning, and design firms in tribal communities are challenged to overcome deficits in the workforce, a lack of market demand, and community resistance due to lack of communication patterns that facilitate market demand for, and understanding of, projects that lead to greater resiliency.   Additionally, entrepreneurs are not easily engaged through tribal procurement systems, and even when achieving local success, entrepreneurs struggle to scale businesses beyond their remote communities.

Planning and development professionals working in tribal communities struggle to effectively engage community leaders, and sometimes as women or younger professionals they are "blamed, or just pushed aside". Tribal leaders are often elders and direct communication between younger professionals and elders in tribal communities can be challenging given certain customs or communication norms. Silos in governance structures make resiliency planning difficult, and the lack of a common language around resiliency is seen as a stumbling block for planners. Finally, policies and the funding that sometimes accompanies policies, sometimes "do not account for the struggle to integrate traditional ways with modern lives" and can be "mis-aligned with lifeways" that may be more resilient.

Researchers working to gain understanding of Native communities face particular challenges. These include:
- Research and knowledge generation stems from "outside" experts, communities are often excluded from the knowledge creation process;
- There is a general lack of data regarding cultural values;
- Funding streams do not align with integrated projects, for example preservation funds are for museums yet often people in Native communities are living in the oldest structures;
- There is a lack of measurement variables and tools for measuring cultural/social/natural systems resiliency;
- Racial/cultural conflicts and misunderstandings obstruct effective data collection and knowledge exchange.

In addition to these challenges, the group identified significant opportunities and interesting research paths. Much of the excitement for new directions in research centered on the effectiveness of research that is community-driven, that connects youth and elders with one another *and* with science and research. While we acknowledged the current lack of established methods for community-based data collection, the potential to create these stimulated excited discussions. For example, the group was excited about the power of matching GIS data with aural histories, and the effectiveness of maps as communication tools was also discussed at some length. It was suggested that research questions should address issues the community seeks to address – and can be co-created with the community. Graduate students can serve as mentors, and local youth can work as data collection helpers. The need to co-own collected data with a given community was discussed.

Knowledge and Skill Gaps
There exist substantial gaps in knowledge regarding Native American communities and resiliency. It is difficult to measure resiliency in tribal communities as we lack historical data regarding traditional lifeways that communities may seek to sustain. Resource use patterns, language, and cultural norms may have been lost or remain undocumented. This lack of knowledge is complicated by the lack of data collection skills extant in a given community – and the general practice of researchers to overlook community members as potentially resourceful partners in data collection.

Communities sometimes struggle to create a shared vision, built on relevant and synthesized data. These knowledge and skill gaps perpetuate our inability to work effectively with tribal communities and leaders to identify "desirable functions" which a community seeks to sustain, and set measurable outcomes based on these functions. More broadly, scholars and researchers, as well as communities, lack an indigenous-centered economic theory in which an integrated perspective of economic, cultural, and natural systems forms the backbone of the scholarship.

A broad area of interest is that of housing as a catalyst for economic and cultural empowerment and prosperity. While housing is typically considered within the simplistic frame of "shelter", housing professionals in our group readily defined housing as fundamental issue, which, when creatively managed, can facilitate economic prosperity and cultural sustenance. This belied the need to develop a housing impact measurement tool that measures social and cultural impacts of housing.

The above challenges and deficits in resources, knowledge, and skills led our group to focus on the opportunities for both short-term impact and longer-term impacts.

Selected Short-term Opportunities for Impact
- Create Advisory Group for SNCC (Jamie)
- Contribute to Treasury's upcoming CDFI study (Alice and Rodger)
- Publicize Case Studies through conferences and professional/associations (SNCC Team)
- Thesis on policy issues in relation to indigenous resiliency (Bennie)
- Consider doing a "Mapping Workshop" in NM (Dr. Alessa)
- Create a dashboard for Enterprise to use for measuring resiliency in their projects (Matt)
- Host workshop in AK on Indigenous Resiliency through Cultural Entrepreneurship (Dr. Alessa, Alice, Bennie)

Long-Term Goals
Develop proposals and procure funding for:
- Develop a curriculum for Indigenous planning, design, and cultural entrepreneurship (Dr. Jojola, Dr. Kaneshiro, Dr. Alessa, Dr. Raheem, Dr. Loy)
- Create a ToolBox for community planners to use to engage communities in design and planning (Amanda, Dr. Jojola, Gepetta, Toma)
- Create a National Resource Center for Indigenous Resiliency (ALL)
- Author an Indigenous Economics textbook (Dr. Raheem)
- Build Ecosystem Services Training Series for tribal communities and leaders (Dr. Raheem and ALL)
- Collaborate on data sharing (Dr. Kaneshiro and ALL)
- Contribute to the methodology for community-based data collection (Dr. Loy and ALL)
- Partner on CNH NSF grant (Dr. Kaneshiro, Dr. Alessa, Dr. Loy, Dr. Raheem, Dr. Jojola)
- Partner on Entrepreneurship Institute for Community Designers (Dr. Jojola, Nathaniel Corum, Dr. Loy)

Proposed Next Steps
- Bi-monthly team calls (facilitated by Alice)
- Assign team leaders for each long-term goal
- Co-create "white" paper regarding Designing Resilient Native Communities
- Begin to identify funding sources
- Create vision paper for Entrepreneurship Institute for Community Designers

Tomasita Duran, Community Housing Director, Ohkay Owingeh Pueblo

IWG Participants at Sunrise Springs, Santa Fe.

Celebration Dinner: Dr. Raheem and Norma Naranjo, Owner of The Feasting Place

Dinner out in Santa Fe: Dr. Lilian Alessa, Nathaniel Corum, Bennie Francisco, and Dr. Ted Jojola Montoya

Dinner out in Santa Fe: Matt Hoffman, Linnel Francisco, and Amanda Montoya

CASE STUDY: Ohkay Owingeh Pueblo

Originally known as San Juan Pueblo, Ohkay Owingeh is one of the 19 federally recognized pueblos in New Mexico. A Tewa speaking village twenty-five miles north of Santa Fe, on the Rio Grande just north of the Chama River. In the traditional history of Ohkay Owingeh ("Place of the Strong People") the ancestors are said to have emerged from a lake in the north, hence a sipapu or place of emergence from the underworld.[1] The lake is often said to have been in southern Colorado, near the great sand dunes of the San Luis Valley.[1] The Tewa people after emergence traveled south making settlements along the Rio Grande River.

The Ohkay Owingeh Housing Authority has set out on a mission to preserve and bring back life to the historic core of their Pueblo as well as strengthen cultural traditions. Owe'neh Bupingeh is the traditional name for the center of the village and is comprised of four plazas. Once surrounded by hundreds of home, today only 56 homes ranging from 75 to 400 years old, remain, with many of them having been abandoned. "It was deteriorating before our eyes slowly, and a lot of families couldn't live in their homes," say Tomasita Duran, Executive Director of the housing authority in a recent interview.

The first phase consisted of the preservation of 20 homes. The homes were insulated for the first time, and several additions were constructed, including two new second stories. Cultural traditions were important step as Duran stressed, "all homeowners have received training in earthen construction to continue the cultural traditions." The second phase will consist of nine homes and is expected completion by summer 2013.

Funding for the $7.1 million preservation project began with a $7,500 grant from the New Mexico Heritage Preservation Division. That grant was then leveraged into more then $7 million, including Indian Housing Block Grants from the Department of Housing and Urban Development, American Recovery and Reinvestment Act funds, and HOME funds from the New Mexico Mortgage Finance Authority. "We started out simply by introduction the project to the community by community meetings that we had prior to the actual project happening," says Duran.

In the interview with Tomasita, four major factors emerged as important values considered during the rehabilitation project: 1) the important emphasis on culture and its foundation, 2) sustainability as a cultural value, 3) building the people's vision, and 4) the community as a major contributor.

Duran claimed that building a Cultural Advisory Group was essential to the process, as the project needed leadership to guide decision-making. Specifically, she said of their role: "They were specified as spiritual leaders who help address any cultural issues that would arise because we knew that the project was happening right in the center, in the heart of the pueblo". The built environment forms a living cultural entity, the space people hold as the center of their community. Therefore, appropriate guidance on developing the space is required so that cultural practices, traditions, and meaning are understood and protected during the planning and development phases.

The heart and soul of many Native communities is the center of their own existence. Many Indigenous cultures have significant beliefs that everything serves as a purpose in life; all things have life. Associate Architect of Atkin Olshin Schade, Jamie Blosser states, "We've heard some people say that the buildings are their ancestors." As for Pueblo people, the Plaza serves as their most sacred grounds, it is where every being has a life, and the life feeds on the sound of sacred songs and the beat of the drum; culture is the foundation.

Within community development, cultural sustainability often emerges through discussions about environmental sustainability; in contexts, culture and environment go hand-in-hand. Blosser claims, "to me, they go hand in hand, in general, a lot of it has to do with human health and environmental health and the fact that as humans we've just gotten further and further and further from acknowledging or understanding that it's all one system." For tribes across North America, more than half of their ancestral lands have been forced to vacate.[1] Many tribes today face the difficulty and limited resources to develop their villages and or communities. Cultural values must influence sustainable planning and development, as Blosser says, "particularly in Native communities, especially when so many communities have been sort of given land that isn't their own and it's much smaller than what their ancestral land is, sustainable planning and development is really, really important in order to protect that small land base." Duran further explains the importance of being creative and cautious towards community development. "We have to be very creative and cautious about how it's being used so that we don't run out," says Duran.

For many tribal citizens, Owe'neh Bupingeh has been culturally important. Rehabilitating with culture is the most important. "Everything regarding the rehab project had to do with culture because it was in such a culturally important place," Blosser says.

Demolishing and rebuilding destroys the significance of culture. Many tribes refrain from rebuilding sacred buildings from the ground up. Ohkay Owingeh claimed that demolishing the homes and rebuilding from scratch was the "easy way out." For Duran, it was her own "gut feeling" she relied on, "people don't realize how important it was not to destroy the building until they were into the rehab process and started to take a closer look."

For Blosser, it was a matter of what she called "building science." One of Owe'neh Bupingeh project main goal was to preserve. "Preserving as much as possible of the vigas, the adobe, the plaster and putting plaster back on, mud plaster instead of cement, in some ways, it was just building science, like good building science in terms of preserving these building for the long haul," says Blosser.

Among the many aspects of Native American culture is the emphasis on unity, harmony and balance both inwardly and outwardly. Generally, Native American traditional values reflect the importance placed upon community contribution. The community is also the main contributor to many other things, including economic development. As for Duran, she realized early on that one of the most important factors of the Owe'neh Bupingeh project was her community.

The built environment represents a meaningful subset of sustainable development.[1] The United States is becoming increasingly diverse. By the turn of the century, it is said about one out of every three Americans will be a person of color.[1] It is becoming clear that in order to build communities that are successful at improving conditions and resolving problems, understanding and appreciating culture is important. The establishment of relations with people from cultures other than your own will build strong alliances. The rehabilitation project was successful. "It was in such a culturally important place," says Blosser.

There are many ways to describe the culture of a society or group of people, and many ways to measure societal well-being. Sustainability as a cultural value is not just the realm of sociologist or anthropologist, but must be understood by builders and designers. In designing for a particular culturally defined group such as Native Americans, the builder must understand much more than the superficial appearance of style. He or she also needs to know something about the culture itself, and the elements of food, clothing, shelter, medicine, governance, information exchange, trade, land ethic, spirituality, and many other things.

Recommendations

- Sustainable development requires a robust and diverse natural resource base. It also requires a robust and diverse set of cultural and economic resources, and recognition that these are inseparable from the natural environment.

- In Native communities, culture is the foundation of sustainable development. Culture should be viewed not just as an additional pillar of sustainable development along with environmental, economic and social objectives, but instead as the fundamental element to be sustained. Native peoples' identities, cosmologies and epistemic framework shape how the environment is viewed and lived.

- It is essential that the community be involved in policy-making to safeguard their cultural heritage, including identifying what deserves protection and who owns it.

Hand shaping adobe walls in Ohkay Owingeh Pueblo.

CASE STUDY: Kewa Pueblo

Recently, the National Endowment for the Arts (NEA) announced that Kewa Pueblo had been awarded a $100,000 *Our Town Grant* to complete a Cultural District Plan. Kewa Pueblo, previously known as the Pueblo of Santo Domingo, is a traditional pueblo located on the Rio Grande River approximately 35 miles north of Albuquerque and 25 miles south Santa Fe. The Kewa people have a rich culture that has been well kept even after the arrival of Spanish colonization, the railroad and Route 66. Citizen of the Pueblo, like other neighboring tribes, have a long history of producing, trading, and selling crafts, especially jewelry and pottery.

The NEA's *Our Town Grant* supports creative place-making projects that help transform communities into lively, beautiful, and sustainable places with the arts at their core. The grantee projects will improve quality of life, encourage creative activity, create community identity and a sense of place, and help revitalize local economies.

Kewa Pueblo, which is listed on the National Register of Historic Places. The NEA grant has allowed a team of experts to lead a cultural district plan, which documented the cultural heritage of Kewa Pueblo, while establishing livable and culturally appropriate adobe structures and new development. With this grant, the pueblo has to opportunity to rebuild and restore its once iconic Trading Post that was destroyed in 2001.

The Trading Post was listed on the State and National Cultural Property list in the late 1990s. Today, many pueblo citizens still cherish memorial memories of their childhood at the Trading Post. During its day, the Trading Post was a key stop on Route 66 and the center of activity for mining and the railroad for more than a century. Tribal Planner of the Pueblo, Kenneth Pin says at one time 1,000 people lived in the area. Pin said tribal citizens would approach him to share memories about their childhood and how their parents or grandparents took them to the Trading Post.

In an interview, Pin emphasized substantially on three major themes in the process of rebuilding the Trading Post: 1) Economic development for the Tribe, 2) establishing and securing ownership, and 3) keeping opportunity a priority for the tribe.

Native Americans living in more than 300 reservations are among the poorest people in the United States. Indians with disabilities comprise approximately one-fourth of the population in Indian Country, whether in urban or reservation communities. Most live on one form or another of fixed income, whether it is Social Security or welfare, and therefore, comprise a significant proportion of the Indian poverty statistics across the nation. Considering these facts, it is not surprising that the status of employment opportunities on Indian reservations is dismal.

Studies show that unemployment commonly exceeds 50 percent and in some areas that figure jumps to over 90 percent. Although poverty and joblessness on Indian reservations are a fact, there are exceptions. A number of reservations have managed to break the cycle of poverty and federal economic dependence. Breaking the cycle was indeed a priority for Pin. "We really need to invest into this building, because it's really going to help the artist," says Pin. Becoming more construction and economic development oriented was very important. "Once we (they) got the grant, the role of the tribe became more construction oriented rather than just looking at this building," says Pin.

The cultural district plan for the Pueblo has been formed on the basis for economic development. Pin says the plan will document the heritage of Kewa and establish culturally appropriate guidelines for conservation of the historical adobe structures and for compatible new development. It is important that such a plan "also promotes cultural and artistic entrepreneurship" says Pin.

Time and time again, many tribes have struggled in security and ownership of materialist objects as well as identity. Pin believed the Pueblo has proven its ability to become strong and show the "evolving world" its position. The least Pin imagined for the tribe was not securing ownership and responsibility of the Trading Post. "It's important because the community needs to take ownership," says Pin. Pin has laid out many factors as to why it is important, such as a simple memory the people will never forget. "Certain people of a certain generation talk more about why they went there, or they went to get ice cream, trade or watch their parents trade," says Pin.

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The built environment of a given place connects people across time. For the people of Kewa Pueblo, shared memories about them as children and how their parents or grandparents has evolved into a shared space that is the center of their belief. Establishing a center of ownership, rather it is materialistic objects or a sentimental belief, Pin says, "they all connect" geographically or in subject matter.

Opportunity for tribes across Indian Country is important as it catalyzes and facilitates culturally appropriate initiatives and opportunities that enrich the culture, political and economic lives of the people. Kewa Pueblo has set a priority that opportunity for the Pueblo is at the forefront. The rebuilding of the historic Trading Post has open many doors for the people, as Pin says, "the Trading Post, it represents an outlet for people to sell." This unique opportunity for the tribe has not only given the tribe recognition but and opportunity for tribal citizens as well.

In addition, the importance of opportunity as a priority, the tribe has received several outside interest according to Pin. "There's been a lot of outside interest, which is really starting to pick up quite a bit," says Pin. The initiative of opportunity for Kewa Pueblo as Pin states is encouraging tribal citizens to weave their traditional values into a contemporary reality. The creative combination of personal reflection and culture has provided a path for Pin that communicated and discovered a dialogue with the Pueblo of Kewa.

Working in equal partnership with other tribes/pueblos and diverse groups became an aspect of cultural economic development, ownership and opportunity. Having a long-term commitment across multidisciplinary organized teams of providers provided top-level support for the tribe.

Across Indian Country, many tribal innovations and tribal successes are in place and moving tribes into prosperity. Opportunities are at hand to create resilient communities and independence. These possibilities can put tribes in the center of gaining tribal prosperity and influence, as Pin made clear during his interview. In prospering tribes, encouraging self-determination and economic independence, should be at the forefront of all priorities.

Recommendations

- Perhaps the greatest development asset indigenous people possess is culture. The power to believe in a spirit of rich culture is a power not everyone has. Before any initiatives, tribal elders must address culture – it is a key to tribal prosperity.

- Choose a development strategy specific to a developing project. Choosing the right path to economic development significantly improves the chances in the development process.

- Research clearly indicates that, in the development arena, the single factor that most clearly differentiates successful tribes from unsuccessful ones is their ability to effectively exercise their sovereignty.

- Establish responsible ownership of revitalized assets. Engage community input and community ownership. The community's voice carries the most weight.

- Tribal opportunity can remove barriers by creating useful and measured programs to promote culture and self-determination for tribes in all segments of our society.

- Build capacities in cultural areas through education and training in the arts, arts administration, heritage management and cultural entrepreneurship.

Kenneth Pin,
Tribal Planner,
Kewa Pueblo

Kenneth Y. Kaneshiro, PhD

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Dr. Kaneshiro received his BS (1965), MS (1968) and PhD (1974) degrees from the University of Hawaii at Manoa. He established and has served as Director of the Center for Conservation Research at the University of Hawaii and as Executive Chair of the Hawaii Conservation Alliance (HCA - formerly known as the Secretariat for Conservation Biology) since 1993. The HCA is a partnership among 22 state/federal agencies as well as NGO's which has agreed to work collaboratively in addressing the highest priority conservation issues in the state of Hawaii. The HCA sponsors the annual Hawaii Conservation Conference (HCC), which draws participants from throughout Hawaii, the US and the Pacific Region.

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Dr. Raheem is currently an assistant professor of economics at Emerson College in Boston. Nejem Raheem is an environmental economist specializing in nonmarket valuation of ecosystem services, cost-benefit analysis, and traditional/indigenous economies. He received his PhD from the University of New Mexico in 2008, with a dissertation on traditional acequia irrigation in northern New Mexico. During graduate school, Nejem worked with Center for Sustainable Economy and the Native Village of Kivalina, Alaska, to successfully challenge a US Army Corps of Engineers funded dredging project that would have negatively impacted subsistence hunting activities in the Chukchi Sea. After finishing, he worked with Grand Riverkeeper Labrador on behalf of Métis and Innu people in Labrador Canada, to challenge an EIS on the Lower Churchill Hydro Project. He also worked with Atkin Olshin Schade Architects on the Economic Development phase of the Fort Apache project on the White River Apache Nation. Previous to all of this, Nejem ran a small theater company in New York City with his wife. To balance his academic workload, he likes to run, row, climb, cook, invent cocktails, and play acoustic guitar.

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Dr. Ted Jojola is a Distinguished Professor and Regents' Professor in the Community & Regional Planning Program, School of Architecture + Planning, University of New Mexico (UNM). He holds a PhD in Political Science from University of Hawaii at Manoa where he attended the East- West Center. He has a Masters in City Planning from the Massachusetts Institute of Technology, and a BFA in Architecture from the UNM. He is an enrolled tribal member of the Pueblo of Isleta.

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Dr. Alessa is an Associate Professor of Biological Sciences at the University of Alaska Anchorage. She heads the Resilience and Adaptive Management Group at UAA, and has served on the board of the Arctic Research Consortium of the United States. She currently conducts extensive research on human adaptation to climate change, funded by the National Science Foundation, including International Polar Year projects such as the

Indigenous Arctic Observing Network. Canadian-born and raised, Alessa holds a Ph.D. in cell biology from the University of British Columbia and has extensive training in cognitive psychology. Her studies of cellular organization greatly inform her current approaches to social ecological complexity. Lil's expertise is in the conceptual development and application of complex systems thinking, and development of research strategies.

Alice Loy, PhD
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Dr. Loy is the Co-founder of the Global Center for Cultural Entrepreneurship and currently serves as Director of Programs. Her driving passion is applying entrepreneurship to social and cultural challenges and opportunities. Alice has worked in Mexico, Central America, and Native America with indigenous people, researching cultural industry development and enterprise creation. Alice has designed and taught university level courses ranging from Social Entrepreneurship to Environmental Ethics. Alice's research interests include cultural entrepreneurship, environmental entrepreneurship, and entrepreneurship in indigenous and immigrant communities.

Bennie Francisco
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Bennie Francisco, Jr. is Diné (Navajo) originally from Prewitt, New Mexico. Bennie is a graduate of the University of New Mexico, with a Bachelor of Arts in Native American Studies with a concentration in Leadership and Building Native Nations. Currently he is a graduate student at the University of Tulsa – College of Law, in a dual Master of Jurisprudence in Indian Law and Juris Doctorate program.

Matt Hoffman
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Matt is VP of Innovation at Enterprise Community Partners, Inc., a national social finance and solutions company that delivers capital and community development expertise to create opportunity for lower income Americans. Matt directs Enterprise's efforts to remain on the leading edge of delivering new products, programs and policies to address the challenges facing the affordable housing and community development industry. His responsibilities include fostering a culture of innovation at Enterprise, providing research and development capacities to evaluate ideas that are advanced by employees and partners, providing business planning structure and discipline to the exploration of innovations, evaluating outcomes and taking successful innovations to scale. Matt joined Enterprise in 2008 after spending five years developing residential and commercial real estate in downtown Baltimore at a firm he co-founded.

Ed Rosenthal
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Mr. Rosenthal has coordinated the Rural and Native American Initiative since 2007 and prior to that the director of the New Mexico Office of Enterprise Community Partners. In that capacity he had promoted the development of affordable housing throughout the state by providing a variety Enterprise Community Partners' financial and technical assistance tools to community development groups and local government. Organizations and local

government assisted by the New Mexico Office of Enterprise Community Partners have created over 1500 units of affordable housing, many using green building and planning concepts and many developed to address regional equity concerns.

Nathaniel Corum
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An architect with degrees from Stanford and the University of Texas at Austin, Nathaniel is the recipient of a Fulbright Scholarship and a Rose Architectural Fellowship. Currently the Head of Education Outreach at Architecture for Humanity and a Senior ECPA Fellow under the auspices of the U.S. Department of State (Energy and Climate Partnership of the Americas), he collaborates with international teams and tribal communities on planning and design/build projects. Author of Building a Straw Bale House (Princeton Architectural Press), his work is featured in numerous publications including Design Like You Give a Damn and The New York Times.

Rodger B. Boyd
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Mr. Boyd is the Deputy Assistant Secretary for the Office of Native American Programs (ONAP), Department of Housing and Urban Development. The ONAP provides several programs, including the Indian Housing Block Grant (a formula block grant program providing funds for affordable housing) and two loan guarantee programs for housing development and home ownership. In addition, ONAP administers the Indian Community Development Block Grant Program. Recipients of all these funds include 564 federally recognized Indian Tribes, Alaska Natives, and Native Hawaiians. In addition, ONAP provides home ownership opportunities through Section 184 and 184(A) mortgage guarantees.

Jamie Blosser
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Jamie Blosser specializes in tribal advocacy and sustainable community development projects. She leads many projects in the southwest region, including the Center for Contemporary Arts Expansion and Renovation in Santa Fe, the Baca County Courthouse renovation in Springfield CO, and the Owe'neh Bupingeh Rehabilitation Project at Ohkay Owingeh. Jamie received her Master of Architecture from the University of Pennsylvania and is the recipient of the Frederick P. Rose Architectural Fellowship. She is active in national and regional organizations promoting the public participation process, and serves on the design review committee at the New Mexico Mortgage Finance Authority. Jamie has lectured on cultural and environmental sustainable building methods throughout the country. She recently founded the Sustainable Native Communities Collaborative, a new initiative of Enterprise Community Partners, which received a National Endowment of the Arts grant to conduct research with tribal leaders to develop best practices for sustainable development in Native American communities in the Southwest.

Tomasita Duran

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Executive Director for the Ohkay Owingeh Housing Authority, Ms. Duran manages the Mutual Help Program, 184 Loan Guarantee Program, Cha Piyeh, Inc. (a CDFI). Tomasita's leadership has helped build Tsigo Bugeh Village Low Income Housing Tax Credit units (rehabilitation of 200 units, 45 new units), and implement the Owe'neh Bupingeh Rehabilitation Project in the Historical Pueblo core area. Ms. Duran developed a Master Land Use Plan for Ohkay Owingeh Pueblo. She serves on the Tsay Corporation Board of Directors, NDC New Markets Advisory Group, and several Tribal Committees.

Amanda Montoya

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Ms. Montoya is the Program Specialist for the Indigenous Design + Planning Institute (iD+Pi). Amanda J. Montoya joined iD+Pi in March 2012. She earned her master's degree in Community and Regional Planning from the University of New Mexico. Her concentrations were in Environmental Planning and Natural Resources. Her professional project (graduate work) was focused on Indigenous Ecotourism. She earned her B.A. in Hotel, Restaurant and Tourism Management from New Mexico State University. Amanda is currently working on her associates in Geospatial Information Technologies, also known as, Geographic Information Systems (GIS) at Southwestern Indian Polytechnic Institute. Prior to working with iD+Pi Amanda was the Tribal Planner for Santo Domingo Pueblo. Previous to her position as a Tribal Planner she worked with Laguna Pueblo's Planning Department as a Tribal Planning Intern. She is from the Pueblos of Taos, Ohkay Owingeh and Isleta.

Gepetta S. Billie

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Gepetta S. Billie is Towering House People Clan born for the Sleeping Rock Clan. Her maternal grandfather is Salt Clan and her paternal grandfather is Bitter Water Clan. She is from the Red Rock Chapter of the Navajo Nation, which is about 3 miles south of Gallup, NM. Gepetta joined the Planning Department at Santo Domingo as the Tribal Planner in June 2012. Prior to joining the Santo Domingo Tribe's staff, she was a graduate student intern in the Tribal Energy Program at Sandia National Laboratories in Albuquerque, NM for three years.
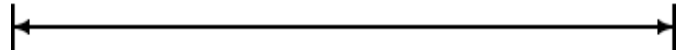
Joseph Kunkel

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For the last six years, Washington D.C. resident, Joseph Kunkel has kept a packed schedule. Though his professional and academic background has focused on education facilities planning, master planning, mixed-use development, architectural design, and architectural engineering, his independent research and teaching work has focused on the cultural implications of design in Native American communities. Specifically, research entitled "Re-thinking Indian Planning and Design" which was based in Montana on the Northern Cheyenne Reservation. Joseph is an active tribal member and maintains involvement through youth programs and continuing research. In the next three years, Joseph will work to expand the capacity of Enterprise's Sustainable Native Communities Collaborative and work with New Mexico's Kewa Pueblo in design and planning

THANK YOU TO ALL SUPPORTING ORGANIZATIONS