



Indigenous Philanthropic Professionals Report

Spring 2022



ABOUT NATIVE AMERICANS IN PHILANTHROPY AND OUR ROLE IN THIS WORK

Our organization, Native Americans in Philanthropy, was born in 1989, when the number of Native American, Alaska Native, and Native Hawaiian professionals couldn't fill a table of ten at a national philanthropy convening of over 2,000 people. Today, we are a vibrant network of Native leaders who are growing a movement that centers Indigenous values and our traditions of sharing knowledge, medicine, and resources.

As we take stock of our contributions to the philanthropic sector, we recognize that our mission to amplify Native peoples' ability to overcome challenges, respond to the growing needs of our people, and dismantle the systems of oppression that make philanthropy necessary is through accurate representation.

As a founding member of CHANGE Philanthropy, a coalition of identity-focused philanthropic affinity groups, we are very excited and supportive of their efforts to move philanthropy toward understanding who is represented within their organizations with their bi-annual Diversity Among Philanthropic Professionals

(DAPP) Survey. The findings in this report are crucial to understanding where we are in the field and where we are not. Setting this baseline allows us to further our advocacy for Indigenous peoples in the field and continue to support Indigenous philanthropic professionals.

At Native Americans in Philanthropy, our work includes supporting and building networks of Indigenous leadership through several programs such as hosting the Native Program Officer Working Group that meets quarterly to support each other and deepen the impact philanthropy can have in our communities. We launched Native Youth Grantmakers, a program for young Indigenous leaders to learn more about the field of philanthropy while taking part in the Native Voices Rising community-based participatory grant process.

We hope that in reading and understanding this report, you will be able to join us in this advocacy and create the needed changes in the sector so that philanthropy can be more reflective of the peoples it was intended to serve.

Hawo nimisa,

Brittany Schulman, Waccamaw Siouan
Vice President of Indigenous Leadership and Education Programs

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INTRODUCTION

CHANGE Philanthropy (CHANGE) recently released the second *Diversity Among Philanthropy Professionals (DAPP) Report*. As a CHANGE partner, Native Americans in Philanthropy is excited to share this Indigenous Philanthropic Professionals report as a supplement to their reporting on Indigenous professionals in philanthropy featured in the *2020 Diversity Among Philanthropic Professionals Report*.



The 2020 DAPP Report provides additional research on Indigenous professionals in philanthropy including:



Board, Staff, and Contractor Role



Staff Roles



Tenure



Racial or Tribal Affiliation(s)

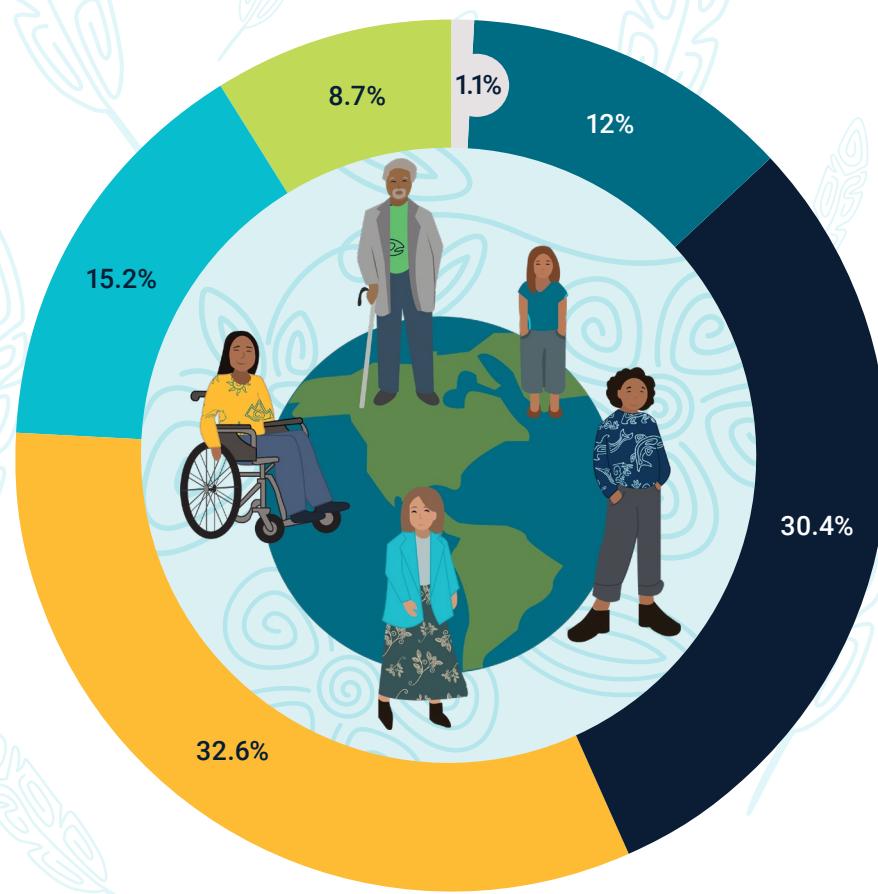
Please visit CHANGE Philanthropy's website to download and read the 2020 DAPP report: <https://changephilanthropy.org/dapp/>

As stated by CHANGE, the DAPP Survey and Report aim to help the philanthropic community better understand its workforce and leadership. The *2020 Diversity Among Philanthropic Professionals Report* featured sections that reported on the representation of various racial and ethnic groups. However, unlike the 2018 DAPP, these sections were inclusive of multi-racial people who identify with that race or ethnicity in combination with another race or ethnicity.

The 2020 DAPP found that **3.8 percent** of people working in philanthropy identify either solely as Indigenous or as Indigenous in combination with some other race or ethnicity. Of those respondents, **0.8 percent** identified solely as Indigenous. In comparison to the 2018 DAPP, the Report found that **1.6 percent** of people working in philanthropy identified solely as Indigenous. One reason the authors attribute to this percentage decline of Indigenous respondents in the 2020 DAPP is the significant increase of large foundations that participated in the survey. Whereas foundations with less than 50 staff had 1.0 percent of respondents identifying as solely Indigenous, foundations with 50 or more staff only had 0.5 percent of respondents identifying as solely Indigenous.

Despite the decline in Indigenous representation, the new findings provide our community knowledge of the percentage of Indigenous professionals in philanthropy who identify with intersectional race or ethnic backgrounds.

INDIGENOUS PHILANTHROPIC PROFESSIONALS



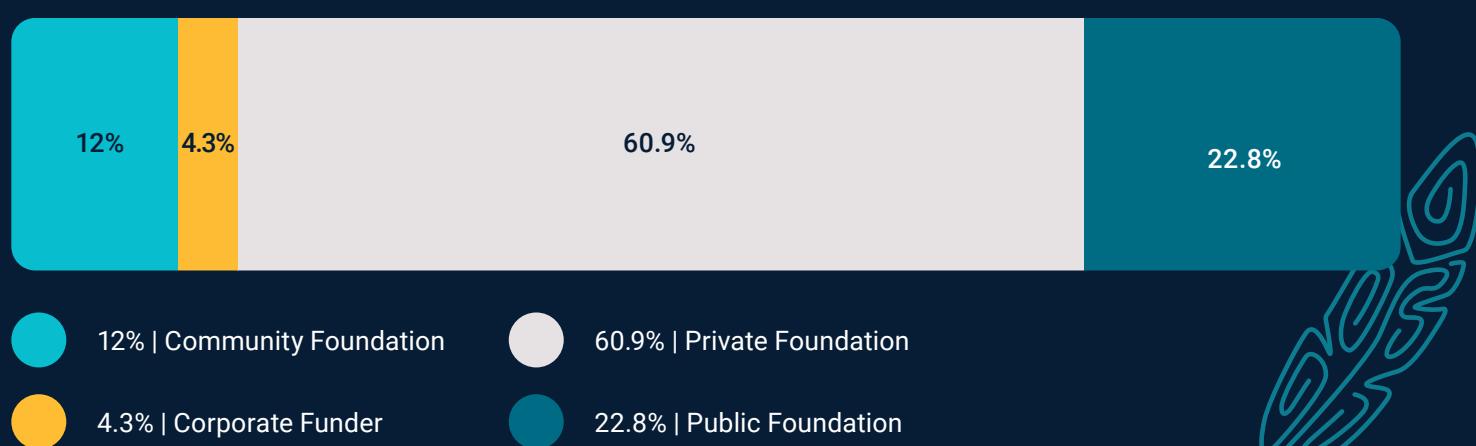
Indigenous People in Philanthropy, By Age

People in philanthropy who identified either solely as Indigenous or as Indigenous in combination with some other race or ethnicity were most represented among age 40s.

- 1.1% | I decline to state/No Response
- 12% | 20s and under
- 30.4% | 30s
- 32.6% | 40s
- 15.2% | 50s
- 8.7% | 60s

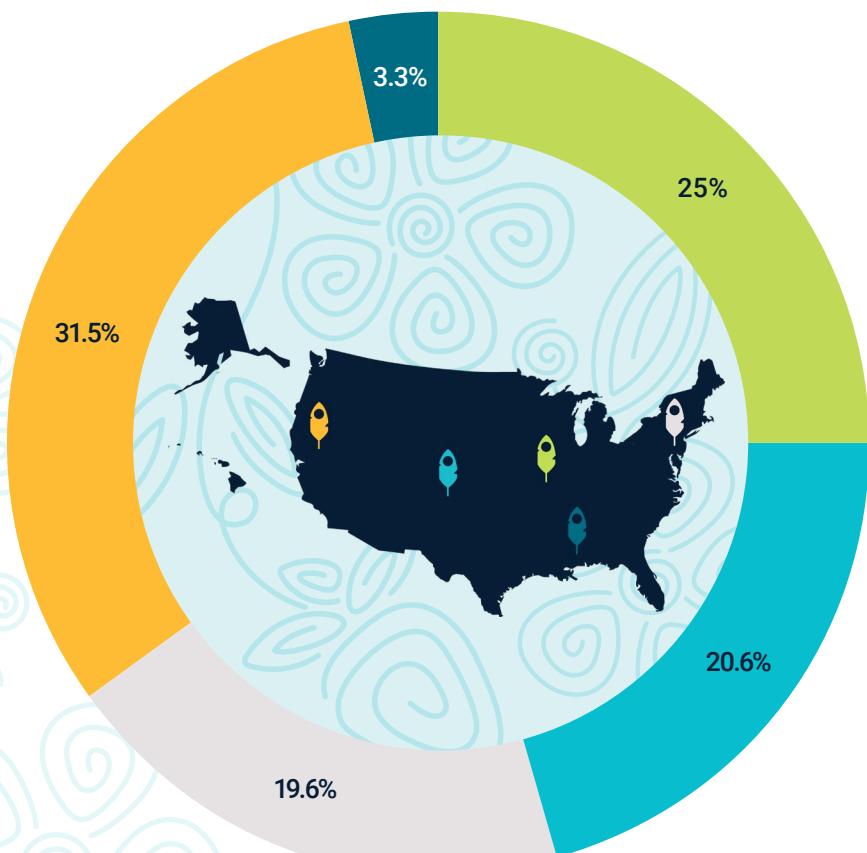
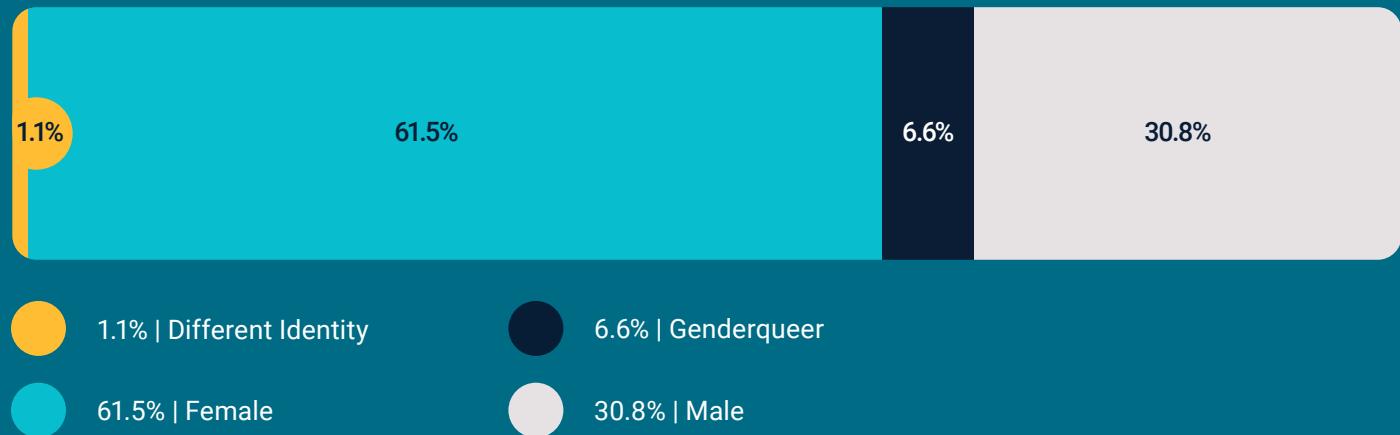
Indigenous People in Philanthropy, By Foundation Type

People in philanthropy who identified either solely as Indigenous or as Indigenous in combination with some other race or ethnicity were most likely to be represented among private foundations.



Indigenous People in Philanthropy, By Gender Identity

People in philanthropy who identified either solely as Indigenous or as Indigenous in combination with some other race or ethnicity were most likely to be identified as female.



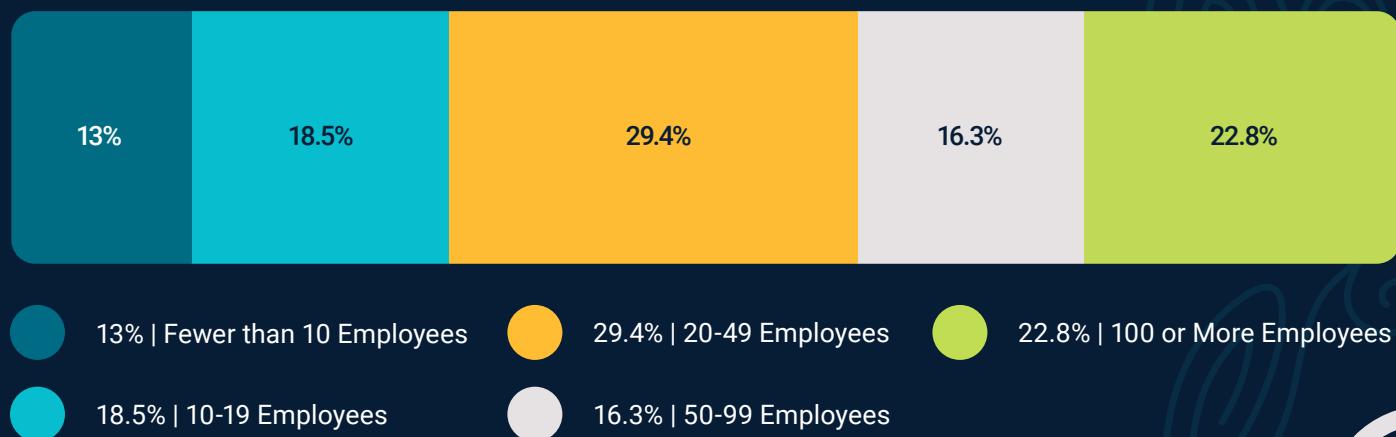
Indigenous People in Philanthropy, By Region

People in philanthropy who identified either solely as Indigenous or as Indigenous in combination with some other race or ethnicity were most represented in the Pacific.

- 25% | Midwest
- 20.6% | Mountain
- 19.6% | Northeast
- 31.5% | Pacific
- 3.3% | South

Indigenous People in Philanthropy, By Workforce Size

People in philanthropy who identified either solely as Indigenous or as Indigenous in combination with some other race or ethnicity were most likely to be represented among workforce sizes of 20-49 employees.



13% | Fewer than 10 Employees

18.5% | 10-19 Employees

29.4% | 20-49 Employees

16.3% | 50-99 Employees

22.8% | 100 or More Employees



A CALL TO ACTION FOR PHILANTHROPY

Research needs to be evaluative and intentional when it includes data on Indigenous peoples. When studies are intentionally designed, the philanthropic sector collectively takes strides to strengthen representation of Indigenous communities and professionals. This approach to data stewardship is crucial so that research can serve as a mechanism for change to inform our communities' and the sector's efforts. We call on research institutions in the sector to integrate data stewardship practices like those utilized in the 2020 DAPP Report:



Cultivate philanthropic research on Indigenous peoples in a manner that upholds Indigenous research methodologies and principles.



Design research to support Indigenous participation in studies to improve representation of Indigenous communities.



Consult with Indigenous data stewards and researchers when conducting research on Indigenous peoples in the sector.



Foster Indigenous Knowledge Systems by using data and research studies as mechanisms to develop tools and resources to inform philanthropy.

GLOSSARY ON INDIGENOUS IDENTITIES

Indigenous labels are a complex nuanced issue that is complicated by many factors but the three key aspects that influence this conversation are:

1. The self-determined label that an Indigenous person prefers for themselves
2. The self-determined label that an Indigenous community prefers for themselves
3. The label(s) given to Indigenous peoples and communities that are deeply entrenched within the nomenclature

We fully encourage everyone to educate themselves further after they become acquainted with the starting information listed here.

- **Aboriginal – Aboriginal (with a capital 'A') is commonly used to describe the Indigenous peoples of mainland Australia.** However, "aboriginal" with a lower case 'a' is synonymous with Indigenous as both words describe the original inhabitants of a geographic location.
- **Alaska Native - Alaska Natives are the Indigenous peoples of what is now known as Alaska.**
- **American Indian – A term that refers to the Indigenous peoples of what is now known as the contiguous United States and usually excludes Alaska Natives and Native Hawaiians.** This term is more commonly used in academia and as a demographic label.
- **First Nations - A term that refers to the Indigenous peoples of what is now known as Canada.**

- **Indian – Some Natives use “Indian” or “NDN” as a colloquial or slang name for each other, but this term should never be used by a non-Native to refer to an Indigenous person or peoples.** However, the word “Indian” is also still used in the following contexts:
 - Organizational names such as Bureau of Indian Affairs or Indian Health Services.
 - Names of federally recognized tribes e.g. Eastern Band of Cherokee Indians, Menominee Indian Tribe of Wisconsin, etc.
 - “Indian Country” is the collective name for Native communities in the United States. The name is so prevalent that the most popular Native American newspaper is “Indian Country Today”.
- **Indigenous – The original inhabitants of a geographic location.** It is often used as an umbrella term for Native peoples no matter where they originate from. Also, when referring to Indigenous peoples, be sure to capitalize the word.
- **Native American – A term that refers to American Indians and Alaska Natives and usually excludes Native Hawaiians.**
- **Native - This term has recently gained popularity as many feel it is a more appropriate and accurate than “Native American” as a descriptor for peoples whose ancestry predates America as a country.** Native is also sometimes used as a synonym for Indigenous.
- **Native Hawaiian - Native Hawaiians, or Kanaka Maoli, are the Indigenous peoples of Hawai’i.** It is considered both inappropriate and inaccurate to address Native Hawaiians as Native Americans since the Kingdom of Hawai’i was overthrown in a coup led by American businessmen with the help of US troops.

ACKNOWLEDGMENTS



Native Americans in Philanthropy would like to express gratitude to **CHANGE Philanthropy**, and a special acknowledgment to Lyle Matthew Kan, for their immense support with developing this report.



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Cover Photo: Courtesy of **Kanion Productions**

Report Design: Courtesy of **Design de Plume**

