

Going Forward on the Corridor

What Next for The American
Indian Cultural Corridor?

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I. EXECUTIVE SUMMARY

The American Indian Cultural Corridor was formally inaugurated on East Franklin Avenue on April 30, 2010, but has been a hub of the Twin Cities' urban American Indian community for decades. The community's initial vision for the Corridor was as an economic engine for the community, providing jobs and opportunity, and sharing authentic American Indian culture. Exactly five years on, welcoming banners flank the Corridor, public art wraps utility boxes and once-bare walls, the Anpetu Was'te Cultural Market is nearing completion, and the Corridor continues to be the nexus of important cultural events. What then, are the next steps?

As a Capstone Project for the Native American Community Development Institute (hence forth referred to as NACDI) through the Humphrey School of Public Affairs, Andrew Foell, Aika Mengi, Sarita Pillay & Thomas Siburg set out to understand the Corridor today, and put forward actionable recommendations to support the Corridor's progression. In our immersion on the Corridor, discussions with NACDI staff, a listening session with key institutional leaders, observations at Breakfast Bites meetings, and interviews with community members, four areas emerged as important action areas for next steps on the Corridor. These were 1. Collaboration; 2. Visibility & Aesthetic Experience; 3. Entrepreneurship, and 4. Development.

In this document we first set the context for the American Indian Cultural Corridor. In our view, the history of American Indians in U.S Cities, and the evolution of E Franklin Avenue are essential to ground this work. This is followed by a discussion of the progression and current status of the Cultural Corridor. We then outline recommendations under the four themes to support the development of the American Indian Cultural Corridor. These recommendations focus on strengthening much of the work NACDI does, and encourage partnerships with other institutions. The recommendations focus on network-building, leveraging community assets, tangible development and art projects, and institutional strengthening. Collaboration is foundational to all recommendations – building on NACDI's work with community members to extend purposeful collaboration to key institutions. The recommendations draw on our research and are supported by example case studies where relevant. Finally, we assess the strengths and weaknesses of our recommendations.

The American Indian Cultural Corridor has the enormous advantage of being a historical hub for the Minneapolis American Indian community – the recommendations herein intend to build on the community's vision and available assets to create a vibrant, self-sustaining, opportunity-filled, culturally grounded Corridor.

Acknowledgements

This project would not have been possible without the support, encouragement, and supervision of so many people throughout the Twin Cities American Indian community and the Humphrey School of Public Affairs of the University of Minnesota-Twin Cities.

This project would not be possible without the passion and leadership of the staff of the Native American Development Institute (NACDI). We would like to first thank NACDI President and CEO, Jay Bad Heart Bull. It has truly been a pleasure to work with you on this project. Your wisdom, guidance, and leadership have allowed for this project and the American Indian Cultural Corridor to grow and prosper. We also wish to thank Ashley Fairbanks, Andrew Hestness, Graci Horne, Jennifer Kolden, and Stephanie Zadora. Thank you for taking the time to meet with us to discuss your work and the vision you collectively share of the Corridor.

Additionally, this project is grounded in the interviews, listening sessions, and discussions we had with several community leaders. We wish to say thank you to: Joanne Whiterabbit, Executive Director of the Minnesota American Indian Chamber of Commerce; Mary Lagarde, Executive Director of the Minneapolis American Indian Center; Mike Goze, CEO of the American Indian Community Development Corporation; Bob Rice, Owner and Proprietor of Pow Wow Grounds Coffee; Al, Barista of Pow Wow Grounds Coffee; Charles Stately, Owner and Proprietor of Woodland Indian Crafts; Greg Bellanger, Owner and Proprietor of Northland Visions; Sean Sherman, Owner and Chef of The Sioux Chef; Will Delaney, Real Estate Strategy and Asset Manager of Hope Community; and Laura Kling, Community Organizer of the Minneapolis Bicycle Coalition.

We would finally like to thank the Humphrey School of Public Affairs of the University of Minnesota. To our professor, thank you, Neeraj Mehta for offering this opportunity as a capstone class, allowing us to better learn about community-driven planning, and for developing a close relationship with many community leaders throughout the Twin Cities. And to our colleagues in PA 8081:2, Equitable Neighborhood Revitalization capstone, thank you for your support and friendship along this process.

With heartfelt gratitude from all of us, thank you.

II. ABOUT THE AUTHORS



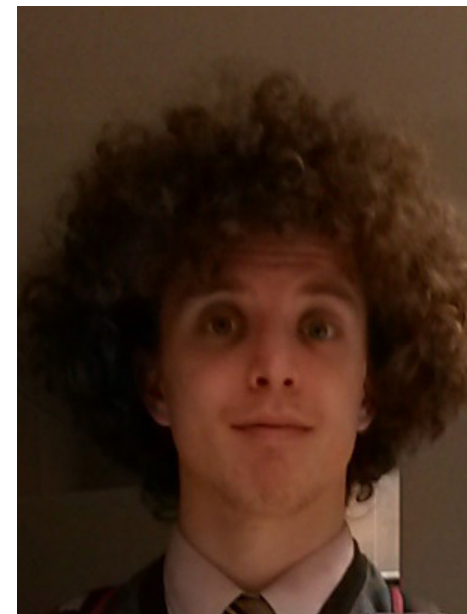
Andrew Foell moved to Minneapolis from Southwest Missouri to pursue graduate education. Andrew is earning a dual master's degree in social work and public policy. Andrew's previous experience with community building efforts among neighborhood groups and elementary schools ignited in him a deep passion for community-led change making. In the future Andrew hopes to work extensively with community residents to ensure that communities are places that are inclusive of and empowering for everyone. Prior to this Capstone Project, Andrew had visited the American Indian Cultural Corridor, but had limited knowledge of its history and development.



Sarita Pillay moved to Minneapolis from Johannesburg, South Africa. She is earning a degree in urban and regional planning. Her previous experience with human geography, social movement politics and journalism has made her value spatial justice, emancipatory politics and the potential for community-driven social change. After graduating in May 2015, she plans to return to South Africa and work in research and activism. Prior to this Capstone Project, she had little to no engagement with the Twin Cities' American Indian community, but had visited and shopped on Franklin Avenue.



Aika Mengi moved to Northfield, Minnesota from Dar es Salaam, Tanzania to study Environmental Studies and Management at St. Olaf College. She is earning her Masters degree in urban and regional planning at the University of Minnesota in Minneapolis. Her interest in sustainable development and entrepreneurship grew from her experiences in Tanzania, a country with an abundance in natural resources with prodigious and diverse ecosystems that contrasted starkly with the rampant poverty. The beautiful country inspired her desire to study the environment but it was the daily reminders of the inequity that influenced her desire to work towards creating environments that can alleviate poverty without deteriorating the environment. She graduates May 2015, as an Acara fellow, she will be piloting a new venture and partnering with Tech Dump. in Minnesota in summer 2015 and will transition to pilot in India in winter 2015 . Prior to this Capstone Project her knowledge of the American Indian community was limited to classes she had taken as an undergraduate student.



Thomas Siburg moved to Minneapolis from the Puget Sound area of Washington state. He is earning a degree in social work and a degree in urban and regional planning. His previous experience with community organizing and racial justice has led him to believing that community voice is powerful. He graduates May 2015, and plans to remain in Minneapolis for some time, where he works with residents of manufactured (mobile) home parks across MN claim power through stories, rights and community action, and for racial justice in Minneapolis' Harrison Neighborhood. Prior to this Capstone Project he had very little engagement with the American Indian community in the Twin Cities, and had not known about the American Indian Cultural Corridor.

III. PURPOSE & METHODOLOGY

Purpose

East Franklin Avenue has a prominent American Indian history. With the leadership of community institutions and community members, a segment of East Franklin Avenue has been branded as the American Indian Cultural Corridor. Previous projects and reports have aided in the creation of a thriving American Indian Cultural Corridor. This Capstone Project aims to recommend steps going forward to build a thriving Corridor.

A thriving cultural corridor is one where cultural, social and economic interests of the American Indian community are met. The local dollar of the community is passed through the community several times, where local commercial businesses offer services desired by the community and grounded in the culture of the community. These commercial enterprises are within a walkable distance of one another, supporting a pedestrian friendly environment offering outdoor gathering spaces for socializing. A thriving American Indian Cultural Corridor is this and grounds all of itself in the legacy of the American Indian community. This supports American Indian peoples, businesses, culture, ways of life.

This Capstone Project builds on the projects that have previously taken place to continue to strengthen institutional ties across the American Indian Cultural Corridor and offers specific recommendations aimed at growing a sustainable thriving American Indian Cultural Corridor.

Methodology

The project team engaged in interactive meetings with the American Indian Cultural Corridor stakeholders, including staff members from the Native American Community Development Institute and other organizations. During these meetings, immense wisdom, knowledge, insights were absorbed and guided the team's research and thinking throughout the project.

Secondary data collection through the review of organizational planning documents, neighborhood small area plans, local American Indian visioning projects, city and state data, national and international case studies, and research drawn from academic journals provided both local and national contexts from which to compare and contrast.

Community observations were conducted on various days and times to identify American Indian Cultural Corridor building occupants, and other details such as the use and availability of store front space, business hours of operation, public gathering space, and corridor navigability. Many of these observations were coded in a collaborative, consensus-based process, and were useful in developing recommendations.

Individual interviews were conducted with local American Indian business owners and entrepreneurs to gather critical insights on the American Indian Cultural Corridor business environment.

Finally, one listening session was conducted with American Indian Cultural Corridor stakeholders. Guiding questions for this conversation were developed in cooperation with NACDI staff. The meeting was facilitated by NACDI staff and each project member listened, took notes, and recorded observations which were compiled following the meeting.

The findings informed this report and recommendations herein.

IV. EMERGING THEMES

Our discussions with NACDI staff, community members, and a listening session of four key institutional stakeholders led to the identification that relatively immediate actionable steps should be taken which would support the mission of the American Indian Cultural Corridor. Stakeholder discussions, along with data collection of land ownership and operations along the Corridor, case studies, and best practices, identified underlying causes that are often thought of as issues which limit a thriving cultural corridor along E Franklin Avenue. Figure i. highlights these underlying causes.

Figure i: Underlying Causes Limiting a Thriving Cultural Corridor

Lack of ownership	No framework for entrepreneurship/ businesses to grow/ no space
Collaboration	Who claims Franklin Ave, and on what basis?
Siloed without seeing connections or benefits of collaboration -- within institutions and generations	Is there the needed density to sustain a corridor?
Individual steps toward corridor vision	Limited types of space use
Uncertainty in the corridor (role, reality, benefits, etc.)?	Thoroughfare, not a destination; travel space/ speed
Unable to see alternative uses of space	Stigma of space
Lack of visible identity	Unwelcoming/uninviting space

Four themes arose from the underlying causes. Each of the themes have possible and relatively immediate actionable steps. The themes include: collaboration, visibility & aesthetic experience, entrepreneurship, and development. Each of the themes feed into and support one another. At the same time, each theme is unique and offers specific recommendations that could support the evolution of the American Indian Cultural Corridor.

Relationship Between Themes

Although the themes are presented and discussed individually, it is important to emphasize that they are not mutually inclusive. In many instances, recommendations for an individual theme support and add value to recommendations for other themes.

Foundational to all of the themes and their recommendations is Collaboration, which we have purposefully included as the first theme in this report. In our view, Collaboration is key to the success of the American Indian Cultural Corridor. Collaboration is fundamental to making the corridor more visible and strengthening its identity; it is essential to building entrepreneurship opportunities along the Corridor; and it is key to initiating and supporting any development initiatives that are pursued. All of the other themes are also strongly interrelated. Improved visibility of the Corridor will attract developers, businesses and foot traffic - and vice versa. Entrepreneurship and development are reliant on each other, as the physical development of space along the Corridor is essential to creating opportunities for commercial and retail ventures.

1. CONTEXT

1. Understanding the Context

Understanding the context of communities, place, and experiences of space is paramount to developing historically sensitive, community relevant and place specific recommendations. In suggesting ways forward for the Native American Community Development Institute (NACDI) and the American Indian Cultural Corridor, our work aims to be intentionally grounded in history and experiences of American Indian communities in the U.S and the local context of American Indians in Minneapolis. This was also paramount to NACDI. The Corridor is located within a particular context of American Indian presence in cities, along an Avenue of deep historical significance, and within an urban pan American Indian community. In grounding our work in this context, we hope to be part of undoing historical trends of academia where communities of color are “diagnosed” and written about in ahistorical, problematized ways – where recommendations are paternalistic and lack context.

The modern story of North America is not a straightforward story to tell. The story is one of resilience and resistance in the face of systematic dispossession, violence, genocide, and attempts at co-option. Along with the challenge of speaking truth to power, every attempt to write about America’s indigenous population faces the historical trappings of language. In this project, we have been advised to use the term American Indian. We acknowledge that in many regions across North America there are many communities and individuals who do not identify with this term. However, in the context of the Twin Cities, where the term is widely used and carries the history of purposeful and emancipatory use by the American Indian Movement, it has been adopted by our project.

1.1 American Indians in U.S. cities

Since explorers began entering the U.S., American Indians have been forced to relocate. The continual conquestal surge resulted in decimation of the indigenous population due to disease, slavery, and violence resulting in an estimated 95 percent population loss by the early 1900s.¹ Government policies have continually and systematically attempted to strip lands, languages and identity from American Indians. President Andrew Jackson passed the Indian Removal Act in 1830, forcibly removing American Indians from 3 dozen nations, driving them west of the Mississippi where they lived in poverty as wards of the U.S. government. ² When the U.S. army began enforcing the removal act in 1838, an estimated 4,000

American Indians, mostly representing the Cherokee Nation, died on what is known today as the Trail of Tears. ³ In the 1940s through the 1960s both U.S. and state governments passed several laws and policies designed to assimilate American Indians into mainstream American society. This era of “termination” policy was informed primarily by a 1923 and 1943 survey of Indian conditions that exposed the horrific, poverty stricken living conditions on reservations throughout the country.⁴ In 1946, President Truman set in motion the U.S. government’s attempt at reconciliation for centuries of betrayal by creating the Indian Claims Commission, focused on reparations to American Indian tribes.⁵ Although the establishment of the Indian Claims Commission was full of promise, many regard it as a paternalistic valuation by the U.S. government to settle past injustices.⁶

Under the same period of attempted reform, the federal government initiated the Voluntary Indian Relocation Program in 1952. Promising American Indians jobs, skills, housing, and prosperity in America’s urban areas, the program looked to entice reservation dwellers to cities across the U.S.⁷ Relocation field offices were set up in major U.S cities, with Bureau of Indian Affairs (BIA) employees given the responsibility of orienting new arrivals. Between 1952 and 1973, approximately 100,000 American Indians signed up for the program.⁸ For some, relocation was another attempt to assimilate American Indians into dominant, white American culture, while others viewed relocation as an opportunity unlike anything available on their reservations.⁹ The reasons for contemporary urban migration among American Indians were varied, and the situations they encountered upon relocating were often far from the promises portrayed to them by the Bureau of Indian Affairs (BIA). Many American Indians were placed in harsh ghettos in cities, often living in run-down hotels, motor courts, and “true slum dwellings.”¹⁰ Not only were housing conditions inadequate, American Indians also confronted “inadequate paychecks, unreliable employers, insufficient transportation” and left to navigate themselves through an unfamiliar and unwelcoming environment.¹¹ For most, urban life also came with the real challenges of racism and “balancing two worlds.”¹² Although living in urban areas, individuals still had legal and proper citizenship within their tribes and nations.¹³ Over the years, however, these rights were persistently challenged by the government - and often embraced by tribal chairmen - with urban American Indians unfairly gaining a connotation of second-class status.¹⁴

In the 1960s and 1970s frustration in urban centers grew as American Indians experienced the continued contradictions of federal policy. Presidents Lyndon B. Johnson and Richard Nixon asserted that the

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termination policies had failed, and instead shifted to “self-determination” policy positions starting with the passage of the Indian Civil Rights Act in 1968.¹⁵ The same period of American social and political upheaval saw the rise of the American Indian Movement and American Indian consciousness, both with urban roots. Between 1950 and 1980, approximately 750,000 American Indians migrated to cities.¹⁶ With inter-tribal marriages, and the confluence of different tribes in urban centers, so rose the necessity and strength of pan American Indian identity.¹⁷ By 2000, 64% of the American Indian population was urban - compared to 8% in 1940.¹⁸ The widespread migration of American Indians into urban metropolitan areas in the latter part of the 20th century is attributed by scholars and historians to economic prosperity post-World War II, along with federal policies aimed at assimilating American Indians into dominant society through relocation in the 1950s and 1960s.¹⁹ Others argue that mobility and settlement has been fluid, with intermittent “waves” of relocation.²⁰ The latter contend that urban life is not a “new” phenomenon to American Indian communities, pointing to large, complex settlements that existed prior to colonization such as Cahokia, Mesa Verde, Chaco Canyon, Nakbe, Teotihuacan, Tenochtitlan, Cuzco and others.²¹ However, the unprecedented modern urban migration to American cities has redefined the geography of American Indian country, shifted conceptions of American Indian identity, and changed the demographics of American cities.²²

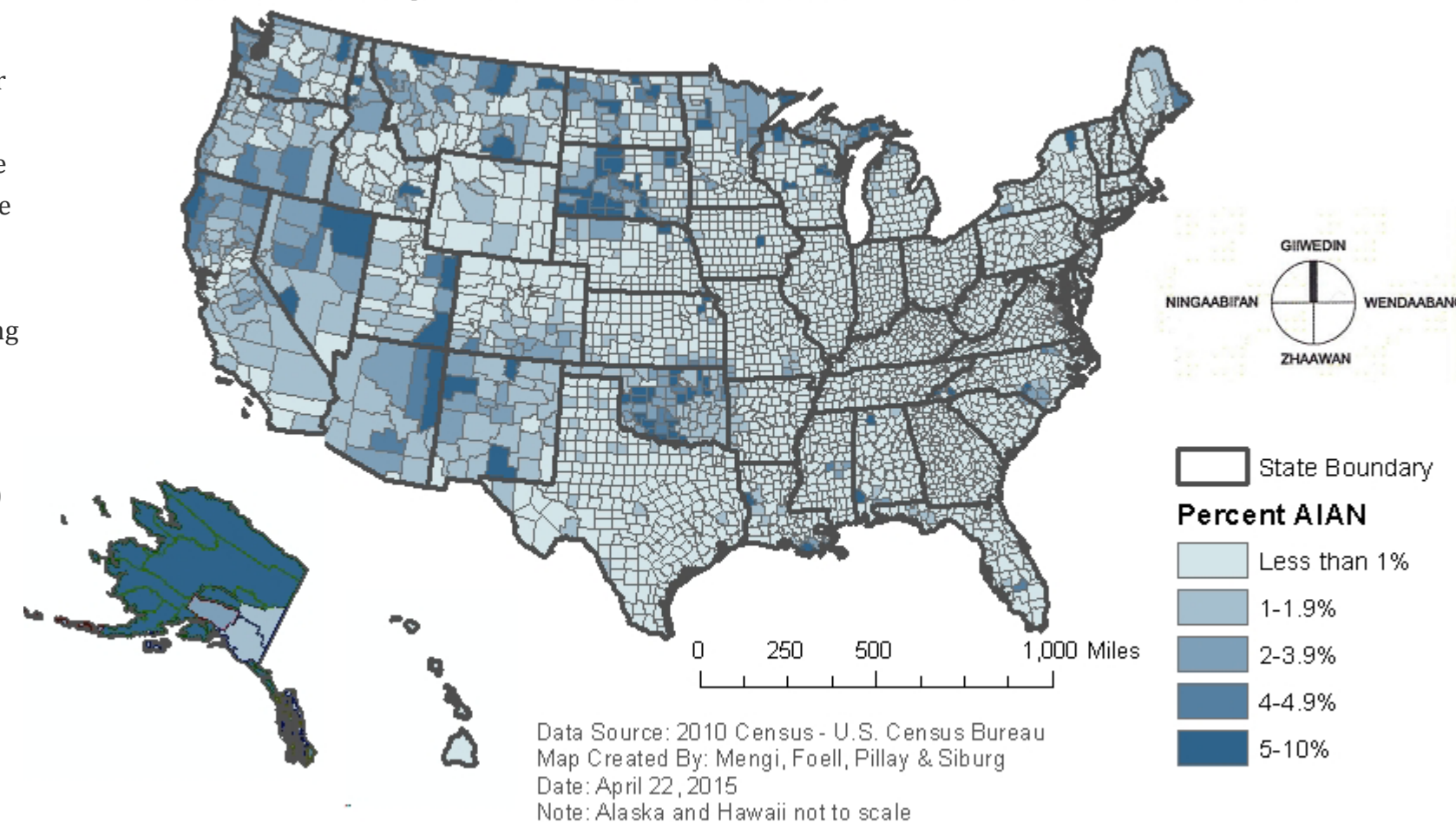
Across literature, American Indians are often dichotomized as rural or urban, although there is a growing literature focused on the intersectionality of identities.²³ Today, the American Indian population is still largely perceived as rural by dominant narratives - despite the majority of American Indians living in urban areas. Within the current urban tapestry, American Indians although a minority, constitute a sizeable population, both dispersed and concentrated, in many states and metropolitan areas. The 2010 Census estimates that between 67-71 percent of American Indians live in urban areas.^{24,25} Figure 1.1 shows percent population American Indian and Alaska Native (AIAN) in the U.S. and Figure 1.2 lists the top 10 U.S. states with the largest populations of American Indians and Alaska Natives.

Each American Indian community in the U.S. is unique and has its own cultural traditions and ways of knowing. This is no different among urban American Indian communities. American Indians living in Oklahoma City, Phoenix, Los Angeles, Chicago, New York and other metropolitan areas all have unique experiences of space, place and identity. Urban American Indian communities are multigenerational, multitribal, multiethnic, and represent an array of class diversity.²⁶ However, there are also shared

experiences among urban American Indian communities. Many of these communities were borne of policies such as the Indian Relocation Act, are in close proximity to tribal areas, and provide employment, education and housing opportunities.²⁷ In many cases these communities are often perceived as invisible.²⁸ It is suggested that the effects of sustained colonization that persist structurally create this “invisibility”, leading to an “absent presence” of American Indians in cities.²⁹

Figure 1.1 Percent U.S. Population American Indian & Alaska Native

Percent U.S. Population American Indian & Alaska Native 2010



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Figure 1.2 Top 10 States With Largest American Indian & Alaska Native Population

**American Indian and Alaska Native Population
Top 10 U.S. States by Absolute Population**

U.S. State	American Indian and Alaska Native Alone or in Combination		
	2000	2010	Percent Change
California	627,562	723,225	15.2
Oklahoma	391,949	482,760	23.2
Arizona	292,552	353,386	20.8
Texas	215,599	315,264	46.2
New York	171,581	221,058	28.8
New Mexico	191,475	219,512	14.6
Washington	158,940	198,998	25.2
North Carolina	131,736	184,082	39.7
Florida	117,880	162,562	37.9
Michigan	124,412	139,095	11.8

Data Source: Norris, Vines & Hoeffel, 2012

However, ever present and resilient, American Indian communities transcend geographic neighborhood boundaries, but are unified by important community organizations and activity sites of special significance.³⁰ Often being referred to as “native hubs,” the significance of such sites in community building efforts continually creates culture, community, identity, and belonging among urban American Indians.³¹ This is an important distinction from many ethnic enclaves in American cities, as “...most Indigenous peoples in urban areas do not tend to occupy distinct neighborhood areas, and most cities do not have distinct boundary areas considered Indigenous.”³² In many urban American Indian communities, a shared identity with shared values, symbols and history is recognized, and cultural institutions have been created and sustained.³³ However, cultural preservation continues to be a major concern.³⁴

1.2 Minneapolis & The American Indian Movement

The city of Minneapolis was not exempt from contemporary urban American Indian migration. As one of the cities with a relocation field office, and located close to the upper Midwest’s American Indian Country in North Dakota, South Dakota, Wisconsin, and Minnesota, Minneapolis became a vibrant urban confluence of American Indian migration. The US Census reported that the population of American Indians in Minneapolis and St. Paul increased from 3,085 in 1960 to 9,578 in 1970.³⁵ Driven by the 1956 Relocation Act, the urban migration of Vietnam War veterans, and worsening economic conditions in reservations - the urban American Indian community grew.³⁶

One of the most influential and visible social movements of the 1960s emerged in response to the American Indian urban experience. On July 29, 1968 in a small room in the near north side of Minneapolis, the American Indian Movement (AIM) was born. Its founders were Clyde Bellecourt, Dennis Banks and George Mitchell, all of whom were actively involved in community organizing in the Twin Cities’ American Indian community.³⁷ AIM was a call to action, a community’s people-driven response to being treated as second-class citizens, facing continued harassment and discrimination. The AIM offices were located on 1337 East Franklin Avenue, in an area considered the “heart of the city’s urban Indian community.”³⁸

The American Indian community, most of whom lived in the south side of Minneapolis, was the target of ongoing police brutality. Community members recount the constant threat of arbitrary arrests and beatings at the hands of Minneapolis police.³⁹ Franklin Avenue was the center of much of the harassment, with community members often forcibly hauled out of bars and restaurants by police on busy evenings and charged with crimes they did not commit.⁴⁰ Similarly, American Indians arrested, whether arbitrarily or not, were often badly beaten. This kind of police brutality was a common experience for American Indians in cities across the U.S.

AIM’s first major organizing initiative was to form the AIM Patrol, a group of unarmed citizens who patrolled Franklin Avenue and the Phillips neighborhood to protect American Indians from unwarranted arrests and provide safe rides.⁴¹ The AIM Patrol was the first initiative of an organization that soon became synonymous with the struggle for pan American Indian rights and self-determination across the United States. AIM’s other local initiatives included organizing a Legal Rights Center, Minneapolis Indian Health Board, two community schools, and supporting the development of the Minneapolis American Indian Center.

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The Minneapolis American Indian Center, that developed in the late 1960s, eventually opening in 1975, aimed to serve three primary roles: social, cultural and recreational development in the heart of the American Indian community.⁴² American Indian centers sprung up across American cities in response to the needs of growing American Indian communities.⁴³ These centers often acted as gathering spaces for cultural activities, giving a sense of community to many American Indians who otherwise felt estranged in cities.⁴⁴ They often provided services such as counseling, temporary housing, and other needs-based resources.⁴⁵ AIM founders and other community members were integral to planning the construction of the Minneapolis American Indian Center, located on E Franklin Avenue.⁴⁶ The center was incorporated as a nonprofit organization in 1974 & opened in 1975.⁴⁷

During the late 1960s and 1970s, Franklin Avenue and the Phillips neighborhood was a hub of American Indian driven organizing. AIM and the many women and men who drove it did not stop in Minneapolis. From the takeover of Winter Dam in Wisconsin in 1971, the Trail of Broken Treaties that ended in the occupation of the Bureau of Indian Affairs in DC, to the occupation of Wounded Knee - the organization born in Minneapolis had broadened its "patrol" to the American state and systematic brutality. Its modus operandi was often highly visible political acts and occupations. AIM organized the International Indian Treaty Council in 1974 - the first NGO in the UN to represent Indigenous people. The indigenous presence and increased alliance on a global platform lead to the 2007 UN Declaration on the Rights of Indigenous People being drafted and adopted.⁴⁸ The activism that was generated on Franklin Avenue and surrounds is important not only to the American Indian community in the U.S, but also to the Indigenous and First Peoples communities across the Americas and the world.

Figure 1.3 Timeline of Development along Franklin Avenue



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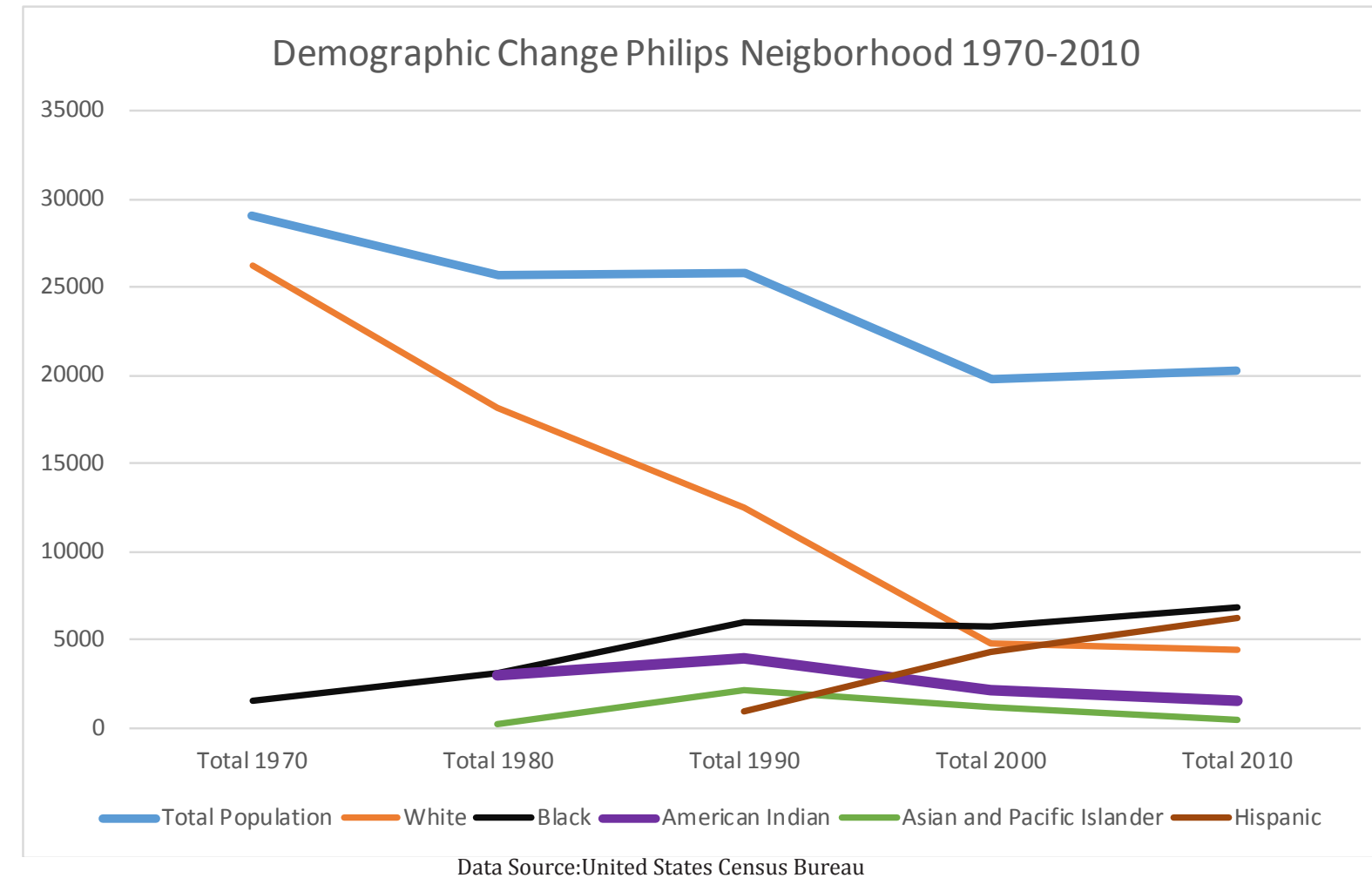
1.3 Franklin Avenue and the Phillips Neighborhood

Located one mile from downtown Minneapolis, the Phillips neighborhood is home to Franklin Avenue. Originally, Phillips developed as a result of the southern expansion of Minneapolis boundaries (then Saint Anthony). The neighborhood was home to the many immigrant groups that had settled in the area to build railroad infrastructure, and to work in the city's booming grain milling and timber industries.⁴⁹ Residents of Phillips during this time included Czech, Polish, German, and Scandinavian immigrants, as well as a growing population of African Americans who had migrated from the south.⁵⁰ In the 1920s, the neighborhood saw an influx of Jewish immigrants.⁵¹ In the 1930s the Scandinavian population in the neighborhood began to decline and the neighborhood saw increases in African American and American Indian residents.⁵² The 1960s brought more changes, with large scale upheaval as a result of interstate highway construction, resulting in federal housing project developments to accommodate massive population displacement.⁵³ As discussed previously, this period also saw the growth of decades long urban American Indian Activism that was grounded in the area. As the area experienced rapid urban decline in the 1980s and 1990s community residents responded passionately, creating partnerships to prevent and respond to crime and issues of social justice. During this time, the neighborhoods population of Latino and East African immigrants' grew significantly.⁵⁴ Over the years, the Phillips neighborhood subdivided into the Ventura Village, Phillips West, East Phillips and Midtown Phillips. Figure 1.3 provides a timeline of historic developments along E Franklin Avenue.

The Phillips neighborhood has experienced population decline from 1970's, with the exodus abating in 2000. From 1970 to 2010, the neighborhood experienced a 30% decrease in population, with the lowest recorded population in 2000, with 19,805 residences. Despite the population decrease the broader Phillips has continued to be an immigrant receiving neighborhood. The demographics of the immigrants, and subsequently the neighborhood, has shifted with the times, creating an increasingly diverse neighborhood. According to U.S. Census data, in 2010 Blacks and African Americans accounted for the single largest ethnic group in the neighborhood.

The American Indian population changes have mirrored the changes in the total population. The population peaked in 1990 both in absolute numbers and as a proportion of the population, with 3,972 and accounting for 15% of the population. The American Indian population of the neighborhood, like total population has decreased, as of the 2010 census, accounted for 8% of the residents, the lowest number and percentage during this analysis frame. However, this is still a sizeable proportion of the population when considering the American Indian population of Minneapolis.

Figure 1.4 Population Change in Phillips Neighborhood



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1.4 The American Indian Cultural Corridor

The American Indian Cultural Corridor was inaugurated in 2010. The Corridor's formal designation was largely driven by the efforts of the Native American Community Development Institute (NACDI). The "Cultural Corridor" name largely emerged from actors within the institution, and was settled on to represent a geographic area on Franklin Avenue that was an existing cultural and gathering hub for American Indians in Minneapolis. The development of the Corridor grew with community visioning for the American Indian Blueprint in 2010.

Cultural Corridors

Cultural Corridors have become an increasingly popular strategy in the effort to stimulate local economic development, cultural economies are being recognized around the U.S. as drivers of urban revitalization.⁵⁷ In many cases "cultural or creative economy(ies) have become a key driver of contemporary economic growth."⁵⁸ Other scholars have broadened the impacts of spaces imbued with culture to building community, fostering a common identity, and consequently facilitating social cohesion.⁵⁹ Despite the increasing interest in cultural economies, the concept is still in its infancy and many cities have few if any policies addressing them. Despite their popularity, there is no consensus on what a cultural corridor is. The Council of Europe describes cultural corridors as "(n)etworks of interaction and economic exchange based on culture and creativity, incorporating principles of sustainability, fairness and inclusion, based on wide stakeholder partnership which are rooted in solid institutional frameworks that stimulate regional socio-economic development."⁶⁰ In the case of the American Indian Cultural Corridor, the definition of the cultural corridor has been rooted in community engagement. The "cultural" identity of the corridor refers to American Indian culture as has been defined by the community.

Cultural districts, corridors, and clusters are seen by both academics and practitioners as effective strategies at building communities and economies. As districts have an inherent local focus, it is difficult to determine what practices lead to successful corridors. Such place-based specificity supports a more organic "natural" process of creating cultural corridors versus a formal planned and implemented strategy.⁶¹

East Franklin Avenue initially developed as an organic local process, as an informal cultural resource, where the critical social services manifested themselves organically into an American Indian cluster. Despite the initial organic nature of the concentration of cultural based social services, the goal of the American Indian Cultural Corridor is to intentionally leverage the existing cluster and assets to create a community and economic development strategy. This planned and strategic development embeds itself in the development of cultural institutions as anchors within the district, such as the Minneapolis American Indian Center, and is typically established by local government.⁶²

What is clear is that the majority of literature on cultural districts focuses on the benefits that these spaces have on the community, but there is less if any thought on the best practices to guide the development of cultural corridors. This could be in part because of the significance of local context in the development of cultural districts.

An important factor to be considered in the framework for the American Indian Cultural Corridor is the goal of the cultural corridor. Cultural Corridors, quarters, districts tend to fall on two sides: 1) Exoticized areas that pander to tourists and others outside of the cultural corridor, or 2) places that aim to use the creative economy to the benefit residents.⁶⁴ The American Indian Cultural Corridor looks to primarily serve the American Indian community, but also provide a place for outsiders to experience authentic American Indian culture.

Local development has been guided by a traditionally economist designation of jobs and local economies as having basic and nonbasic sectors. The basic sector brings in outside dollars to the community, while the nonbasic sector serves local needs. The Corridor aims to encourage Import-substitution, where "new local businesses (or branches of external businesses) supply goods and services that existing residents were previously buying elsewhere."⁶⁵

Locally produced and consumed products can also be a source of regional job growth and stability.⁶⁶ Local-serving businesses can capture local consumer dollars, and create additional local jobs for people who are likely to spend locally. With the regional preferences of consumer spending changing in favor of local production, local consumption can be a source of growth.

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NACDI & Plans for the American Indian Cultural Corridor

The American Indian Community Blueprint, released by NACDI in 2010 serves as a vision for the Urban American Indian Community of the Twin Cities. This pioneering document emerged from extensive community engagement and research. The three priorities of the American Indian Community Blueprint include: Community Wholeness, Community Economic Vitality & Community Prosperity. From community spirituality and cultural pride, to ensuring youth are healthy and educated, and encouraging American Indian entrepreneurship, the community's ideas for realizing this vision are innovative, rich and numerous.

The American Indian Community Blueprint provides a conceptualization and vision for the American Indian Cultural Corridor. Here the American Indian Cultural Corridor is envisioned as:
“...a corridor that will be the economic engine for the urban American Indian community, providing jobs and opportunity for American Indian people and also sharing authentic American Indian culture with the region.”⁶⁷

The American Indian Community Blueprint envisions the Corridor developing along the light rail transitway, transforming the American Indian Opportunities Industrialization Center and Minneapolis American Indian Community Center, creating an American Indian embassy, and improving the pedestrian experience. The community's vision has guided much of NACDI's projects along E Franklin Avenue. Without measurable outcomes and a timeline, the document serves mainly as a foundational guide and vision, rather than a plan.

Since the American Indian Community Blueprint and the Corridor inauguration in 2010, NACDI has taken many important steps in realizing an American Indian Cultural Corridor by pursuing the goals of community wholeness, economic vitality and prosperity. The Corridor has been branded with banners along E Franklin Avenue, utility boxes are covered with American Indian-inspired designs and photography, and vibrant murals depicting American Indian art and livelihoods are becoming a common sight.

The Anpetu Wa'ste Cultural Arts Marketplace Project is another key project being undertaken by NACDI along the Corridor. ⁶⁸This project involves the transformation of the street and median near the Franklin Avenue Light Rail Transit station. The area has been a point of discussion in the community since the construction of the transit station, due to its poor walkability, limited integration into the surrounding neighborhood, and lack of safety. Initially, both the City of Minneapolis nor Hennepin County took any decisive steps to improve this area, and it soon became a rallying project for NACDI. The Anpetu Wa'ste intends to be a walkable and attractive space that can be used for trading, entertainment and gathering. Much of the construction and public art for the site was completed in the fall of 2014. The use of the space was piloted in the Open Streets festivities on E Franklin Avenue in the summer of 2014. NACDI intends to officially launch the space and regular programming and events in the summer of 2016. This includes a possible Farmers' Market and other trading and entertainment opportunities.

A great deal of the important work that NACDI has pursued guided by the American Indian Community Blueprint is neither visible nor physical. Much of NACDI's work involves organizing spaces for community interaction, such as the monthly Breakfast Bites. Held the first Wednesday of every month, Breakfast Bites provides a space for community members and others to share breakfast, network and discuss topics relevant to the Twin Cities' Urban American Indian community. Another of NACDI's major initiatives is the All My Relations Gallery and its regular exhibitions of contemporary artists, along with arts-based programming for community members. NACDI is also pursuing ways to build networks of American Indian professionals in the Twin Cities.

1. CONTEXT

1.5 Stakeholder Claims

Due to the history of the Indian Relocation Act, the American Indian Movement, and family and community legacies the E Franklin Avenue corridor of the Ventura Village neighborhood, and Phillips neighborhoods, continues to hold significant importance to “city Indians” in the Twin Cities.⁶⁸ The East Franklin Avenue Corridor is recognized by Hennepin County as one of the eight commercial corridors throughout the City of Minneapolis. As figure 1.5 highlights, the American Indian Cultural Corridor sits within the County recognized commercial corridor.

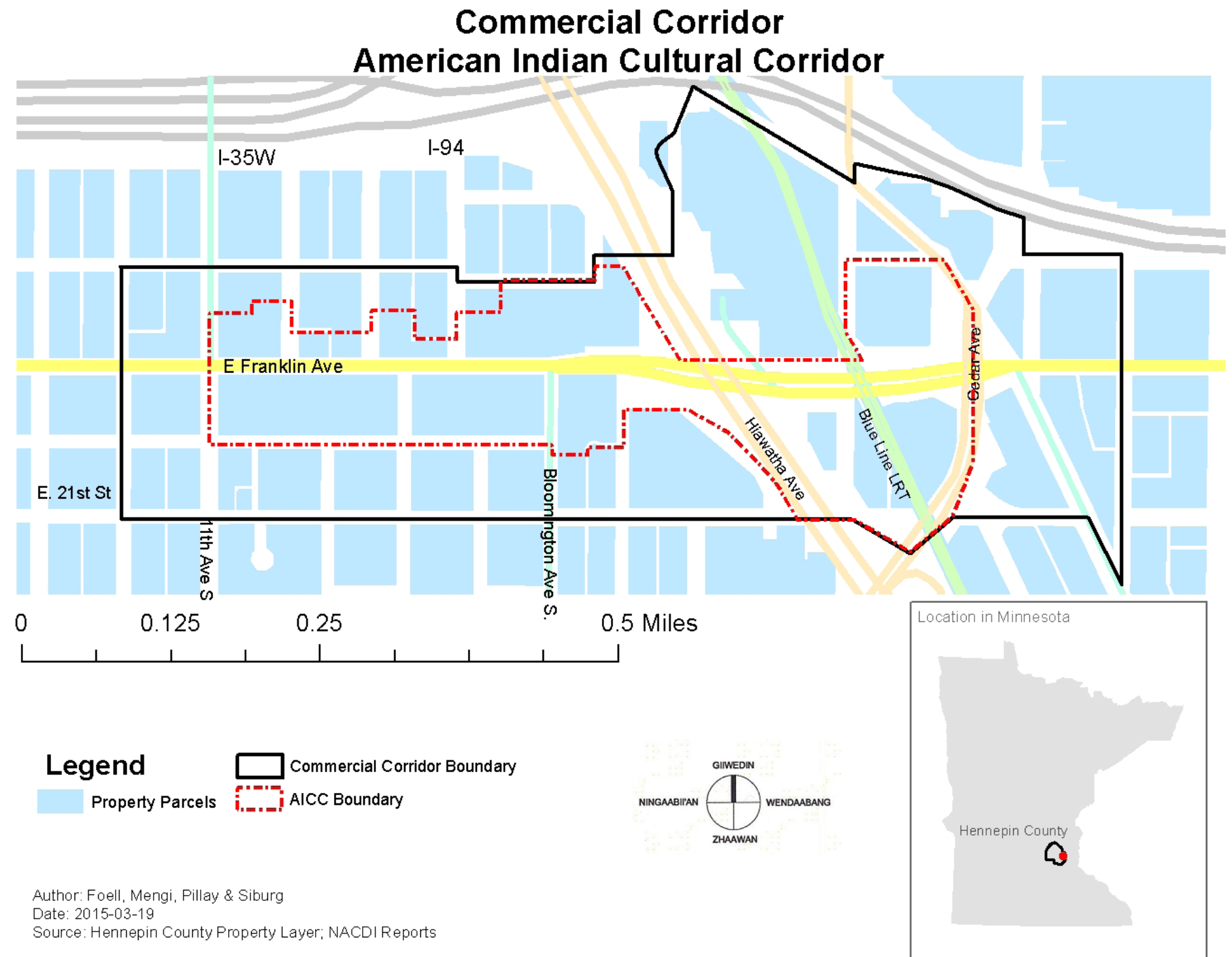
The American Indian Cultural Corridor roughly extends from 11th Avenue South (West) to Cedar Avenue (East) and East 19th Street (North) to East 21st Street (South). The E Franklin Commercial Corridor extends a block further West, East, South, and envelopes a Metropolitan Council rail yard that is not included in the American Indian Cultural Corridor. The major transit thoroughfares of E Franklin Avenue, Hiawatha Avenue, Cedar Avenue, and the Blue Line Light Rail Transit are each highlighted in figure 1.5. Segments of the transit thoroughfare fall under the jurisdiction of the Metropolitan Council, Hennepin County, Minnesota Department of Transportation, and the City of Minneapolis. In addition to seeing over 15,000 cars in any direction daily,⁶⁹ the Corridor is regularly serviced by bus rapid transit routes #2, #9, #14, #22, and #67, and a Statewide Bicycle Plan is expecting to expand along E Franklin Avenue.

1.6 Land Uses and Activities

In order to get a better understanding of the American Indian Cultural Corridor, the project team utilized multiple strategies and frameworks focused on identifying the community’s assets. These strategies and frameworks included:

- Asset-based community development strategies to identify community institutions, associations, individuals, physical space, and local economic assets along the Corridor.⁷⁰

Figure 1.5 American Indian Cultural Corridor



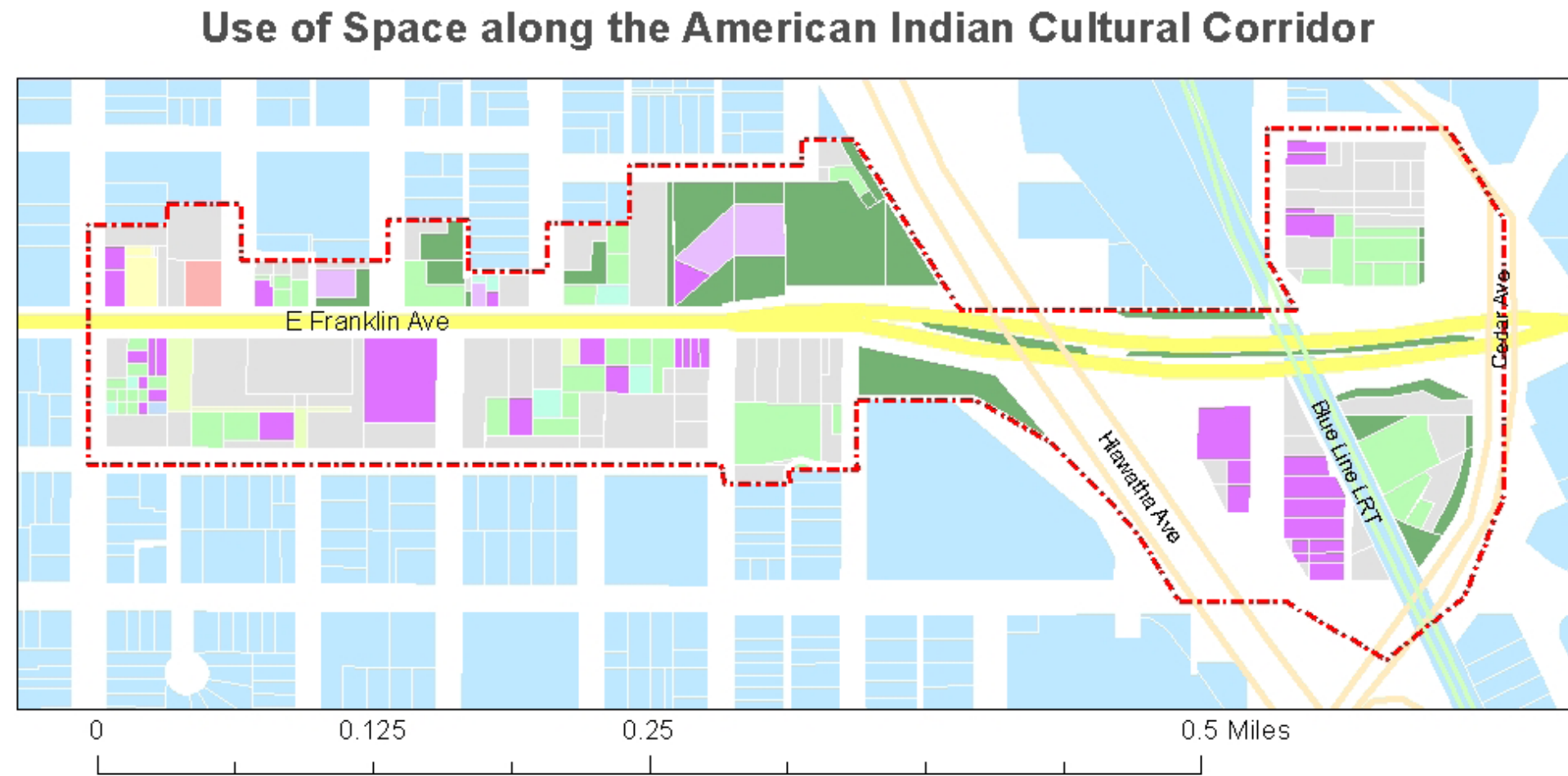
1. CONTEXT

- The concept of cultural clusters, or the spatial concentration of cultural resources such as nonprofit arts organizations, commercial cultural firms, resident artists, and cultural participants and their positive associations with civic engagement, population growth, increased housing values, and decreased poverty rates.⁷¹
- Cultural Resource Mapping, an approach to identifying, recording and classifying a community’s tangible and intangible cultural assets and resources.⁷²

The project team engaged in “community walks” to collect and map information regarding the Corridor’s assets and resources.⁷³ After the observations were recorded, the project team synthesized the data and coded assets by assigning primary and secondary descriptive codes to each entity. Additionally, the project team identified each entity along the American Indian Cultural Corridor as being culturally specific to the American Indian community, culturally specific to a different demographic, or as unknown. Additionally, the project team recorded visible public space, potential public space, availability and usage of storefront entranceways, and hours of operation of each entity where available. The project team confirmed data by conducting additional research online and making phone calls to establishments.

From the community observations the project team identified important information about the Corridor otherwise unobtainable through other sources. First was the difficulty of identifying many establishments due to lack of signage, or locations that were not directly accessible via storefront. For example, many buildings along the corridor house multiple entities. The next observation was that storefronts along the Corridor are limited, and many are blocked to the public and unused. Additionally, institutions along the Corridor are dominated by social service and nonprofit organizations, a prevailing theme that has surfaced often through stakeholder communication.

Figure 1.6 Use of Space along the American Indian Cultural Corridor



Legend

Primary Use

Bank	Parking Lot
Commercial	Public Institution
Development and Advocacy	Social Service
Faith-Based	Vacant
Greenspace	Walk-way



Created by: Foell, Mengi, Pillay, & Siburg
 Date: 2015 March 31
 Source: NACDI Existing Structure Map;
 & Foell & Siburg Observation

Note:
 The locations of institutions is based from in-person observation onsite and location identification online.

Many buildings are multi-story. To capture the breadth of institutional activity diversity within each building, small segments were created which do not reflect the actual size of many of the institutions.

1. CONTEXT

Another observation was the lack of developed pedestrian gathering spaces along the Corridor, with only three locations including designated areas for gathering (i.e. benches, tables/chairs). Parking lots also constitute a large majority of physical space along the corridor. A final finding was that many establishments on the corridor close early in the evening, often before 5pm. Even more surprising was the difficulty in identifying closing times for most of the establishments on the corridor. These observations combined with stakeholder conversations and research from academic literature helped inform recommendations throughout the project. Detailed maps of the observations are included in the Appendix.

1.7 Land Ownership and Valuation

Along with observing property uses and characteristic, City of Minneapolis and Hennepin County historical and current data⁷⁴ was used to analyze the ownership and valuation of properties alongside the corridor. A list of these properties, along with their location on the corridor is found in the appendix. The University of Minnesota Regent, The Metropolitan Council, Solar Corporation and the American Indian Properties LLC (affiliated with the American Indian Development corporation) are all major property owners on the corridor. There are currently 11 properties that are owned by known American Indian owners or organizations. As Figure 1.7 indicates, these properties are largely located on the northern-side of East Franklin. American Indians once owned many more of the properties on the south side. This includes properties owned by Great Neighborhoods – an American Indian owned nonprofit developer that changed ownership, and experienced financial trouble that forced it to sell many properties.

Most of the American Indian properties fall within the medium value range. Barring the Many Rivers West Apartments that falls within the medium-high property value range.

Figure 1.7 American Indian owned properties Cultural Corridor

American Indian Owned Properties along the American Indian Cultural Corridor



Owners

- 1: Anishinabe Wakiagun L P Eta
- 2: Mpls American Indian Ctr Inc
- 3: Many Rivers Apts Ltd Partnership
- 4: American Indian Holdg Co
- 5: Many Rivers West Lp
- 6,7: Minn Chippewa Tribe Fin Corp
- 8, 9, 10, 11: American Indian Properties LLC
- 12: American Indian Opportunities Industrialization Center

- American Indian Owned Properties
- American Indian Cultural Corridor
- Parcels within Corridor
- Hiawatha Avenue
- East Franklin Avenue
- Cedar Avenue
- Blue Line LRT



Created by: Foell, Mengi, Pillay, & Siburg
 Date: 2015 April 14
 Source: Hennepin County (2015)
 City of Minneapolis (2015)

1. CONTEXT

The Metropolitan Council and the Minneapolis Public Housing Authority own the most valuable properties, valued at \$ 7.8 million and \$ 17 million respectively. A map of property values is found in the Appendix.

Valuation data is generally only available since 1988, however, not all properties have data on property values extending that far back. The notable highest valued American Indian owned property is the Many Rivers Apartment complex, valued at just below \$ 5 million. All American Indian owned properties experienced a slight dip in values after 2008, and barring the American Indian Holding Co. property (labeled 4 on figure 1.7), all have experienced increasing values since 2013.

1. CONTEXT

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1. CONTEXT

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1. CONTEXT

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2. THEMES & RECOMMENDATIONS

Four themes were identified as key areas for actionable steps going forward on the Corridor: Collaboration, Visibility & Experience, Entrepreneurship and Development.

1. Collaboration

Identifying and fostering the collaboration and partnership between institutions and community member stakeholders of the Corridor to strengthen and grow buy-in, support, and ownership of the Corridor.

2. Visibility & Experience

Identifying and promoting community assets and resources on the Corridor to increase the prominence of the unique characteristics on the Corridor.

3. Entrepreneurship

Creating successful and diverse American Indian-owned businesses on the Corridor that contribute to cultural identity and economic vitality for community members.

4. Development

Improving the physical dimensions of the American Indian Cultural Corridor to create a thriving, livable community.

These themes are grounded in the shared knowledge of walking through the Corridor, demographic and land ownership analysis, discussions with NACDI staff, a listening session with leaders of key American Indian institutions, interviews with American Indian entrepreneurs, and participation in NACDI's monthly Breakfast Bites.

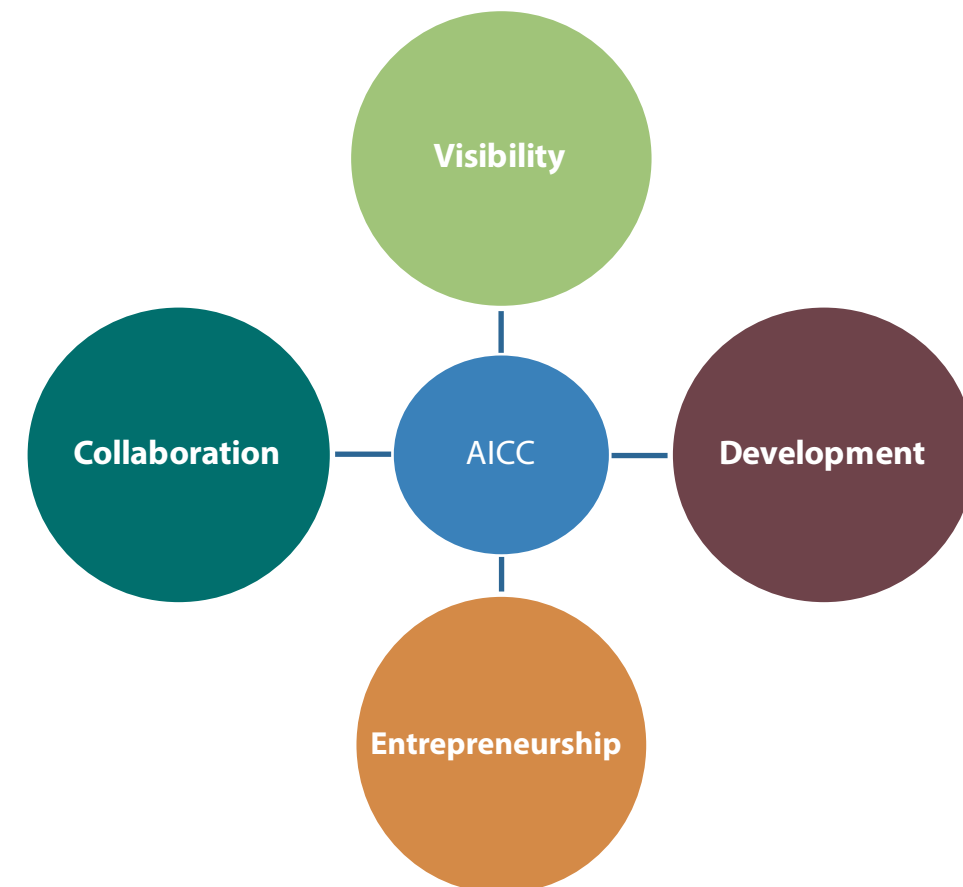
Under each of these themes, we propose recommendations that can be undertaken by NACDI, in collaboration with community members and/or other key institutions. These 20 recommendations are suggested short-term and long-term next steps for the Corridor going forward into the future.

The recommendations are informed by the community's vision in the American Indian Community Blueprint, are built on an understanding of the historical experiences

of urban American Indian communities in the U.S and in Minneapolis, draw on best-practices and tools from other relevant communities and case studies, and look to build on the assets and potential of the Corridor and its community.

The recommendations focus on network-building, leveraging community assets and resources, tangible development and cultural projects, and institutional strengthening. Collaboration is foundational to all recommendations – building on NACDI's work with community members to extend purposeful collaboration to key partner institutions.

Each of these themes and their recommendations are summarized in the following pages. Detailed discussion of these themes, their recommendations, and relevant case studies follows.



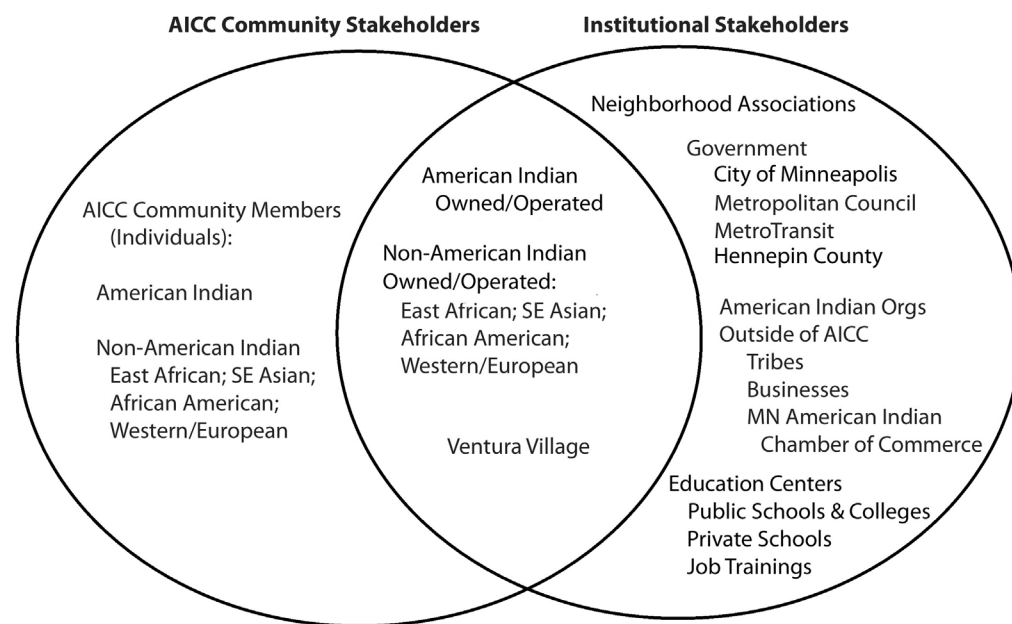
2.1 COLLABORATION

This theme refers to identifying and fostering the collaboration and partnership between institutions and community member stakeholders of the American Indian Cultural Corridor to strengthen and grow buy-in, support, and ownership of the corridor.

Fostering a sense of belonging and participation amongst the American Indian community and along Franklin Avenue requires collaborative work where opportunities and challenges are faced together in innovative ways to achieve success. With the direct buy-in and leadership of institutions and community members the Corridor will be a shared and collective vision building on the long legacy of collective action and among the American Indian community.

Key Stakeholders

Figure 3.1 - AICC Community and Institutional Stakeholders



Who benefits from Collaboration on the Corridor, and how?

Beneficiaries: The Corridor Community members and institutions and outside institutions like the City of Minneapolis, MetCouncil, MetroTransit, and American Indian institutions and communities outside of the AICC.

How: Identifying a common interest or vision strengthens partnerships and a sense of community pride and resilience. The capacities, interests, and resources of stakeholders varies within and outside of the AICC, leveraging these will foster creative aesthetic visibility, entrepreneurship, and development along the corridor.

Recommendation 1: Vision/Mission Identification;

Identifying common interest between stakeholder’s missions & parts of the Corridor vision.

Recommendation 2: Community Building with Institutions;

Identifying perspectives, concerns, goals & experiences of stakeholders & how they can and do support parts of the Corridor vision.

Recommendation 3: Leveraging & Investing Resources;

Investing resources to foster some institutional buy-in of the Corridor.

Recommendation 4: Impact Report;

Regularly publicizing any and all positive impact and collaborative efforts of the Corridor.

Recommendation 5: AICC Community History Project;

Capturing the history of the Corridor through a collaborative storytelling method.

2.2 VISIBILITY and EXPERIENCE

This theme refers to identifying and promoting community assets and resources on the AICC to increase the prominence of the unique characteristics on the corridor.

Through examination of American Indian community visions and plans along Franklin Avenue, discussions with community stakeholders, and reviewing literature on urban American Indian populations throughout the U.S., visibility and experience emerged as prominent themes.

The Corridor is a testament to the wisdom, strength, resilience, and adaptability of the American Indian population in the Twin Cities. Franklin Avenue has a long history of activism, development, and empowerment within the American Indian community in Minneapolis. Although the American Indian Cultural Corridor has been successful in bringing visibility to the assets along the corridor, many of its greatest strengths remain invisible.

Together the following recommendations will assist NACDI in building out a geographic home for American Indians in the Twin Cities that generates community pride, strengthens identity, fosters spiritual and cultural traditions, promotes respect, honor and understanding, and allows people to feel welcome, secure, and valuable.

Key Stakeholders

Community Members and Neighborhood Residents
American Indian Artists
American Indian Businesses and Institutions
American Indian Advocates, Activists, and Allies
City Government

Who Benefits from Increased Visibility on the Corridor, and How?

Beneficiaries: Twin Cities American Indian community, general public, the Corridor organizations and institutions, local businesses and entrepreneurs.

How: Providing mechanisms for documenting assets, resources, histories, and stories will allow for collective empowerment for local residents and institutions. Making such assets visible to the community and the public and could provide a “draw” to the AICC and may increase economic activity on the corridor.

Recommendation 1: Explore, Document, and Map American Indian cultural assets and resources along the Corridor;

Many cultural assets and resources on the Corridor and in the Phillips neighborhood are largely invisible and inaccessible to the public. Collecting information about both tangible and intangible cultural resources and mapping this information could serve as a valuable resource for the community.

Recommendation 2: Invest in Public Art Projects along the Corridor with a Specific Focus on Storytelling;

The American Indian Cultural Corridor is rich in public art that is representative of traditions and contemporary urban life. These art assets tell a deeply powerful story that should be documented, preserved, and retold through time. Engaging American Indian artists, activists, and community members in telling the story of Franklin Avenue would be an empowering cultural resource.

Recommendation 3: Continue Corridor Branding Investments through Wayfinding;

NACDI has made significant strides in branding the Corridor as a place that recognizes and honors the strengths and assets of American Indians. The installation of wayfinding projects would make such assets more visible to the community and the general public and could complement economic development efforts in the area.

2.3 ENTREPRENEURSHIP

This theme refers to creating successful and diverse American Indian-owned businesses on the Corridor that contribute to cultural identity and economic vitality for community members.

Creating an economic hub with American Indian owned businesses is central to the concept of the Corridor. Entrepreneurship on the Corridor can be supported by strong community networks and a loyal customer base, culturally grounded and innovative ideas in the community, and the resources and organizing of key American Indian institutions on the Corridor. On the other hand, entrepreneurship can be challenged by the Corridor's space constraints, difficulties in accessing finance, limited information on how to be part of the Corridor, and a lack of business know-how and skills.

The following recommendations intend to improve the opportunities for American Indian entrepreneurs and small businesses on the Corridor. In all instances, these recommendations need to be shaped by community visions, history, and assets.

Key Stakeholders

- Community members and Neighborhood Residents
- American Indian Entrepreneurs
- NACDI
- American Indian Community Development Corporation
- American Indian Chamber of Commerce
- American Indian OIC

Who benefits from Small Businesses and Entrepreneurship on the Corridor, and how?

Beneficiaries: American Indian business owners, skilled and semi-skilled workers, Phillips and surrounding neighborhoods, the Twin Cities American Indian community, the wider Twin Cities community.

How: Entrepreneurship on the Corridor will retain and generate dollars within the community, create jobs, draw visitors, and build a culturally grounded economy.

Recommendation 1: Evaluate Potential;

This recommendation involves assessing the skills of community members and the state of the American Indian small business community.

Recommendation 2: Facilitate Events for Networking & Innovation;

American Indian businesses and entrepreneurs would benefit from more events that allow for information sharing and networking.

Recommendation 3: Coordinate Skills and Training Programs;

Coordinate and provide skills development and training opportunities for prospective American Indian Entrepreneurs on the Corridor.

Recommendation 4: Create Temporary Spaces for Entrepreneurship;

Pop-up stores in Anpetu Wa'ste Market and other spaces can be used to incubate small businesses and test new ventures.

Recommendation 5: Establish an Economic Development Center;

An Economic Development Center offers a way to coordinate financing, training and other resource support for prospective businesses in the American Indian Community.

2.4 DEVELOPMENT

This theme refers to the physical dimension of the American Indian Cultural Corridor. The recommendations are a synthesis of the challenge of space on the corridor, and the desires of the community.

Key Stakeholders

Community Members and Neighborhood Residents
Minneapolis American Indian Center
American Indian Community Development Center
American Indian Artists
American Indian Entrepreneurs
American Indian Businesses and Institutions
Minneapolis City Government
Hennepin County

Who Benefits from Increased Development on the Corridor, and How?

Beneficiaries: Twin Cities American Indian community, general public, American Indian Cultural Corridor organizations and institutions, local businesses and entrepreneurs.

How: Provide increased space for both start-ups and established businesses. Creating more pedestrian-friendly environments, will increase foot traffic, increasing the number of potential customers.

Recommendation 1: Create a Cooperative Development and Management Agency ;

Creating a way for community to be involved in shaping the community, while ensuring that the community is not displaced by the improvements to the area.

Recommendation 2: Identify or Create Anchor Institutions on the Eastern and Western edges of the Corridor;

Create a pedestrian-centric environment, by creating spaces that people will go out of their way to be in and experience. Anchors provide a constant flow of pedestrians that can support amenities, that make place more pleasant and livable.

Recommendation 3: Redevelop Minneapolis American Indian Center to be a Space to Facilitate Entrepreneurship;

Native Americans have more barriers to entrepreneurship, they include finance and affordable space, the MAICC is a way to facilitate new businesses.

Recommendation 4: Develop Second Anchor Mixed Use Development on the Western edge of the Corridor;

The Merkato study undertaken in 2011 indicated that there was a high demand for office space. The multi-use building will increase the supply of office spaces that can allow for a greater concentration of established native businesses.

Recommendation 5: Establish the Feasibility of Underpass Development;

Increase the sense of safety so that more people feel comfortable, and therefore more likely to stay in the corridor. It also is a way of creating more public spaces.

Recommendation 6: Identify Parking for Increased Development;

Research shows that a gap in the built environment reduces perceived enjoyment of spaces. This is the tooth gap theory and parking lots are the prime cause of this.

Recommendation 7: Increase Residential Units;

Phillips neighborhood have in general has seen its population decrease over the last several decades. Increasing the amount of housing will give individuals the opportunity to stay in the area, even as their incomes increase.

2.5 Relationship Between Recommendations

	Recommendation	Name	Collaboration	Visibility and Experience	Entrepreneurship	Development
Collaboration	Recommendation 1	Vision/Mission Identification	X			
	Recommendation 2	Community Building with Institutions	X		X	X
	Recommendation 3	Leveraging & Investing Resources	X	X	X	X
	Recommendation 4	Impact Report	X	X	X	X
	Recommendation 5	AICC Community History Project	X	X		
Visibility and Experience	Recommendation 1	Explore, Document, and Map American Indian Cultural Assets and Resource	X	X		
	Recommendation 2	Invest in Public Art Projects with a Specific Focus on Storytelling	X	X		
	Recommendation 3	Continue Corridor Branding Investments through Wayfinding	X	X	X	X
Entrepreneurship	Recommendation 1	Evaluate Potential			X	
	Recommendation 2	Facilitate Events for Networking & Innovation	X		X	
	Recommendation 3	Coordinate Skills and Training Programs	X		X	
	Recommendation 4	Create Temporary Spaces for Entrepreneurship	X	X	X	X
	Recommendation 5	Establish an Economic Development Center	X		X	X
Development	Recommendation 1	Create a Cooperative Development and Management Agency	X		X	X
	Recommendation 2	Identify or Create Anchor Institutions on Eastern and Western Edges of the Corridor	X		X	X
	Recommendation 3	Redevelop Minneapolis American Indian Center to Facilitate Entrepreneurship	X		X	X
	Recommendation 4	Develop Second Anchor Mixed Use Development on the Western Edge of the Corridor	X		X	X
	Recommendation 5	Establish the Feasibility of Underpass Development		X		X
	Recommendation 6	Identify Parking Lots for Increased Store Frontage		X	X	X
	Recommendation 7	Increase Residential Units	X			X

COLLABORATION

“Strong communities have a sense of shared experience, goals, and challenges. In order to face these opportunities and challenges together, the urban American Indian community needs to work collaboratively both within the community and with other communities to achieve success. It is imperative that the American Indian community continues to foster a sense of belonging and participation amongst community members”

·American Indian Community Blueprint¹

3. COLLABORATION

3.1 Collaboration and the Corridor

Franklin Avenue continues to have a long history of activism, development, and empowerment within the American Indian population in the Twin Cities. This is based on the importance that collaboration and collective agency has among this community. The often overused proverb, “It takes a village to raise a child,” speaks to this same reality among the American Indian peoples along Franklin Avenue. The national impact the American Indian Movement had, and continues to have, shows the legacy and power of the collective agency of the American Indian community. The incredible presence of social service agencies that foster indigenous culture highlights this same collective agency to protect and support each others’ American Indian sisters and brothers. In summation, the American Indian Cultural Corridor is a testament to this strength, collective agency, resilience, and adaptability of the American Indian community in the Twin Cities. The American Indian Cultural Corridor is hoping to foster this same American Indian collective agency and activism that has been present along Franklin Avenue in creating an urban American Indian community hub of economic and cultural vitality.

Who benefits and how?

American Indian and non-American Indian collaboration along the American Indian Cultural Corridor has the potential to create a strong sense of culturally grounded community and place, fostering relationships and networks within and outside the American Indian Cultural Corridor. Those who benefit will predominantly be American Indian community members; however community collaboration has the potential to benefit the broader community as well. This includes developing a common interest with American Indian Cultural Corridor stakeholders.

The American Indian Community Blueprint & Collaboration

Although collaboration is explicitly one of the three tenets of the American Indian Community Blueprint, it is interwoven throughout the document and is foundational in achieving its tenets of Community Wholeness, Community Economic Vitality, and Community Prosperity.

“It is important for community members to be the drivers of community change, and this Blueprint is a tool for community members to work collaboratively towards that goal.”²

The idea of collaboration is embedded in the role the American Indian Community Blueprint places in community engagement.

“Community input and engagement is essential to the ongoing success of this initiative in order to work collaboratively and implement these community-defined strategies.”

&

“From the start, community members have been actively involved at every stage of the process, building from within to create an enduring, self-sustaining structure.”³

The American Indian Cultural Corridor is conceived as being the realized vision of the American Indian community. Through a community-driven collaboration of all stakeholders, the American Indian Blueprint lays out bold and thoughtful visions and strategies to address challenges and achieve community desires.

Current Situation

The engagement and participation of community members is the driving force of the previous and current strategies supporting the American Indian Cultural Corridor. NACDI has been able to build on the collaborative collective agency found along East Franklin Avenue in its work. At its heart, NACDI grounds all of its work in this collaborative legacy. In addition to the process by which the American Indian Community Blueprint was drafted, NACDI has fostered a safe space for community collaboration through its monthly Breakfast Bites and other projects. Figures 3.1 and 3.2 depict the individual community member engagement of the Breakfast Bites.

Almost all of the engagement and participation strategies that have been sustained since the creation of the American Indian Community Blueprint focus on individual community members. This includes community member stakeholder visioning and buy-in. Although institutional collaboration is identified within the American Indian Community Blueprint tenet community prosperity (as shown in the quotes below), realizing this collaboration has proven challenging.

3. COLLABORATION

“Realizing ways agencies can work together, it reduces duplication of services. It develops a sense of community.”

&

“Foster a sense of shared purpose and goals amongst organizations.”⁴

NACDI remains motivated to develop leadership among individual community members to build a unified vision of the Corridor, however among community institutions this unified vision does not exist. NACDI has been utilizing a passive approach to collaboratively engaging with institutional stakeholders. It has been largely assumed that the support of key institutional stakeholders will follow the branding of the Corridor. A previous study speaks to the role of the City of Minneapolis with an assumption that the City would be proactively supportive of the American Indian Cultural Corridor.⁵ Similarly, the American Indian Community Blueprint envisioned community stakeholders would take ownership and proactively lead the further visioning and implementation of strategies that support the American Indian Cultural Corridor. This institutional buy-in and support have not happened to continue fostering the American Indian Cultural Corridor. Identifying and developing motivated, purposeful, and united institutional leadership along the Corridor is required. This is to support the work that NACDI is currently engaged with in achieving the vision of the American Indian Community Blueprint. Collaboration with both community members and with institutions will aid in the creation of a thriving and vibrant American Indian Cultural Corridor.

“Breakfast Bites are free, fun alternative meetings meant to start your day off right with food, coffee, and conversation. Please join us and help influence the future of the community!”⁶

Figure 3.1 May 2011 Breakfast Bite Flyer



Figure 3.2 Examples of community engagement of the monthly Breakfast Bites



Data Source: <http://www.nacdi.org/default/index.cfm/news/breakfast-bites2/>

3. COLLABORATION

3.2 Understanding Collaboration on the Corridor: The Current Experience of Key American Indian Institutions

“We are trying to bring people together.” - Joanne Whiterabbit, Executive Director of the Minnesota American Indian Chamber of Commerce

During a listening session between the directors of NACDI, the Minneapolis American Indian Center, the American Indian Community Development Corporation, and the Minnesota American Indian Chamber of Commerce, these American Indian institutional stakeholders unanimously agree that the American Indian Cultural Corridor is a “must-have” for the American Indian community.⁷ The legacy of urban American Indian peoples along E Franklin Avenue has “always been here, it just hasn’t always been called a cultural corridor.”⁸ The developing of an American Indian Cultural Corridor offers the potential for innovative collaboration and leadership among all stakeholders. However, there are some important challenges that need to be overcome in order for this to happen. These challenges include cultivating broad buy-in, identifying who the American Indian Cultural Corridor exists to serve, and the lack of a clear direction and steps to be taken.

“[T]he concept of the cultural corridor does not have widespread comprehension – it’s very much a NACDI and AICDC [American Indian Development Corporation] concept. We need more buy-in from outside of NACDI and AICDC.”

- Mike Goze, CEO of the American Indian Community Development Corporation

The listening session identified broader institutional stakeholders than those with current power over or within the American Indian Cultural Corridor. American Indian entities (businesses and reservations) outside the American Indian Cultural Corridor were recognized as interested in moving-in along the Corridor, however current space is unavailable for these entities to be included.

“There’s a lot of opportunity out there, we just haven’t brought everyone together to say, ‘Are you in?’ I think people are ready, we just need to help facilitate it.” - Joanne Whiterabbit

The American Indian institutions at the listening session recognized the role they can play in bringing people together to strengthen buy-in. Whose buy-in is needed to create a thriving cultural corridor? For what reasons is buy-in needed? How is buy-in fostered? These were questions raised by the listening session.

The “who” were identified as: American Indian entities within and outside the American Indian Cultural Corridor; current institutions along the Corridor; the broad public; and the City of Minneapolis and the Metropolitan Council, with current political leanings supporting community equity. Each of these types of institutions are valued as stakeholders of the American Indian Cultural Corridor.

“The cultural corridor is a big concept, no one could grasp the size of it.

... What pieces of the plan can we do?” - Mike Goze

&

“We need a plan that everyone buys into.” - Mary Lagarde, Executive Director of the Minneapolis American Indian Center

&

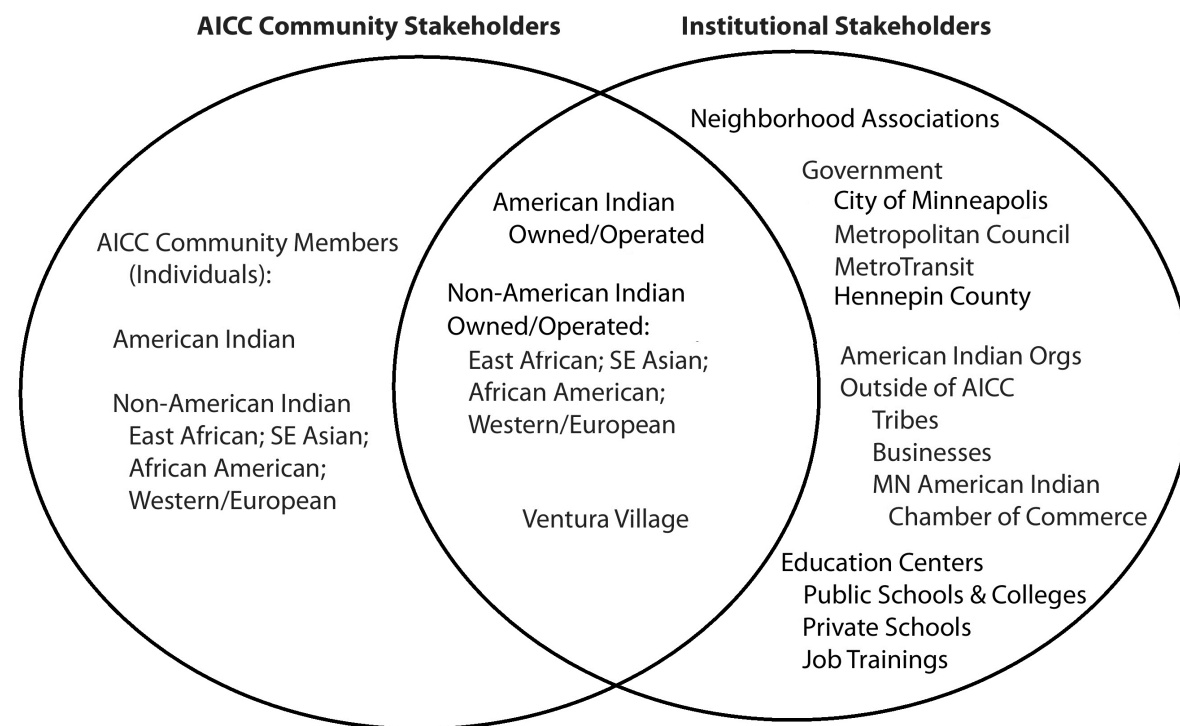
“... something that we can figure out, and put our arms around -- something tangible -- that we can work towards. We need direction and priorities.” - Joanne Whiterabbit

The American Indian institutional stakeholders who have already bought into the American Indian Cultural Corridor struggle with what steps they can take to support the larger plan for the Corridor. To what extent, for what purposes, and with whom do they engage? The directors of the Minneapolis American Indian Center, American Indian Community Development Corporation, and the Minnesota American Indian Chamber of Commerce identified that without a concrete plan for the American Indian Cultural Corridor they remain lost.

3. COLLABORATION

3.3 Recommendations

Figure 3.3 - AICC Community and Institutional Stakeholders ⁹



Through meetings with NACDI, the listening session and other stakeholder conversations, institutional stakeholder engagement arose as a limitation hindering the further expansion of the American Indian Cultural Corridor. The Figure 3.3 shows two forms of stakeholders, those that are locationally part of the AICC and institutions.¹⁰ Stakeholders along the AICC include individual community members and institutions along the AICC. The second circle of institutional stakeholders overlaps the first circle. As the figure highlights, there are institutions within and outside of the AICC community who should be engaged by NACDI in strengthening the Corridor. Anticipating continued strong and thorough engagement of individual community members by NACDI, this report almost exclusively highlights collaboration and engagement strategies with institutional stakeholders.

Building on the foundation that NACDI has developed with regards to individual community member

engagement guides the recommendations of collaborating with institutional stakeholders. The Breakfast Bites and community visioning develops a framework for institutional listening sessions, community building, unified visioning and Corridor leadership among institutional stakeholders. In order for the success of each of the recommendations offered in this section and the recommendations of the following sections requires collaboration among many stakeholders outside of NACDI. With further buy-in of the Corridor and identified common interest, any recommendation listed below could be facilitated by other Corridor stakeholders.

1. Vision/Mission Identification
2. Community Building with Institutions
3. Leveraging and Investing Resources
4. Impact Report
5. AICC Community History Project

Recommendation 1: Vision/Mission Identification

Purpose: Identify institutional visions/missions and how these support the Corridor.

How: NACDI needs to make institutional connections to identify the common interest between the goals and vision of the Corridor and stakeholder institutions.

Some questions to facilitate this connection may include:

- What are the goals/purpose/vision of Institution X?
- What is the mission, purpose, and vision of Institution X?
- How is Institution X achieving its goals/purpose/vision?
- Who does Institution X serve, and why?

These can lead into further questions such as:

- How do the answers to the above questions support and/or challenge the goals and vision of the American Indian Cultural Corridor?

3. COLLABORATION

- In what aspects (if any) do the answers align with the American Indian Cultural Corridor? (Ex. Ethnic entrepreneurship)
- What would it take to align parts of the goals of Institution X with parts of the goals of the Corridor?

Why: At times it is difficult for institutions to know how they support or fit into the Corridor. American Indian and non-American Indian institutions have not supported the Corridor as NACDI had assumed or hoped. There is a disconnect between the Corridor and the missions and visions of these institutions. In facilitating this process, partnerships and collaboration will be identified. This may mean including members of Institution X in a relational visioning process, investing resources into Institution X, or even identifying actionable steps that Institution X can take (in partnership with NACDI) that support the Corridor.

Recommendation 2: Community Building with Institutions

Purpose: Unite perspectives, concerns, goals, and experiences of institutions (including landowners, business owners, organizational directors, etc.) through relationships, and identify how each stakeholder can support parts of the vision of the Corridor.

Who: Community building with institutions can follow a similar model as the monthly Breakfast Bites, which builds community with individual community members. There will likely need to be different group meetings to engage different institutional stakeholders, depending on the outcome hoping to be achieved. Each of these are possible groupings of institutional stakeholders that might have shared concerns, visions, perceptions, and/or power within or over the Corridor.

- American Indian institutions within the Corridor
- All American Indian institutions (in and outside of the Corridor)
- Businesses/organizations within the Corridor that serve specific cultural/ethnic populations (American Indian, SE Asian, East African, African American)
- All Businesses within the Corridor
- Government partnerships: City Mayor, council member, Metropolitan Council, MetroTransit
- Neighborhood: Ventura Village, Seward Neighborhood, Phillips neighborhoods

Why: Even though the Corridor specifically aims to build a thriving American Indian economic community along East Franklin Avenue, the community has a history of being culturally diverse. Developing and identifying a common interest among all institutions along the Corridor is important. More than just identifying links between the purpose of the Corridor and institutions' visions and missions, community building with institutions allows for opportunities to be heard, seen, and understood. Face-to-face engagement assists in embodying mutual solidarity.

How: NACDI uses an open strategy in engagement with community members, and likewise, a guided, yet open strategy is critical in identifying a common interest between the Corridor and each institution. This would be beneficial for both NACDI and institutional stakeholders. As is a strategy of individual community member engagement, an institutional level form of the Breakfast Bites can be used to bring institutional stakeholders together.

Recommendation 3: Leveraging and Investing Resources

Purpose: Some institutions may resist supporting the Corridor unless there is a direct incentive for them to do so. The case study of the Puyallup Tribe's purposeful investment into city and regional infrastructure highlights the common interest the Puyallup Tribe shares with local governments reference Case Study 3.1. The Puyallup Tribe is making itself a power player among local governments.¹¹

Who: Institutions who need incentives to collaborate and/or Institutions who have resources that can be leveraged and invested

How: NACDI will be required to connect-the-dots in this collaborative strategy. Recognizing that NACDI does not have the capital to invest in every partnership, NACDI may need to find those who do. This requires identifying the common interest through vision/mission identification and community building with institutions. As Joanne Whiterabbit, the Minnesota American Indian Chamber of Commerce Executive Director, highlighted in the listening session, state and regional tribes want a direct connection along the Corridor, either with urban offices or businesses. Identifying possible collaborative ways to leverage resources has the potential to strengthen the American Indian voice and presence along the Corridor while simultaneously achieving the goals of other institutions of updating or investing in public or private infrastructure.

3. COLLABORATION

Case Study 3.1: Puyallup Tribe of Indians¹

The Puyallup Tribe is part of the Coast Salish people. In their native language, they were known as S’Puyalupubsh, which means “generous and welcoming behavior to all people (friends and strangers) who enter our lands.” As European and white American pioneers settled these lands, the Puyallup were known for their hospitable and welcoming acts.

This branch of the Coast Salish people have lived on the southernmost part of the Salish Sea (also known as the Puget Sound of Washington state) for thousands of years. Today the Puyallup Tribe consists of over 4,000 tribal members, most of whom are located in the Puget Sound area. In 1854 the Puyallup Tribe were forcibly relocated onto reservation land, known as the Puyallup Indian Reservation. In addition to the reservation, the Puyallup Tribe controls off-reservation land trusts. The reservation now considered part of the greater Tacoma, WA area, and is one of several urban reservations within the Seattle-Tacoma-Bellevue Metropolitan Area. It is one of the most urban reservations in the United States. While maintaining its reservation status, most of its lands have been annexed through past US policies for individual ownership and development of land rights to be part of the Washington cities of Edgewood, Federal Way, Fife, Milton, Puyallup, Tacoma, and Waller.

Brief History with the United States:

Following the forced relocation onto reservation lands in 1854, the Puyallup, Nisqually, Muckleshoot, and Klickitat tribes (all southern bands of the Coast Salish people around the Puget Sound) resisted the loss of their traditional lands. The U.S. military responded with what is now known as the Puget Sound War of 1855-1856. The war ended with the U.S. executing Nisqually Chief Leschi by hanging on February 19, 1858.² Today, Chief Leschi is recognized as a hero, and honored among many peoples in the Puget Sound. The Puyallup honor Chief Leschi with its Puyallup Tribe owned and operated Chief Leschi Schools (K-12).

Economic Development History:

Located along the southernmost part of the Salish Sea (Puget Sound), the Puyallup maintained a traditional and cultural economy around fishing. Due to restrictions on the abilities and rights of reservations and the changing urban environment of the Tacoma-metro area in the twentieth and twenty-first centuries, the Puyallup were forced to develop other sources of employment and income.

From 1996 to 2004, the Puyallup Tribe operated the Emerald Queen Casino on a paddlewheel riverboat in the part of the Port of Tacoma located within the reservation. In 2001 and 2004, the Puyallup opened two on-land Emerald Queen Casino and Hotel campuses.

The successes of the Puyallup’s Emerald Queen has allowed the Tribe to financially invest in partnerships with the surrounding cities and further tribal economic development, specifically connecting the Puyallup Tribe to the shipping trade.

As of March 12, 2015, the Puyallup purchased the Seattle Cancer Treatment & Wellness Center, and relocate the operations to the City of Fife (completely located within the boundary of the Puyallup reservation).³ The new Puyallup Tribe facility will offer western and ‘alternative’ methods of treatment to Native and non-Native patients.

Key Point for Collaboration:

Today, the Puyallup Tribe are an urban people. The reality is that a large portion of the Puyallup people live outside of the reservation, mostly in other parts of the Puget Sound area. Thus the Puyallup have developed partnerships that aid the common interest between the Puyallup and these cities.⁴ The Puyallup Tribe publishes an annual report highlighting the collaboration it engages in with other institutions whose stakeholders include the tribe and tribal affiliations. These institutions include other tribal entities, school systems, cities, counties, regional transportation, port activities, etc.⁵ This report is titled “Puyallup Tribal Impact: Supporting the Economic Growth of our Community.” In addition to the direct social services to Puyallup and other American Indian peoples, the Puyallup Tribe recognizes a common interest in their supporting funds to local governments, local transportations, local peoples and charities, and salmon runs and fishery operations. The report is able to share the impact that this community has with the wider community in an effective and easily understood way.



Case Study Figure 3.2 The Puyallup Tribe Investing Capital

3. COLLABORATION

Recommendation 4: Impact Report

Purpose: To make public the impact that the American Indian Cultural Corridor has achieved in the past, present and future. Identifying and publicly supporting all steps taken that support the Corridor (in any capacity) will help maintain momentum.

What: Returning to the case study of the Puyallup Tribe, the Tribe releases an annual “Impact Report”¹² which highlights the positive impact of the Tribe’s actions. The “Impact Report” displays the impact that the Puyallup Tribe fosters in collaboration with other tribal and non-tribal affiliations such as local businesses and governments. The report identifies the common interest that the Puyallup Tribe shares with other institutions and the steps and resources they are taking to continue strengthening the Puyallup Tribe. NACDI currently publishes a quarterly Indigenous Times Newsletter, an American Indian Cultural Corridor Impact Report differs in that it tells brief stories of the impact of collaborative efforts of the Corridor is having across the community.

Why: While NACDI has developed an impressive American Indian Community Blueprint, the vision is proving difficult to implement for a number of reasons. A reason highlighted during the listening session suggests that conversations around the Corridor seem to always be happening, yet little progress or change along the Corridor appears to be evident. Another reason identified has been the difficulty in leveraging capital and resources to further develop along the Corridor.

How: NACDI can work with another institution or person to release annual or bi-annual reports or newsletters that highlight any and all positive impact the Corridor has had within the community. This will highlight the common interest and collaboration of the Corridor’s stakeholders. This impact report will continue the momentum of a feeling that something is happening while highlighting the important support of stakeholders involved that are strengthening the Corridor. Additionally, this impact report would not need to be drafted by NACDI in isolation, and can be in itself a way to foster engagement and leadership among other institutions supporting the vision of the Corridor.

Recommendation 5: AICC Community History Project

Purpose: The American Indian community along E Franklin Avenue has a powerful historical narrative. This historical narrative would further unite stakeholders (community members and institutions) along the Corridor and build on the legacy and cultural traditions of the American Indian peoples. Shared stories motivate people in clear and purposeful action.

What: By naming the community history project the “American Indian Corridor Community History Project” ties will form between the new narrative of the Corridor and the lasting narrative of the American Indian community in the Twin Cities over time. However, the same project could also be compiled honoring the importance that the Minneapolis American Indian Center has had in the community. Such was the case with the Bay Area’s American Indian community center, the Intertribal Friendship House. In 2002 the Bay Area American Indian community created Urban Voices: The Bay Area American Indian Community, coordinated by Susan Lobo as editor. The Bay Area’s community history project interweaves stories, poems, paintings, posters, and photography to tell the narrative of the local American Indian community. Case Study 3.2 offers a brief case study of the Intertribal Friendship House community center and the community history project.

Why: Storytelling is a form of public art. It is the often unseen art of sharing oral, written, and/or visual history between peoples. This form of collaboration strengthens a common story while engaging with participants and observers on many fronts. A story is powerful because it brings human emotions into events and places, building a powerful narrative between and among other stories. This recommendation is directly supported by recommendation 2 invest in public art of the visual and aesthetic experience theme.

Who: External to the Intertribal Friendship House, an editor coordinated the community history project. A similar stakeholder (individual or institution) could take the lead in coordinating this project. NACDI has collected a photo archive (“then” and “now”) of how East Franklin Avenue has changed. Developing the American Indian Cultural Corridor or Minneapolis American Indian Center community history project can expand on the work already happening through NACDI to tell stories of the community.

3. COLLABORATION

Case Study 3.2 : Intertribal Friendship House, Oakland Ca.¹

The Intertribal Friendship House was established as one the first urban American Indian community centers in the nation. It has been operational since 1955, and has served relocated American Indian peoples of the Bay Area, being located in Oakland, CA. Due to the challenges American Indian people have faced as a result of relocation from reservations, Intertribal Friendship House expanded into social services.

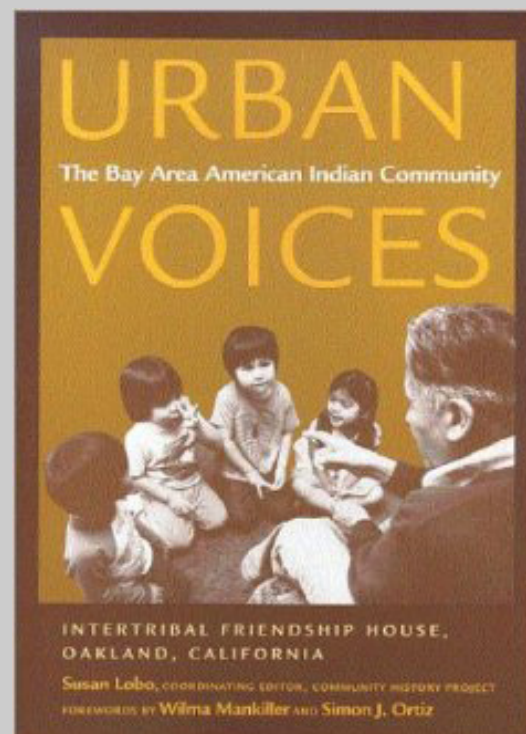
The Intertribal Friendship House serves the Bay Area American Indian community. This community is “multi-tribal, made of Native people and their descendants – those who originate [from the Bay Area] and those who have come to the Bay region from all over the United States and from other parts of this hemisphere.”²

Key Point/Tool: The Intertribal Friendship House led a community history project which interweaves the stories, poems, photos, and pieces of art that speak to the reality of the multi-tribal Bay Area American Indian Community with the history of the community and the center. It tells the story of: The Beginnings; Relocation; Building Community; Times of Change; and Creating a Community for Future Generations. This book is titled *Urban Voices: The Bay Area American Indian Community*.

Relevance to NACDI: The American Indian community along Franklin Avenue has a powerful historical narrative. A community history project would strengthen the collaboration between stakeholders (community members and institutions) along the Corridor and build on the legacy and cultural traditions of the American Indian peoples. Developing the AICC or Minneapolis American Indian Center community history project can expand on the work already happening through NACDI to tell stories of the community members and community places.



Case Study Figure 3.3 Logo of the Intertribal Friendship House Logo



Case Study Figure 3.4 Cover page of Bay Area Community History Project

References Case Study 3.1

- 1 Puyallup Tribe of Indians. (2015). Tribal webpage. Accessed on March 25, 2015 from <http://www.puyallup-tribe.com/>
- 2 On December 10, 2004, Cheif Leschi was exonerated of all charges against him, and found senselessly murdered by the court system of Pierce County. This was over 147 years after his hanging execution.
- 3 Roberts, C.R. (March 12, 2015). Puyallup Tribe Buys Seattle Area Cancer Clinic. *The News Tribune*. Accessed on March 30, 2015 from <http://www.thenewstribune.com/2015/03/12/3685165/puyallup-tribe-buys-seattle-area.html>
- 4 A number of these partnerships were as a result of the urbanization and annexation of tribal lands by WA cities. However, with the fiscal stability of the Puyallup Tribe, they are now seen as a power player with these cities.
- 5 See Appendix X for a copy of the 2014 Puyallup Tribal Impact Report; <<http://www.puyallup-tribe.com/assets/puyallup-tribe/documents/puyallupimpactreport2014.pdf>>. For more information on these collaborations, go here: <<http://www.puyallup-tribe.com/tribal-impact/>>

References Case Study 3.2

1. Lobo, Susan. (2002). *Urban Voices: The Bay Area American Indian Community*. The University of Arizona Press, Intertribal Friendship House, Oakland, CA.
2. Intertribal Friendship House. (n.d.) Intertribal Friendship House webpage. Accessed April 2, 2015 from <http://www.ifhurbanrez.org/about/>

3. COLLABORATION

Collaboration Notes

1 NACDI. (2010). *American Indian Community Blueprint*. In *Native American Community Development Institute*, pg 17. Retrieved April 23, 2015, from http://www.nacdi.org/tasks/sites/default/assets/File/AI_Community_Blueprint.pdf

2 NACDI. (2010). pg 34.

3 NACDI. (2010). pg 4 & 5.

4 NACDI. (2010). pg 19.

5 NACDI. (2015). "Breakfast Bites" from NACDI website. Accessed 4/17/2015 from <http://www.nacdi.org/default/index.cfm/news/february-breakfast-bites/>

6 Anderson, T, Christ, B., & Cleaveland, F. (2009). *American Indian Cultural Corridor: Vision, Strategies and Actions*. Retrieved January 25, 2015, from <http://conservancy.umn.edu/handle/11299/50223>

7 Monday, March 30, 2015 listening session between the lead directors of key institutional stakeholders and the 2015 Capstone team. These institutional leaders included: Joanne Whiterabbit, Executive Director of the Minnesota American Indian Chamber of Commerce, Mike Goze, CEO of the American Indian Community Development Corporation, Mary Lagarde, Executive Director of the Minneapolis American Indian Center, and Jay Bad Heart Bull, President of the Native American Community Development Institute. See Appendix {x} to find a full copy of the notes and quotes observed from the listening session.

8 Quoted by Mike Goze during the March 30, 2015 listening session.

9 Figure reprinted from page {x}, where it is labeled as Figure 2.1.

10 This is an abridged version of the stakeholder analysis. Anderson, Christ, and Cleaveland (2009) compiled a more complete stakeholder analysis. This stakeholder map can be found in appendix {x}.

11 The collaborative relationship between the Puyallup Tribe and local governments is a direct result of the oppressive and manipulative legacy of the Bureau of Indian Affairs and the United States government goal of forced assimilation by riding American Indian culture.

12 See appendix {X} for a full copy of the Puyallup Tribe's 2014 Tribal Impact Report.

VISIBILITY & EXPERIENCE

“When I first drove into the community down Franklin Avenue, I was so happy to see Indian people walking down the street and how refreshing that was and how proud I was. It is a place of identity and belonging. My definition of a community is a visible role that encompasses a group of people who are seeking a common identity and belong to one family...I would like to see Franklin Avenue area as our own little Indian village, so people will know that that’s the Indian part of town, and also that all of us can be proud to say ‘yes, it is.’”¹

-American Indian Community Member

4. VISIBILITY & EXPERIENCE

4. Corridor Visibility and Experience

“American Indian people have a geographic home in the Twin Cities that provides a strong sense of community pride and lasting relationships.” -NACDI¹

“American Indian people have a safe urban community where they feel welcome, secure, and valued.”-NACDI²

“American Indian people are spirituality nourished; value their cultures and traditions; pass these practices on to younger generations; and foster respect, honor, and understanding by all people.”-NACDI³

4.1 Visibility and the Corridor

Community Wholeness and Community Prosperity are core tenants within the American Indian Community Blueprint. Within these tenants, community members envision multiple projects that center around ideas of corridor visibility and experience. Community identified strategies include: promoting cultural activities, developing digital neighborhood signage, increasing American Indian media content distribution, collecting community history, promoting intergenerational interaction, ensuring American Indian identity is incorporated into public design, creating American Indian cultural tours, and increasing the regional visibility of the American Indian population.

4.2 Understanding Visibility and Experience along the Corridor: The Current Experience of the Corridor by the Project Team

The American Indian Cultural Corridor is a testament to the wisdom, strength, resilience and adaptability of the American Indian population in the Twin Cities. Although NACDI has been successful in bringing visibility to the American Indian assets along the corridor, many of its greatest strengths remain unseen. As of this writing, many cultural assets within the Corridor and Phillips neighborhoods are largely unseen, unknown, and inaccessible to the public. For example, a current and comprehensive resource directory of organizations and businesses along the Corridor does not exist. The directories that do exist seem to be outdated and unreliable. The Franklin Area Business Association (FABA) includes a resource directory on their website that was last updated in 2008 and lists businesses that are no longer in operations in the community⁴. The American Indian Cultural Corridor’s website also includes a list of

organizations and businesses on the Corridor. This appears to be the most comprehensive and updated version available to the public, however it still lists several businesses that are no longer operational⁵. NACDI has also published a resource directory that includes resources throughout the state, but the most recent version available was created in 2010⁶. Additionally, the first two directories focus primarily on the Corridor, and do not include other institutions and businesses within the Phillips neighborhood that contribute to the significance of the Corridor. Corridor visibility and experience along the corridor remain priorities for NACDI and other Corridor stakeholders, as became evident through stakeholder conversations.

As mentioned earlier in this report, the project team completed multiple Corridor observations to understand the on the ground experience of Corridor visitors. These observations confirmed the American Indian community’s vision for increased visibility and recognition of the Corridor. Although much of NACDI’s work has focused on this theme, the Corridor remains difficult to navigate. Establishments along the corridor are difficult to identify and access due to limited signage and blocked entranceways. Additionally, although there are many service agencies that serve the community, there are relatively few establishments that entice visitors to the Corridor. Designated public gathering space is limited, and parking lots constitute a large portion of corridor physical space. Finally, establishments along the Corridor tend to close early in the evening, with many establishments having hours of operation that the project team could not easily identify. Combined, these characteristics limit the Corridors potential to attract people to the corridor.

Because of this, NACDI should support development efforts to increase Corridor visibility by:

- 1) Exploring, documenting, and mapping American Indian cultural assets and resources;
- 2) Investing in public art projects along the Corridor with a specific focus on storytelling;
- 3) Continuing Corridor branding investments through wayfinding projects.

These recommendations will be the focus of the remainder of this section.

4. VISIBILITY & EXPERIENCE

4.3 Recommendations

Recommendation 1: Explore, Document, and Map American Indian Cultural Assets and Resources

Cultural Resource Mapping is a framework for identifying and mapping a community’s indigenous cultural resources for the purpose of social, cultural, and economic development⁵. Cultural Resource Mapping is made up of two primary methods: Resource Mapping and Community Identity Mapping. Resource Mapping is the practice of identifying and documenting tangible aspects of community culture such as physical cultural infrastructure and space. Community Identity Mapping explores the “intangible” aspects of culture such as histories, stories, values and legends that are tied to senses of place⁷. The Cultural Resource Mapping technique is a powerful framework to support, strengthen and showcase a community’s unique cultural characteristics.

Cultural Resource Mapping can also assist planning, and community economic development efforts by identifying existing community strengths and assets with a particular lens on the creation, distribution, and maintenance of culture. Documenting cultural assets and resources allows community stakeholders the opportunity to see various aspects of culture in a community, where cultural assets and resources may be concentrated, what particular dimensions of culture may be particularly strong, and where opportunities for expansion exist. This information could be helpful in visioning and planning exercises for community development. Similarly, Cultural Resource Mapping is helpful in identifying cultural hubs, or clusters of cultural organizations and activities to celebrate, promote, and protect⁸. The Cultural Resource Mapping framework allows for a more holistic representation of a community’s resources and assets that may otherwise be unrecognized by the public, planning and policy makers, and even community residents.⁹

Given the empowering principles represented in the Cultural Resource Mapping framework, such as gathering cultural histories, narratives, practices and beliefs to influence community development efforts, the project team used elements of the tool to begin examining the Corridor and identified many cultural resources along the Corridor. As can be seen by the Cultural Assets and Resources - AICC document at the end of this section (Figure 4.5), the Corridor is rich in cultural assets and resources. The analysis

also identified areas that could be mapped and strengthened in the future. Resources that appear to be underrepresented and/or undocumented along the Corridor are natural heritage, intangible culture and cultural heritage assets. An additional cultural resource the project team identified through the Cultural Resource Mapping analysis was the wealth of programs offered by organizations along the Corridor. The project team felt like the inclusion of these programs, which serve important social and cultural purposes in the community, was an important contextual adaptation to the Cultural Resource Mapping tool. Because of this, programs were added as an additional community resource in the model. The Cultural Resource Mapping tool used by the project team is represented by Figure 4.1.

Figure 4.1 – American Indian Cultural Corridor Cultural Resource Map



Data Source: Adapted from Municipal Cultural Planning Incorporated. (2010). Cultural Resource Mapping: A Guide for Municipalities. In Ontario Municipal Cultural Planning.

4. VISIBILITY & EXPERIENCE

In light of this research, the project team recommends that NACDI, in collaboration with community residents and other stakeholders, engage in a comprehensive Cultural Resource Mapping project, first along the Corridor and the Phillips neighborhood, then expanded to include the greater Minneapolis-St. Paul region. This endeavor should include the exploration, documentation and mapping of assets and resources focused on the American Indian population and could be shared with the American Indian community and the public at large. Such a project could influence future community and economic development efforts by promoting the strengths and assets within the Corridor and the Phillips neighborhood. This is especially important given the multiple public and private interests along the Corridor. The Cultural Resource Mapping framework is highly compatible with and complimentary to Asset-Based Community Development which will be explored further in Section 5 (Entrepreneurship).

Tool: Cultural Resource Mapping: A Guide for Municipalities

Cultural Resource Mapping: A guide for Municipalities is a comprehensive toolkit developed by Municipal Cultural Planning Incorporated in Ontario, Canada. This resource provides detailed instructions on the Cultural Resource Mapping framework, how to start the process, developing partnerships, identifying cultural resources, building comprehensive databases, and using mapping and other visualization tools. This toolkit may be used as a planning document for mapping cultural assets and resources in the Corridor. The resource is free and available for download at the following web address:

http://www.selwyntownship.ca/en/businesscentre/resources/2013_MCP_culturalresourcemapping.pdf

A comprehensive Cultural Resource Mapping project is an excellent approach that aligns with NACDI's mission and vision for the Corridor and could be undertaken as a community building project and eventually made available as an interactive web-based tool nested on the Corridor website. This would not only be an innovative project locally in terms of documentation and mapping, it would also be one of the first known attempts at engaging in such a project within an urban American Indian community. An example Cultural Resource Map is pictured in Figure 4.6 at the end of section 4.

Recommendation 2: Invest in Public Art Projects along the Corridor with a Specific Focus on Storytelling

Research has demonstrated the link between the arts and community and economic development, innovation, and community building^{10,11}. Arts and cultural services and production, as well as creative placemaking projects have been linked to growth in GDP and increased community attachment¹². More specifically, the Knight Foundation's Soul of the Community report identified that social offerings, aesthetics, and openness were the top determining factors of community attachment in 26 communities across 16 states¹³. In light of the powerful impact that art and place identity have on communities, NACDI should continue building the art and cultural assets along the Corridor by:

- Creating public art maps of the Corridor to distribute to local businesses;
- Installing permanent map fixtures on both ends of the Corridor for pedestrians to locate where public art, businesses and other institutions are located;
- Developing an interactive virtual Corridor and neighborhood tour for individuals to browse the area online and on their smart phones;
- Producing an audio/video "podcast" to highlight the historic and cultural features of the Corridor for individuals to listen to as they explore the area by engaging residents in telling the story of the Corridor. This could include photographs, stories, poems, music, development facts and history. The production of a podcast could be accompanied by an annual art walk.

Not only would such projects empower and give voice to the local community, they would also provide valuable information to the public. The identified projects would also align with the American Indian community's vision of the Corridor (as documented in the American Indian Community Blueprint) as a place that values culture, traditions, and spiritual nourishment and fosters a sense of community pride, welcoming and understanding. Specifically, such projects would capture and preserve community history from an indigenous perspective, and serve as an interim step to the community's long term vision for a museum and other cultural institutions along the Corridor.

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Public Art and Storytelling

As discussed in Section 3 (Collaboration), collecting narratives through storytelling empowers communities. Art and storytelling are inextricably linked. Many communities engage in healing traditions to empower community members via storytelling, music, drumming and singing, dance, crafting, and painting¹⁴⁻¹⁷. Public art has been linked to community healing, social connectedness, and reduced feelings of stigma as well¹⁸⁻²¹. Art also provides an avenue to strengthen cultural ties and tell alternative histories which have been omitted by dominant society. Using art to draw on collective history, myths and spirituality also allows individuals to make sense of the world and view possibilities and visions for the future²². Collectively, these narratives combat “ruptures of cultural continuity...and ensure the continuity and vitality of a community or a people”²³. Public art can also promote public dialogue and discourse on issues of social justice and equity²⁴.

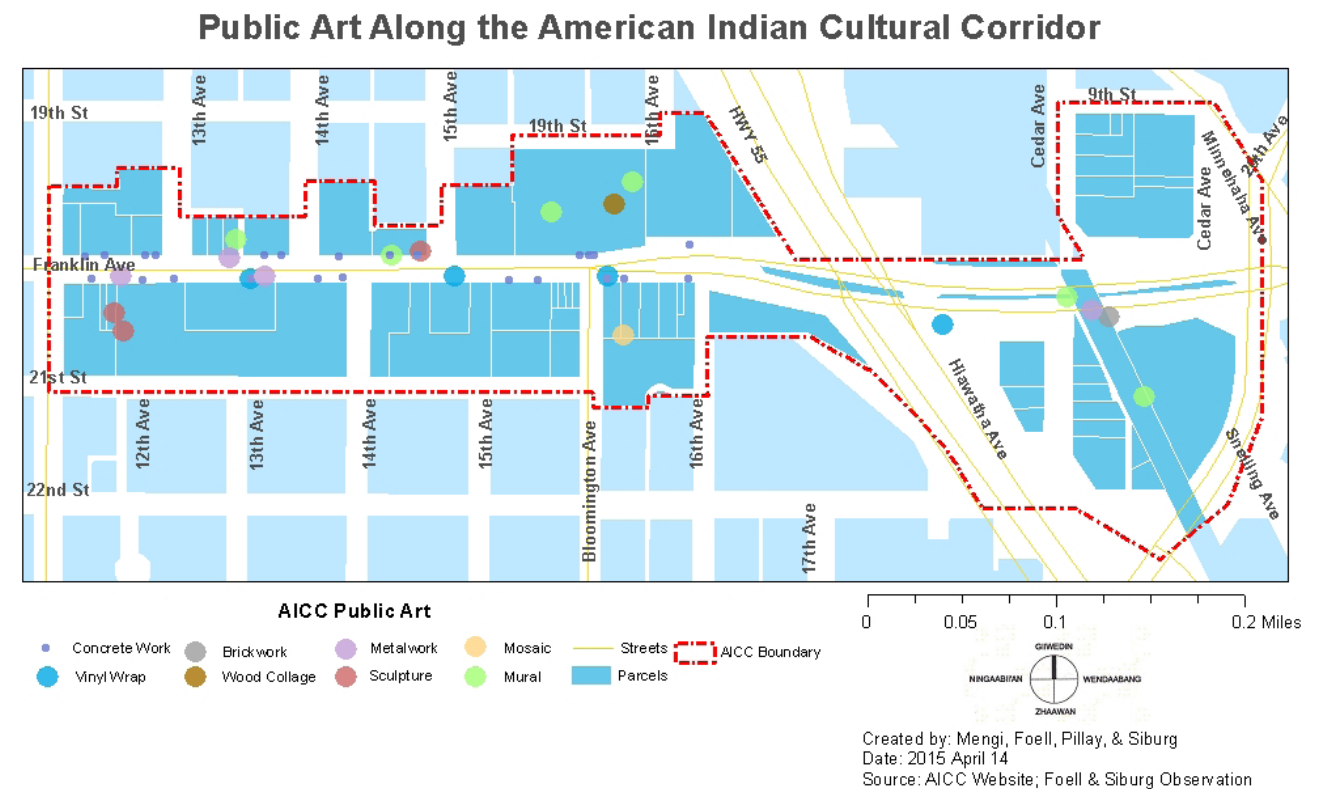
Storytelling also provides a venue for communities to be a part of the knowledge production process; a process that they are often locked out of by dominant institutions and systems. Thus perpetuated “research oppression” silences and disempowers communities²⁵. Narrative projects are particularly welcomed by many indigenous communities where storytelling has been a key lever for the transmission of culture, knowledge, wisdom and identity affirmation²⁶. Stories and narratives allow for the honoring of the past and utilizing it to navigate the present and envision or re-envision the future. The documentation and recording of narratives ensures that histories are made known and passed on to future generations. Not only are such storytelling processes important for cultural expression, they also may generate individual and collective healing and relief from historical trauma, or what Yellow Horse Brave Heart defines as the “cumulative emotional and psychological wounding over the lifespan and across generations”²⁷. Narratives and storytelling also contribute to individuals’ expression of landscapes beyond constructed monuments typical of Western commemorative tradition²⁸.

The Corridor is rich with public art pieces that are both representative of various American Indian traditions and are uniquely urban. Other public art pieces throughout the Phillips neighborhood also symbolize the assets and strengths of the community’s diverse populations. However, public art is sorely undocumented in the Phillips neighborhood, and in Minneapolis-St. Paul more broadly. The City of Minneapolis has documented just 14 public art pieces in all of South and Southwest Minneapolis, which

includes six broad communities and 42 neighborhoods including Phillips neighborhoods²⁹. However, the project team identified 20 public art installations along the Corridor, many of which are undocumented, and if they are documented, include minimal artistic, historic, and cultural details. A map of Corridor public art (Figure 4.2) was created by the project team, through observation and available data, to showcase the wealth of public art along the Corridor.

In November 2011, the City of Minneapolis and Minnesota Public Radio partnered to launch an audio tour of Minneapolis public art using Sound Point software which allowed the public to download interviews with artists of various public art pieces throughout the city for a more in depth consumer experience³⁰. Since 2011, the City of Minneapolis and Minnesota Public Radio have expanded the Sound Point project to include public art installations along the Metro Green Line and the Northstar Line with content provided by artists and neighborhood groups. Despite being a valuable public asset, the project does not come close to uncovering the rich arts and cultural assets found throughout the city.

Figure 4.2 – Public Art Along the American Indian Cultural Corridor



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Other cities have engaged in similar mapping strategies focused on public art, cultural events and organizations, and local businesses. Philadelphia’s Association for Public Art launched the Museum Without Walls Audio tour in 2010³¹. The project now includes more than 65 downloadable audiocasts, audio slideshows, and an outdoor sculptures bike map with narratives for each art piece told by more than 150 artists, historians, and community members³². The narratives for each piece discuss the artistic, historic, and cultural impact of the work and is one of the most extensive projects of its kind in the nation³³. Another interesting project in Philadelphia focused on participatory public art to raise awareness and provide a community-based approach to suicide prevention and healing³⁴. The project, titled Finding the Light Within, leveraged the capacities of over 1,200 community members to design, create, and install a community mural, engage in storytelling workshops and create a storytelling website to function as a tool for engagement and collective healing. An overview of activities associated with the project are included as Figure 4.7 at the end of section 4.

The city of Fayetteville, Arkansas has engaged in a similar project using ESRI Story Map software. The Fayetteville Art Walk project combines public art photographs, information and interactive maps highlighting municipal sculptures, fountains, murals and other works throughout the city. The application, which includes over 50 works, is available to the public for exploring Fayetteville’s public art scene³⁵.

The brief case studies mentioned above reveal an innovative approach to leveraging an area’s public art assets to not only draw attention to specific places, but also to engage communities in telling their story in their own words. Not only does this approach build community and empowerment among those involved in such a project’s production, it simultaneously engages the public and broadens the understanding and significance of place. Examples of the art mapping projects listed in this section are included as Figure 4.8 at the end of section 4.

Tool: Our Voices, Our Land: A Guide to Community Based Strategies for Mapping Indigenous Stories

Our Voices, Our Land is a comprehensive toolkit developed by the Data Center and the Winnemem Wintu Tribe of Northwest, California. This resource provides step-by-step instructions on designing a storytelling project and how-to guide for mapping the stories using various programs. The toolkit is designed to be participatory and engaging. This toolkit may be used as a planning document for mapping stories to public art in the Corridor. The resource is free and available for download at the following web address: www.datacenter.org.

Recommendation 3: Continue Corridor Branding Investments through Wayfinding

The inclusion of cultural markers and perspectives in public space has the ability to contribute to spiritual and cultural renewal, community identity and sense of self, community reconciliation, and social inclusion³⁶. Malone (2007) commented that for indigenous peoples, cultural markers “enables them to see their cultural heritage reflected in public space, and therefore to see that they are not invisible” (p. 159)³⁷. Much like public art, wayfinding installations serve as cultural markers within communities.

NACDI has been a major champion in branding the American Indian Cultural Corridor by installing banners, bike racks, and vinyl photograph wraps on utility boxes that represent American Indian history and culture. This work is crucial in developing the Corridor and should be continued in the future with a focus on wayfinding, or projects designed to assist individuals in orienting and navigating public space. This became a salient issue as the project team conducted community walks and observations. Much of the development along the Corridor consists of leased office space and mixed use development whereby some businesses and organizations are accessible via storefronts, while others are housed inside buildings with no exterior entrance. Many of these businesses, regardless of location, are not visible to the public. Although much of this visibility is beyond NACDI’s control, general wayfinding structures could assist not only in the navigation process for community members and guests, they could also draw attention to the wealth of assets within the community.

In the short term, NACDI is planning to wrap two utility boxes on the northwest corner of E Franklin Ave and Cedar Ave (Figure 4.3) with cultural photographs that represent the American Indian population and mark the start of the Corridor. This intersection is perhaps the most visible part of the Corridor for many travelers and represents a clear expansion point for NACDI’s branding efforts. Along with wrapping the utility boxes, NACDI should approach the City of Minneapolis to discuss other wayfinding options for the property.

NACDI should consider the option of neighborhood signposts pointing toward nearby attractions, that include walking distances, to provide additional information to pedestrians. Plans for bikeways along E Franklin Avenue, including parts of the Corridor, will make wayfinding projects an increasingly important asset for the community and the public.

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NACDI should also consider posting neighborhood maps at gateways of the Corridor that include neighborhood businesses, public art, community gardens, and other attractions. Examples of wayfinding projects utilizing American Indian and indigenous concepts and designs are featured on the following page (Figure 4.4). Case 4.1 showcases a thriving American Indian Arts and Cultural District in New Mexico that has incorporated many elements within the recommendations made in Section 4.

Figure 4.3 Northwest Corner of E Franklin Ave and Cedar Ave



Tool: The Interpretive Design Company

The Interpretive Design Company has an expansive portfolio of wayfinding projects that utilize aboriginal cultural knowledge, history and traditions. This resource can be used to generate ideas on a cultural wayfinding system for the Corridor. The resource is located at the following web address: <http://www.interpretivedesign.com.au/projects/portfolio-signage/>.

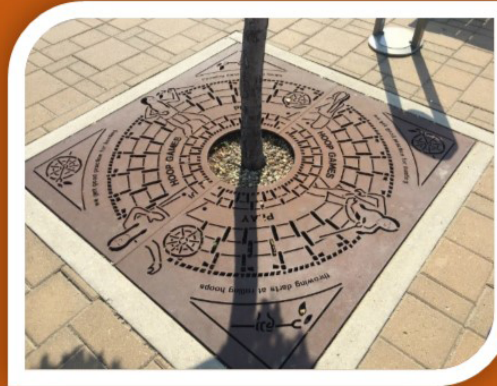
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Figure 4.4 - Examples of Cultural Wayfinding



Data Source: www.commarts.com/exhibit/cardwell-wayfinding

The community of Caldwell (Queensland, Australia) collaborated with a development company to create a wayfinding system designed to celebrate regional identity and historical significance. The final product injected the area with a sense of vibrancy that allowed visitors to navigate, interpret, and appreciate the community.



Data Source: www.enterprisedmonton.com/blog/aboriginal/invisible-visible-indigenizing-urban-eyes/

In the community of Saskatoon (Saskatchewan, Canada) Saskatchewan Elders collaborated to design tree grates that represent traditional sports and recreation. The project made indigenous designs and stories visible in the community. A similar process could be used to design projects that incorporate native direction symbols.



Data Source: www.interpretivedesign.com.au/portfolio/flat-camp-buzby-flats/

The Bundjalung Nation (New South Wales, Australia) worked with a design company to create wayfinding markers for the Jubullum Flat Camp Aboriginal Area. The signage that was produced honors geography, language, plants, animals and indigenous tribal peoples. The wayfinding system also recognizes indigenous hopes of reconciliation control over traditional lands.



Data Source: www.ecocreative.com.au/projects/tjilbruke-trail/

The community of Holdfast Bay (South Australia) developed wayfinding markers to tell the Tjilbruke Dreaming Story of the Kaurna people. The story unfolds over a series of stops along a symbolic walking trail. Each sign includes segments of the story along with information about native plant species.

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Case 4.1

Gallup MainStreet Arts & Cultural District - Downtown Gallup, New Mexico

Gallup is a small city in northwest New Mexico, with a population just over 21,500. The city has a long history of trade, and a rich history of arts and culture. It is often regarded as a ceremonial Indian capital, representing a confluence of numerous Indian tribes – including the predominant Navajo, Hopi & Zuni tribes. The population of Gallup City is 43% American Indian¹. The Gallup MainStreet Arts & Cultural District is located in downtown Gallup, and is represented as a hub of regional Native American Arts and Culture.

The Gallup MainStreet Arts & Cultural District is one of nine officially designated Arts & Cultural Districts in New Mexico. The Arts and Cultural Districts Program was legislated in 2007 and is a joint effort across New Mexico state agencies, including the Economic Development Department, Department of Cultural Affairs and Tourism Department. The goal of the program is to “promote the exceptional art and history of New Mexico while assisting communities in developing their cultural and artistic resources to create dynamic and economically vibrant districts². Key aspects of the District include³:

Murals & Walking Tour

There are nine murals within walking distance in downtown Gallup. Commissioned by the City, the murals capture the heritage and history of Gallup. Most represent local Indian history and culture. The District website provides information for a self-guided walking tour of these murals. This includes a map of their location, along with a description of their meaning, and the artists.

District Website

The District has a navigable and inviting website for prospective visitors to the area. The website includes maps of the district showing stores selling Indian art, art galleries, and murals.

Monthly Arts Crawl

The Arts Crawl takes place every second Saturday of the month, from 7pm-9pm in downtown Gallup. Local artists and musicians display or perform, and there are special events and promotions by restaurants and galleries.

Summer Nightly Indian Dances & Intertribal Ceremonial

Throughout the summer there are nightly traditional Indian Dances in the local Plaza accompanied by explanations of the cultural significance and traditions of the dance. Vendors sell their wares every night in these summer celebrations of Indian arts and culture. Annually in August, American Indians from across the U.S. gather for an intertribal ceremonial. This festive gathering includes arts, culture and many events.

State benefits⁴.

The District, as part of an official state program, has the benefit of state funding and institutions. Benefits to being an Arts & Cultural District include access to financing for development projects, access to state funds for infrastructure, technical assistance, and marketing assistance.



Gallup MainStreet Arts & Cultural District

Data Source: <http://www.gallupculturaldistrict.org/artscrawl/>

References Case Study 4.1

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Section 4 Additional Resources

Figure 4.5 – Cultural Assets and Resources - AICC

Cultural Organizations

Native American Community Development Institute
 Native American Community Development Corporation
 Minnesota Chippewa Tribe
 Boise Forte Urban Office
 White Earth Urban Office
 Wicoie Nandagikendan
 Mille Lacs Band Urban Office
 First Nations Home Health
 Sagrado Corazon Salud en el Hogar
 Community University Health Center
 Somali Diaspora Voice
 Anishanabe Circle of Life Home Care
 Somali Benadiri
 Children First Daycare Center
 Native American Community Clinic
 Native American Dental Clinic
 American Indian Movement
 Dream of Wild Health Winter Office
[American Indian Movement \(AIM\)](#)

Festivals and Events

American Indian Arts Festival (NACDI)
 Minnesota American Indian Month Kickoff Parade and Celebration
 Anpetu Wa'ste Cultural Arts Marketplace (NACDI)
 Native American Arts and Crafts Sale (MN Chippewa Tribe)
 Indigenous Peoples Day
 Four Sisters Farmer's Market
 Community Forums (NACDI)
 Community Painting (NACDI)
 Great Native American Cook – Off (Wicoie Nandagikendan)

Natural Heritage

Document resources here

Cultural Facilities & Spaces

Anishanabe Wakiagun
 American Indian Occupational Training Institute
 Franklin Public Library
 All My Relations Art Gallery
 Many Rivers East & West
 Minneapolis American Indian Center
 Woodlands National Bank
 Minnesota Indian Womens Resource Center & Learning Center Research Library

Cultural Industries & Occupations

Woodland Indian Crafts
 Mecca Clothing and Merchandise
 Fond du Lac Mashkiki Waakaaigan
 Ancient Traders Market
 Northland Visions

Cultural Heritage

Paint the Avenue Community Murals Project (NACDI)
 American Indian Cultural Corridor designation
 Pow Wow Grounds

Programs & Resources

Prevention through Cultural Awareness Program (MAIC)
 College Prep and Mentoring (MAIC)
 Ginew/Golden Eagle (MAIC)
 Indian Family Stability Project (MAIC)
 Indigenous Women's Life Net (MAIC)
 Seniors Program (MAIC)
 Two Rivers Art Gallery (MAIC)
 Workforce Training (MAIC)
 Dog Soldiers MMA (MAIC)
 Mini Banks for Youth (NACDC)
 Small Business Development & Training Workshops (NACDC)
 Breakfast Bites Community Conversations (NACDI)
 Family Stabilization (MIWRC)
 Nakomis Endaad (MIWRC)
 Sacred Journey Programs (MIWRC)
 Oshki Wayeshkad Young Girls Program (MIWRC)
 Tribal Services
 Early Childhood Education
 Childcare Services
 Health Care
 Medical Screenings
 Companion Care
 Respite Services
 Counseling Services
 Diabetes Prevention Services
 Community Resources
 Legal Services
 Advocacy
 American Indian Community Blueprint (NACDI)
 American Indian Resource Directory (NACDI)
 Indigenous Times Newsletter (NACDI)
 Organizing and Leadership Institute (NACDI)
 Seed Saving (DWH)
 Cooking Classes (DWH)
 Gardening and Food Sharing (DWH)

Intangible Culture

Document resources here

4. VISIBILITY & EXPERIENCE

Figure 4.6 - Cultural Resource Map - Mississauga, Ontario, Canada
 Data Source: <http://www.cultureonthemap.ca/mapcms/com/query.html>

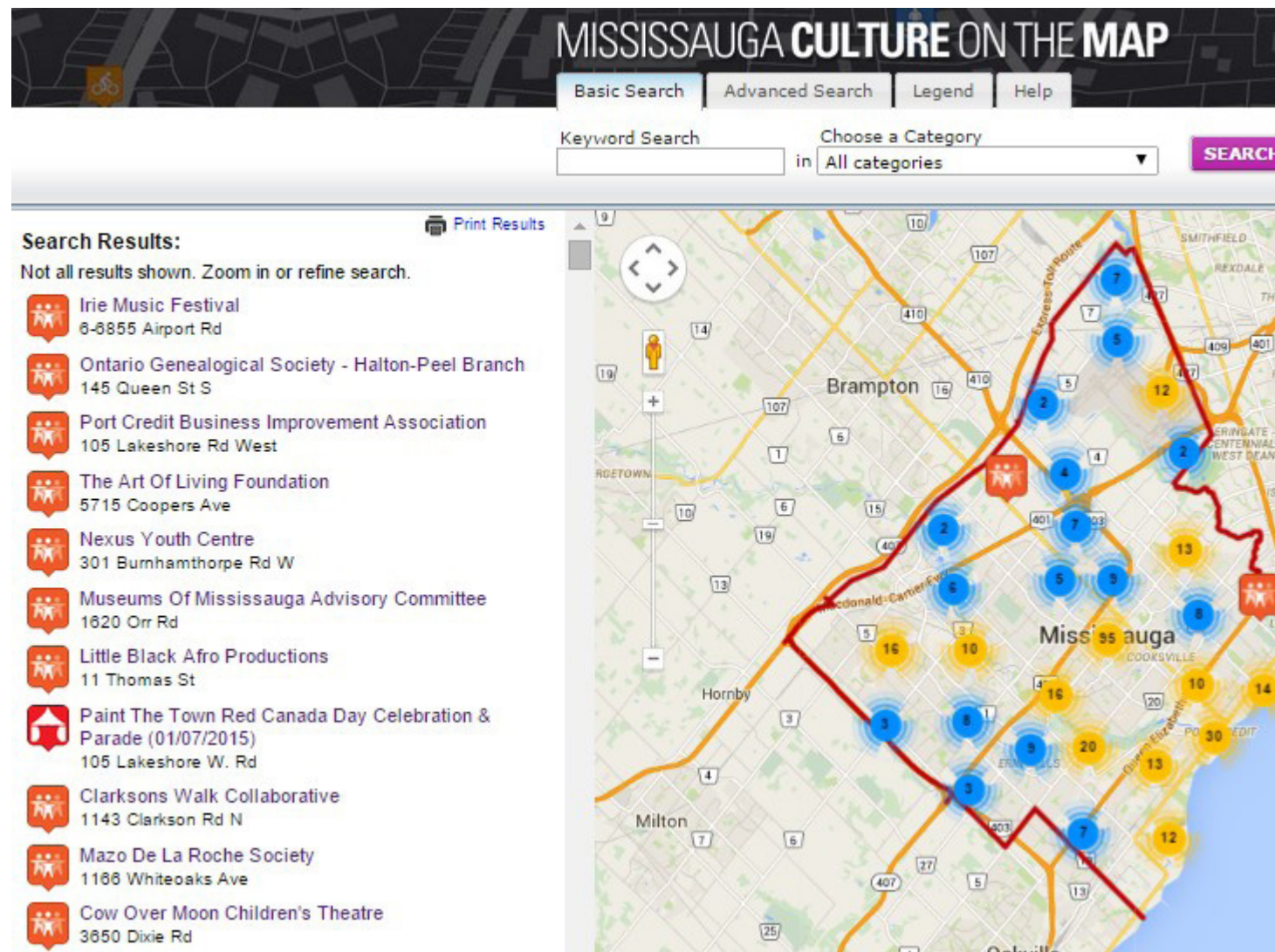


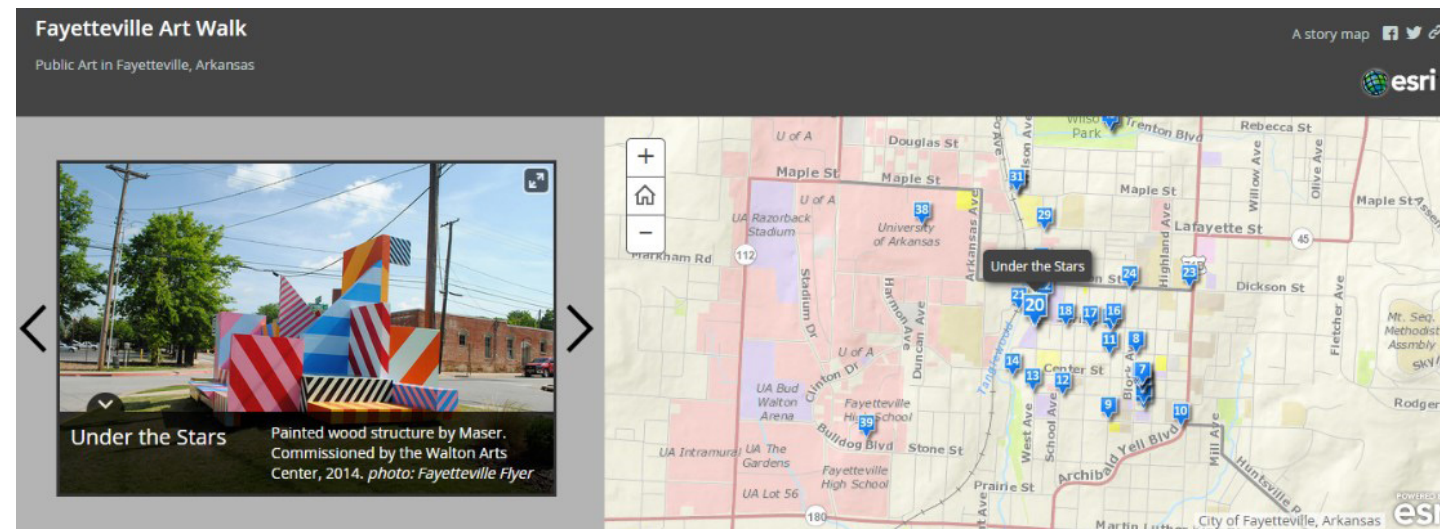
Figure 4.7 – Finding the Light Mural and Storytelling Project Elements
 Taken from Mohatt et. al., 2013, p.199

Program elements	Description
Mural design	
Community engagement meetings	Mural Arts Program (MAP) facilitated multiple “town-hall” style meetings of up to 40 people to aide with the development of the design to bring the discussion of suicide to larger audiences
Art, photography, writing and collage workshops	MAP held art workshops and photo shoots for interested participants. These workshops served to build community and dialog around suicide and to shape the design
Mural painting	
Open studio	MAP provided times when people could drop in and help paint the mural in a central accessible studio location. MAP also included painting on the <i>Finding the Light Within</i> mural on some of its public mural tours for visitors to Philadelphia. This allowed for the engagement with the project and the topic of suicide to reach many more people, including people from outside of Philadelphia
Community paint days	Project organizers held community paint days to target specific groups, including firefighters, high school youth, and clients of a local behavioral health agency, among others. These paint days provided opportunities for people to come together, acknowledge suicide, heal, and begin to remove social taboos about suicide
Installation and dedication	A public dedication ceremony took place in fall 2012 to celebrate completion of the mural. The ceremony included talks from prominent area leaders
Related arts activities	
Storytelling workshop	The storytelling workshop was run by a licensed clinical psychologist who is a professional creative writer. The workshop provided an opportunity for survivors and attempters to develop and share their stories of suicide in an environment safe from the stigma attached to suicide
First person arts festival	Professional actors adapted participant’s stories and performed them at the Philadelphia First Person Arts festival. This provided a public venue to expand the project’s impact
Storytelling website	The website (http://www.storytellingmural.org/) provides a forum to read other people’s stories about suicide, develop and post their own story, and find links to suicide resources. The website provides guidelines and tips for developing and writing one’s story



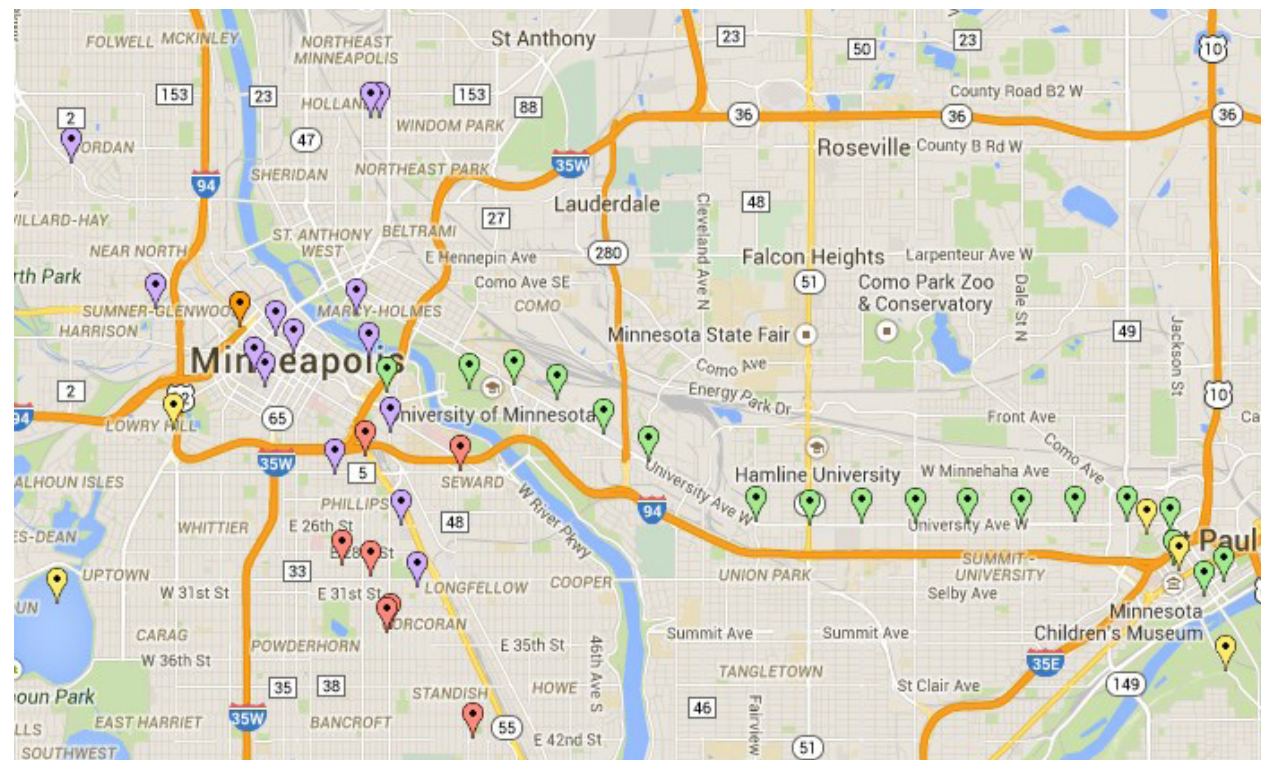
4. VISIBILITY & EXPERIENCE

Figure 4.8 – Example Public Art Mapping Projects



Fayetteville Art Walk Application

Data Source: <http://fayetteville-ar.maps.arcgis.com/apps/MapTour/index.html?appid=b9d22b76c46b45f58886435213afa64c>



Philadelphia Museum Without Walls Project

Data Source: http://museumwithoutwallsaudio.org/wp-content/uploads/2015/02/MWW_Map_2014.pdf



Minneapolis-St. Paul Sound Point Project

Data Source: <http://batchgeo.com/map/d0f9ff3604cd273d6ad46c0c13b52d4d>

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Visibility and Experience Notes

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Entrepreneurship

“We do need spaces to revive our culture and spirituality to address collective trauma, but at the same time we need spaces to grow native businesses and the native economy”

- Jay Bad Heart Bull

5. ENTREPRENEURSHIP

5.1 Entrepreneurship and the Corridor

Community Economic Vitality is one of the three tenets of the American Indian Community Blueprint. Community members who participated in the visioning identified economic vitality as essential to creating a “vital urban American Indian community.”² They envisioned a community where-

“American Indian people inspire and grow their own entrepreneurs and small businesses, creating a vibrant local business district and economy with regional prominence”³

&

“American Indian people have living-wage jobs that build assets and eliminate barriers to success, creating economic self-sufficiency”⁴

The idea of American Indian owned businesses is central to the concept of the American Indian Cultural Corridor, the nexus of the Blueprint. The corridor is envisioned as an economic and cultural district where American Indian businesses thrive, and attract and serve the needs and interests of American Indians, other Minneapolis residents and visitors to the area. It is aimed to serve as a regional hub for Indian-owned businesses, an “economic engine for the urban American Indian Community”.⁵

American Indian Entrepreneurship and Small Businesses along the American Indian Cultural Corridor have the potential to create jobs, build a culturally grounded economy, retain and generate dollars within the community, draw visitors to the community and spur innovation and creativity. This has the potential to benefit Phillips neighborhood members, the American Indian Community, American Indian entrepreneurs, and the wider Twin Cities community.

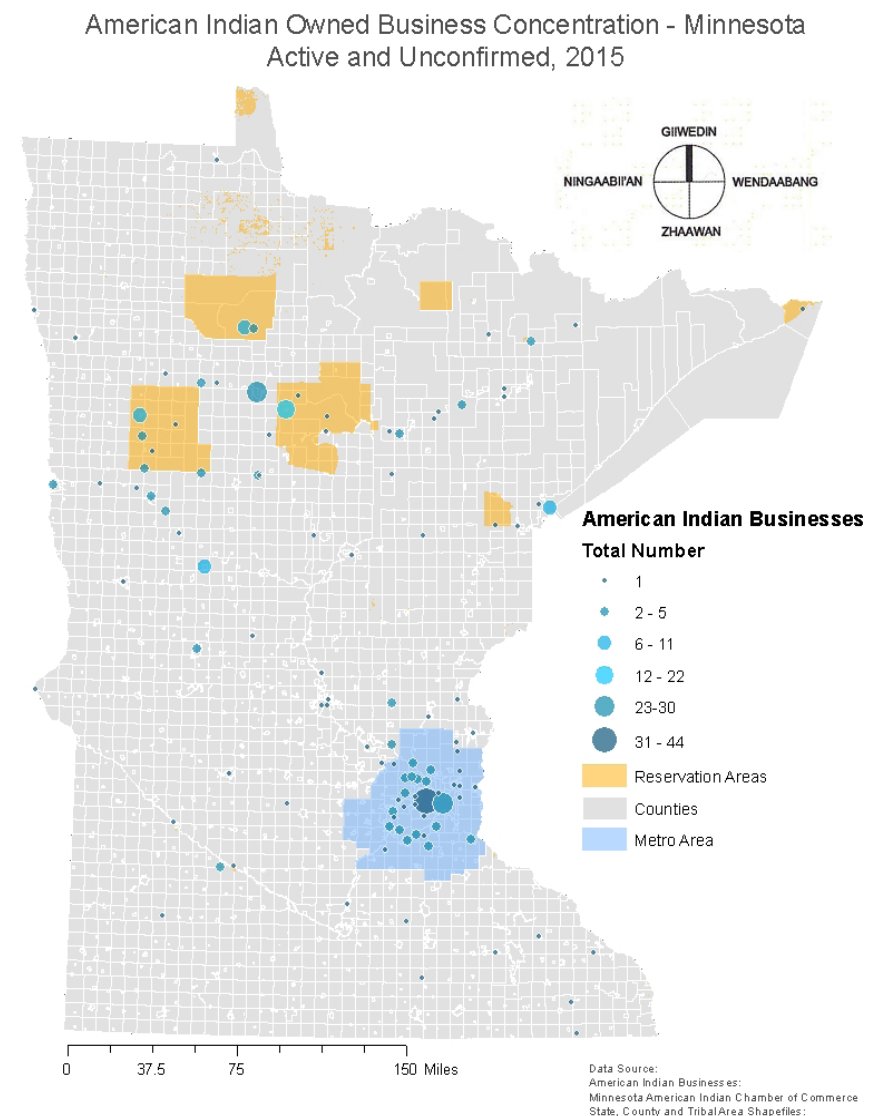
Who benefits and how?

American Indian entrepreneurship and small businesses along the American Indian Cultural Corridor have the potential to create jobs, build a culturally grounded economy, retain and generate dollars within the community, draw visitors to the community and spur innovation and creativity. Those who benefit primarily will be American Indian entrepreneurs, American Indian community members, and other local community members.

Current Situation

Community members still envision a Corridor brimming with American Indian-owned and run businesses. In a February 2015 gathering of community members at NACDI’s monthly Breakfast Bites event, attendees envisioned American Indian-run and culturally grounded funeral parlors, hair salons, food markets and day cares along Franklin Avenue. None of the participants suggested that the corridor needed more social services. Instead, they desired innovative businesses serving specific cultural and daily needs. The question that everyone is still asking, however, is how?

Figure 5.1 American Indian Owned Businesses



Despite American Indian entrepreneurship being so fundamental to the Corridor, there have been no new American Indian-owned businesses opened since 2011. Although there are many American Indian institutions and services on the Corridor, including an American Indian bank, American Indian health service providers, and tribal offices – there are only four American Indian businesses. At present, Northland Visions, Woodland Indian Craft, Pow Wow Grounds Coffee & Anishinaabe Circle of Life Home Care are the only American Indian owned and run businesses on the Corridor. Roger Beck Flower shop is partially American Indian owned.

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Despite this, Minneapolis remains a hub for American Indian-owned businesses in the state. The city has the highest number of American Indian owned businesses that are registered with the American Indian Chamber of Commerce (See Figure 5.1). However, there is uncertainty about which of these are still active. What is clear is that Minneapolis has an abundance of American Indian business potential.

Current business owners, community members, and institutional leaders identified several encouraging factors that highlight the potential for entrepreneurship within the Corridor.

These include:

- An abundance of culturally-grounded and innovative entrepreneurship ideas
- Strong community networks and support
- Resource and organizing support of NACDI & the American Indian Community Development Corporation, and other institutions.

The opportunities for entrepreneurship are also accompanied by challenges. These include:

- Limited space for businesses on Franklin.
- The difficulty of start-ups accessing finance.
- Limited information for small businesses on how to be part of opportunities on the corridor
- Limited business know-how and skills
- A lack of publicity and marketing about the Corridor.

The question remains: How do we build a strong presence of American Indian entrepreneurs on the Corridor?

This section will look to provide some guidance in answering this question by:

- a) Understanding the experiences of current American Indian Entrepreneurs on the Corridor
- b) Recommendations based on research findings. These are derived from entrepreneurs' experiences and suggestions ⁶, a listening session with leaders in business and development, and relevant case studies.

5.2 Understanding Entrepreneurship on the Corridor:

Current entrepreneurs along the corridor unanimously agree that the local American Indian community

is a strong support base for their businesses. There are great ideas and entrepreneur potential that exist in the community that require support. All see value in having more American Indian businesses along the Corridor, but acknowledge that there are some important challenges that need to be overcome in order for this to happen.

These challenges include the risk associated with the first few years, rising rents and the threat of gentrification, a lack of retail space, difficulties attracting people to the corridor as a destination, challenges accessing capital, and a lack of business skills or training.

Charles Stately⁸, Woodland Indian Crafts

Charles Stately has owned and operated the Woodland Indian Craft store in the Minneapolis American Indian Center for 35 years. Stately is a long-time resident of the Southside of Minneapolis, having grown-up and lived in the area for most of his life. As an intrepid young artist in his 20s, Stately purchased this store in what was considered a pioneering urban American Indian Center across the U.S.

Woodland Indian Craft store is a mainstay on the Corridor, where much has changed since he took up shop. A gift shop and craft store, it sells an array of beadwork and traditional regalia, almost all of which is designed and made by local American Indian artists from South Dakota, North Dakota, and Minnesota. He has built established relationships with many of the artists that supply goods to his store. Many of his store's transactions with artists include trade, where artists may exchange for something in the store by providing art or other wares. Along with the jewelry and traditional regalia, Stately also sells small amounts of sweet grass and sage for spiritual ceremonies. He acknowledges that there is some opposition to his sale of these spiritual items, but considers it a "necessity" since there aren't many places where urban American Indians can gain access to these important materials. His customers are mostly American Indians in the local community, and sometimes tourists who visit the Minnesota American Indian Center. "The community supports this, it might not work anywhere else."

Like the other American Indian business owners on the corridor, Stately acknowledges that what he does is hard work, "You can't be in it only for the money," he says. In his view, getting a business off the ground is the most challenging step. When he started operating Woodland Indian Craft Store, Stately lacked business experience and had to take a record keeping class. He also had limited financial capital. "I poured myself into it, I didn't have money to pour into it".

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Figure 5.2 Charles Stately at Woodland Indian Crafts

Stately sees the Cultural Corridor as a way to make the American Indian Community accessible to other members of the community, and to create connections between American Indian people and businesses. In his view, one of the biggest challenges faced is attracting people to the Corridor to spend some time there. “We need to broaden the market of the Corridor to appeal to more people”. The prospect of Anpetu Wa’ste market along the corridor is something Stately is interested in being part of – its proximity to light rail commuters being a big draw card. He has questions, however, about how he would operate his store, and have a stall.

In Stately’s view, the potential to have a thriving American Indian Community is there, “The American Indian people have been in business and trade for some time, [they’ve] built cross-country networks of trade”. Although not easy, he thinks it is possible to create connections of American Indian entrepreneurs and businesses along the Corridor. In his view, assets and potential need to be leveraged and supported by existing institutions on the Corridor, like NACDI, the American Indian Development Corporation, and the American Indian OIC.

Bob Rice⁹, Pow Wow Grounds Coffee

Bob Rice owns and operates Pow Wow Grounds Coffee, the newest of the American Indian owned businesses on the corridor, opening in February 2011. The coffee shop is housed in the same building as NACDI, the All My Relations Gallery, and the American Indian Development Corporation.

Stately sees the Cultural Corridor as a way to make the American Indian Community accessible to other members of the community, and to create connections between American Indian people and businesses. In his view, one of the biggest challenges faced is attracting people to the Corridor to spend some time there. “We need to broaden the market of the Corridor to appeal to more people”. The prospect of Anpetu Wa’ste market along the corridor is something Stately is

Although Pow Wow Grounds is relatively new to the Corridor, Bob Rice is no stranger to owning a business. He first started a coffee shop in North Minneapolis on 42nd and Lyndale Avenue. Funding was a big challenge for him in starting his first venture, “I went to 25 different banks looking for funding”. Eventually, he received funding from the Chippewa Tribe and the City of Minneapolis. After a great deal of work, the establishment became something of a household name in the community, doubling up with live music at night. In part due to the success of this initiative, Rice was recruited by NACDI to start a coffee shop in the current location, where they would provide subsidized rent and infrastructure. He first agreed to only provide consulting - but after being lent some money by a family-member, he agreed to start Pow Wow Grounds in February 2011. He admits that NACDI’s support was important, “I probably wouldn’t have come over here had it not been for NACDI – they were instrumental in this shop being opened”. His business on the North Side was forced to close later in the same year after damage caused by the 2011 tornado. Since then, Pow Wow Grounds became his main business venture.

Freshly brewed coffee, muffins, hearty soups and sandwiches are all on the menu. A wall of the coffee shop doubles up as a mini public gallery (See Figure 5.4). On some mornings, you may come across American Indian Movement (AIM) stalwarts like Bill Means or Clyde Bellecourt. This is something Rice appreciates about being located in with the American Indian community. Rice has made a concerted effort to have youth more engaged in his business, employing four students. Most of these youth are from South High, and gain invaluable skills and experience working in the coffee shop. Rice admits that operating his business is not a particularly lucrative venture. He needs more revenue to keep it going. “It isn’t easy by any stretch, I have to work a second job”.



Figure 5.3 Pow Wow Grounds

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For Rice, some of the biggest challenges that American Indian entrepreneurs in the area face is getting money to start-up, and having the skills set and tools to start and run a business. The first five years of running a business are also the hardest – he believes many small businesses like his would benefit from being able to access inexpensive marketing.

Rice sees the Corridor as an important way of keeping dollars in the neighborhood and creating “a sense of ownership for the people who live here”. There are opportunities for businesses on East Franklin Avenue – but entrepreneurs need to be willing to take the risk of limited revenues, and to put in the hours. Part of the risk lies in the fact that the Corridor is located in a neighborhood that still has high rates of poverty and unemployment. Another challenge is the Corridor’s proximity to downtown and its impact on rent levels. However, Rice sees real potential for Corridor to have a diversity of American Indian-owned businesses, like a bike shop and daily services like a hair salon. A greater presence of American Indian businesses is also important to keep gentrification at bay. “What do we have to do? We have to own businesses. We have to have a foothold in the area.”



Figure 5.4 Small Art Wall in Pow Wow Grounds

Greg Bellanger¹⁰, Northland Visions

Northland Visions opened its doors on Franklin Avenue in December 1999. Started by Greg Bellanger’s father, Ken Bellanger, an Ojibwe from White Earth, Northland Visions began by selling gift boxes, art, jewelry and beadwork.

The business was the first tenant in a building developed by an American Indian non-profit developer, The American Indian Neighborhood Development Corporation. The development came to be known as the Ancient Traders Market – a new venture on Franklin Avenue that aimed to incubate retail and small businesses. The subsidized rent of the building was an immense benefit as the business got off its feet. They struggled for the first few years, attempting to build a customer base and learning how to find art products. In Bellanger’s view, what helped the business succeed was that his father had retired and had capital to carry the business through its tough early years. As he puts it, “It’s really important that you have enough money to pay yourself for a couple of the years – the business won’t”.

In the 15 years since the business began, it has grown to be a household name in Woodlands and Plains American Indian art, jewelry, beadwork, and gifts. The business currently employs five people. Northland’s main market is a loyal base of American Indians from the Twin Cities. However, it has a wide range of customers – from travelling business people looking for American Indian art, or people coming through town on a powwow trail. As Greg Bellanger puts it, “Word has spread, and now we’re starting to reap the benefits.” He’s happy with the way the business is going but envisions it expanding, “I’d like it to grow more. It would need a second location or we’d have to move”.

In Bellanger’s view, along with limited space, there’s a definite trend of rents rising on Franklin Avenue, something that isn’t going to help draw more retail stores to the Corridor. The dearth of retail and abundance of non-retail along the corridor is also a strong disincentive to prospective businesses. “There isn’t enough draw for retailers – the more businesses around, the bigger draw to customers.” In his view, it isn’t an easy task to start a business on Franklin Avenue.

Bellanger still sees immense value in having more small businesses on the Corridor to generate employment and bring in more businesses. In his opinion, the area needs to be marketed better and have more reasons people would want to visit.

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Figure 5. 5 Inside Northland Visions



Greg suggests a co-operative of business owners pooling funds to promote the Corridor. “There also needs to be major construction and renovation to create more viable retail space.” The Corridor could benefit, he believes, from a non-profit developer that prioritizes commercial and retail development – similar to the role the American Indian Neighborhood Development Corporation played in developing the Ancient Traders Market.

Sean Sherman¹¹ , The Sioux Chef - Prospective Business owner on the Corridor

Sherman owns and operates a catering business in the Twin Cities. He specializes in modern and traditional Dakota, Lakota and Ojibwe foods – with a particular focus on using healthy indigenous ingredients. He is due to launch a food truck at Little Earth in the summer of 2015. His would like

to eventually open up a restaurant along the Corridor. He is currently also collaborating with the Minneapolis American Indian Center on their plans to re-launch their restaurant space. In Sherman’s view, there are many people in the community with great ideas – but not many of them have the business and administrative skills necessary to succeed.

Reflections from Key Institutions:

Like the small business owners, leaders in key American Indian institutions saw more businesses on Franklin Avenue as paramount to building a thriving corridor. A point of contention for some was whether the Corridor could simultaneously serve as a cultural hub and a place for American Indian-owned businesses to generate income. The community’s vision for the Cultural Corridor, supported by NACDI, envisions that it can be both – a cultural community that is made up of American Indian businesses.

The history, culture and community of American Indians on the Corridor is seen as the Corridor’s greatest asset. The leaders identified similar challenges to entrepreneurs, these include an over abundance of social services, scarcity of American Indian owned land for business development, a lack of awareness by businesses about how to locate on the Corridor, and limited publicity about the corridor.

5.3 Recommendations

Any recommendations for the entrepreneurship on the American Indian Cultural Corridor have to be cognizant of the particular characteristics of Franklin Avenue, the historical experiences of American Indians in the area, the skills and assets of the community, and be culturally relevant to the community.

The following recommendations look to build on existing assets and initiatives, while also suggesting some new recommendations that should be considered for the American Indian Cultural Corridor. Some of the recommendations are not within the ambit of NACDI to run – but NACDI’s strong organizing, engagement and networking capacities should help initiate them. Similarly, many recommendations require collaboration with partner organizations such as the American Indian Community Development Corporation, the American Indian Chamber of Commerce, and the American Indian OIC.

1. Evaluate Potential
2. Facilitate Events/Spaces for Networking & Innovation

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3. Coordinate Skills and Training Programs
4. Create Temporary Spaces for Entrepreneurship
5. Market the Corridor (This coincides with recommendations under Theme 4 – Visibility & Visual Aesthetic)
6. Establish an Economic Development Center
7. Form a Cooperative Development Agency (This is discussed under Theme 6 – Development)

Recommendation 1: Evaluate Potential

Tools: Capacity Inventory, Business Inventory

Key Organizations: NACDI, American Indian Chamber of Commerce

An important overarching recommendation is for a better understanding of both the available skills of community members, and the array of American Indian businesses.

A better understanding of community assets will help identify potential skills and opportunities for the Corridor to leverage. While an understanding of American Indian businesses in the Twin Cities will help identify important trends and key sectors in American Indian Businesses.

Capacity Inventory

A useful approach that can be employed by NACDI is Asset Based Community Development. In order to leverage the talents and skills of the community in businesses on the Corridor, these assets first need to be identified. Capacity inventories are a useful first step toward realizing asset based community development. An asset-based community development model was used in the Latino community in Minneapolis that helped establish the successful Mercado Central co-operative in Minneapolis. In that case, a Community Talent Inventory was developed by local organizers to identify the community's entrepreneurial skills¹². This represents an important shift of focus from community needs, to community capacities¹³.

A Capacity Inventory helps to develop an understanding of the available skills, talents, interests and experiences of community members to guide economic development. NACDI can use guidelines from A Guide to Capacity Inventories, by The Asset-Based Community Development Institute to guide its own

culturally and historically appropriate "Talent Inventory"¹⁴.

Business Inventory

This inventory should include the name of the business, its owner, its sector, its years of operation and the number of people it employs. The American Indian Chamber of Commerce is looking to renew its database of active American Indian businesses in the region. A business inventory for the Twin Cities could be conducted in partnership with the Chamber of Commerce.

Recommendation 2: Facilitate Events for Networking & Collaboration

Tools: Franklin Avenue Information Sessions, Entrepreneur Meetings

Key organizations: NACDI, Franklin Avenue Business Association, American Indian Chamber of Commerce.

All of the American Indian business owners on the Corridor acknowledged that there wasn't a network of American Indian small businesses along Franklin Avenue, or in the Twin Cities. Joan Whiterabbit, head of the American Indian Chamber of Commerce, suggested that there are American Indian businesses who are interested in moving onto Franklin Avenue – but don't know how. This seems to point to a need for events and associations that enable communication, networking, information sharing, and collaboration for American Indian entrepreneurs and businesses.

The Franklin Avenue Business Association is a currently existing resource that can be better leveraged to galvanize business interests on Franklin Avenue, and share information about the Corridor and opportunities to prospective businesses. Franklin Avenue Business Information Sessions could be held for interested businesses and entrepreneurs to understand the Corridor, opportunities for business, and key actors. These could be facilitated and supported by NACDI.

Another benefit would be to enable spaces where American Indian entrepreneurs in the Twin Cities could meet and network. These meetings could be hosted and facilitated by NACDI, and supported and publicized through the American Indian Chamber of Commerce.

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Recommendation 3: Coordinate Skills Training Programs

Key Organizations: NACDI, American Indian OIC

Many of the small business owners on the Corridor acknowledged that many prospective American Indian entrepreneurs may not have the necessary skills and training to start and run a successful business.

As a facilitator, NACDI should coordinate with existing organizations in the American Indian community that provide training and skills development. Presently, through the Takoda Institute of Higher Education, a division of the American Indian OIC, there are two business-related programs offered¹⁵. These programs are for Administrative Professionals and Human Services Technicians. However, neither of these is geared toward starting and running small businesses. Certificates and/or programs that cover financial literacy, business administration, record keeping and marketing may prove useful to many prospective American Indian small business owners.

There are also existing organizations and resources in the country that provide entrepreneurial training focusing on American Indian communities. Onaben is an established organization that offers a contractual service for entrepreneurial training using their Indianpreneurship Journey curriculum¹⁶. This or other similar training could be outsourced and funded by a collaboration of actors on the Corridor. The U.S Small Business Administration offers free online courses for small business owners, including one such course geared toward American Indians, the Native American Business Primer^{17,18}. These and other resources could be publicized in meetings and events geared toward small businesses and entrepreneurs.

Recommendation 4: Create Temporary Spaces for Entrepreneurship

Tools: Anpetu Wa'ste Market

Key Organizations: NACDI

At present, there isn't much available retail space or vacant land on the American Indian Cultural Corridor. Until new development opportunities arise, temporary spaces may be a more viable option for small business and entrepreneurs. The benefit of having a temporary store at a designated venue (now commonly known as Pop-Up Retail Shops¹⁹) is that it can be used to test a particular venture and assess the neighborhood's demand for the product.²⁰

The Anpetu Wa'ste Market, due to be launched in Summer 2016, offers an opportunity for entrepreneurs to set up temporary stalls on a regular basis. As a regular event, with a host of vendors – the market could be an important draw card for visitors. The best support NACDI can offer to these businesses is effective marketing of the Market, and regularizing its times and days. This Market could become an incubator for small retail businesses, as successful ventures may consider permanent residence on the Corridor.

Recommendation 5: Establish An Economic Development Center

Key Organizations: NACDI, American Indian Community Development Corporation, American Indian Chamber of Commerce

The model of an economic development center, as discussed in Case Study 6.1 (next page), could potentially be adapted to aid entrepreneurs and small businesses in the American Indian community. The center would be its own entity, but NACDI, the American Indian Community Development Corporation, and the American Indian Chamber of Commerce could support its formation. The center would cater to many of the current challenges that inhibit small business formation on the Corridor, and the wider community – including facilitating loans and providing skills training.

However, it is important to consider the following:

Firstly, the success of an economic development center depends on it being grounded in community²¹. Community engagement and an understanding of community would be foundational to an American Indian economic development center that is culturally and context appropriate, driven by the ideas and assets of community members.

Secondly, the economic development center would require sustained and comprehensive funding, institutional support and other non-capital resources as it develops. There are many organizations that may be able to provide this support along with the American Indian Community Development Corporation, such as Nexus Community Partners & the Local Initiatives Support Corporation (LISC).

Finally, it would be disingenuous to suggest that a model that is successful for immigrant community entrepreneurship in the Twin Cities would be the same for American Indian communities. The experience and acceptance of mainstream market values²², the approaches to individualized wealth, and experiences of dominant institutions and development models vary across communities. As mentioned previously, an economic development center model for the American Indian community would need to be aligned with dominant community discourses, customs, values, assets and visions.

5. ENTREPRENEURSHIP

CASE STUDY 5.1 Latino Economic Development Center & African Development Center (ADC) Minneapolis, Minnesota

The Latino Economic Development Center and African Development Center are membership based non-profit community development corporations. Serving the Minneapolis Latino and African immigrant communities respectively, both look to capitalize on emerging economic activity in communities that lack access to capital and training¹. The LEDC was founded in 1991, and the ADC in 2003.

ADC focuses on micro lending to small businesses, as well as workshops and consulting on business development, financial literacy, and home ownership². It has consistently been a leader in small business lending in the City of Minneapolis.

The LEDC provides a host of services and resources. These include loan consulting to help prepare loans for cooperative creation, micro-enterprises, and real estate development . Like the ADC, the loans they help facilitate are funded by non-profit lending organizations. Services also extend to businesses in rural areas,



Data Source: www.adcminnesota.org



Data Source: www.ndc-mn.org

including agricultural business. The LEDC also provides business development and employment training for low-income Latinos through the Latino Academy Teocalli Tequiotl OIC⁴. The LEDC is also involved in numerous special projects, including public market places – its well-known models being the cooperative Mercado Central, and the Midtown Global Market.

The LEDC and ADC both have a strong cultural frame and are firmly rooted in community

- The ADC and LEDC emerged from community engagement and organizing that saw community members identify community needs and a vision for the future⁵.
- Both engrain culture into the way that their organizations operate, whether through training, organizing and meetings⁶.
- The organizations served an existing clientele who were unable to access mainstream banks and skills training.
- Both development corporations received strong and sustained support from local institutions and funders as they found their feet. These included organizations like Payne-Lake Community Partners (later Nexus) and the Neighborhood Development Center. Funders gave them the capital they needed to build capacity before gaining access to mainstream grants. Support and funding extended beyond capital to technical assistance with network building, guidance, and access to training resources⁷.

5. ENTREPRENEURSHIP



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5. ENTREPRENEURSHIP

Entrepreneurship Notes

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DEVELOPMENT

“This was one time the mecca of the urban Indian community, in terms of concentration. There were bars, restaurants and retail. It served as an economic engine for the community. That went away – with bars closed, and it became more social-service oriented. The concentration of Native Americans has changed, and there is not a concentration of retail in the avenue and it lacks an “economic engine”. The money comes here and goes out. With the bars, there was opportunity for employment – despite the social problems that came along with it.”¹

- Mike Goze, CEO of the American Indian Community Development Center

6. DEVELOPMENT

6.1 Development and the Corridor

One of the primary goals of the American Indian Cultural Corridor is to create a thriving community. The livability principles listed below, created in 2009 by a consortium of federal agencies and modified by Partnership for Sustainable Communities, delineates a possible way to create a thriving community.

The livability principles are:²

- Provide more transportation choices.
- Promote equitable, affordable housing.
- Enhance economic competitiveness.
- Support existing communities.
- Coordinate and leverage federal policies and investment.
- Value communities and neighborhoods.

Who benefits and how?

Franklin Avenue is the confluence of numerous interests and stakeholders. There has been no shortage of development plans and proposed projects along the Corridor. Some of the plans created by NACDI and other stakeholders address aspects of the livability principles outlined above. Most of the plans that focus on E Franklin Avenue are concerned with transit, walkability, and biking.

The development plans include:

- The Hennepin County 2040 Bicycle Transportation Plan (2014). This long-term plan prioritizes an on-street bicycle segment on E Franklin Avenue between Lyndale Avenue and Cedar Avenue.³
- The Statewide Bicycle Plan of the Minnesota Department of Transportation. The plan is currently being developed, and includes a section expanding along E Franklin Avenue.⁴
- The City of Minneapolis Franklin/Cedar-Riverside Transit Oriented Development Master Plan (2005).⁵ Slightly outdated, this plan aimed to guide development around the light rail stations on E Franklin Avenue & Cedar-Riverside. The intention was for the area within 10 minutes of the Light Rail Transit station on Franklin Avenue to be: pedestrian and bike-friendly; well-connected to other transit routes; with active, mixed and street-oriented commercial uses; safe and clean; and with high-density housing and employment opportunities.

There are other private and non-profit actors along E Franklin Avenue undertaking key development projects along the Corridor or in its immediate vicinity. These plans vary in scale and type. Two notable projects include Hope Community's South Quarter Phase IV and the Franklin Community Development Center.

Hope Community's South Quarter Phase IV⁶ (on E Franklin Avenue & Portland Avenue) is currently being developed, and is the final addition to one of the City of Minneapolis' most successful mixed-income housing developments. In 1999 Hope Community released The Children's Village vision, the vision was created to express the desires of the neighborhood community. As a community, affordable housing and diversity were identified as the cornerstones to the creation of a safe and healthy revitalized neighborhood. After this development, Hope Community is transitioning from real estate, to community building and empowerment. Many developers who are interested in developing in and around Hope Community often reach out to the organization to make connections, and build relationships that could help get their proposals passed through the Minneapolis Planning department.

Franklin Community Development Center⁷ (1124 East Franklin Avenue) was a proposed development along E Franklin Avenue. As a 501(c) not-for-profit charity, its focus would be job training & development. The proposed development included constructing a two-story commercial building with a second-hand goods store, two restaurants and two office spaces. This initiative appeared to be driven by Ventura Village Neighborhood Association and a local church. The development never began due to financing difficulties – the current ownership and development of the property is undetermined.

The American Indian Community Blueprint & Development

In most cases, the multiple plans and projects for E Franklin Avenue overlap with the goals envisioned for the American Indian Cultural Corridor in the American Indian Community Blueprint. One of the primary goals of the American Indian Cultural Corridor is to create a thriving community. The livability principles listed below, created in 2009 by a consortium of federal agencies and modified by Partnership for Sustainable Communities, delineates a possible way to create a thriving community.

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Current Situation

Most of the development plans along East Franklin Avenue are driven by outside actors and contain no reference to the significance of E Franklin Avenue has to American Indians. Additionally, none of the plans explicitly attempt to integrate representation of local interests and culture into their proposed outcomes and design.

Arguably, if this segment of E Franklin Avenue is to succeed in becoming an American Indian Cultural Corridor, this requires collaboration and communication between development actors in the area. Without ownership of land, or any legal jurisdiction over the avenue, it may be challenging for NACDI and its allies to influence the development along the Corridor. This section will look at how to facilitate economic competitiveness through development, while ensuring that the benefits are accrued by the community.

E Franklin Avenue has changed significantly over the last 30 years, in terms of the buildings and local enterprises. What has been observed is that “planning for redevelopment along the Franklin Avenue corridor has been going on since at least the 1970’s ... while the specifics may have changed over time, the broad goals have been largely the same: restore an economic base, improve housing conditions, reduce crime, and bring people back to Franklin avenue.”⁸

“It’s always been here, it just hasn’t always been called a cultural corridor. There is interest and it is embraced. It’s up to us to provide opportunities to enjoy our culture and embrace it. At the same time, in order to make it work, it’s going to take a lot investment in resources and design. We must identify what we are doing because we have a lot to offer. If we have something to show, people will come and see it. We have to define that amongst our self.” - Mike Goze

The First Stage

In the 1980s, E Franklin Avenue was characterized by the high concentration of bars and liquor stores, with high vacancy rates, and dilapidated store fronts, and high amounts of “natural” affordable housing. The former American Indian Business Development Corporation (later named the American Indian Neighborhood Development Corporation, and then Great Neighborhoods) was at the forefront of changing the character of East Franklin Avenue, developing the Franklin Circles Shopping Center in



Figure 6.1 Franklin Then and Now, Data Source: NACDI

1982, and the Franklin Business Center in 1989 between 14th and 15th Avenues. On the residential side, the American Indian Community Development Corporation developed the Anishinabe Wakiagun housing development to tackle the extensive homelessness. This stage in the redevelopment of E Franklin Avenue saw a reduction in the available square footage on E Franklin Avenue. In sum, “the city and neighborhood association sought to demolish condemned buildings, acquire properties for redevelopment and close down the many bars and liquor stores so emblematic of Franklin’s negative image.”⁹ Figure 6.1 and 6.2 illustrates how E Franklin avenue has changed in the subsequent years.

Stage Two

In the early 2000’s Franklin Avenue was still shrouded in the problems that plagued the corridor in the 1970s and 80s. During this time a second wave of investment brought with it the construction of new affordable housing, renovating the Franklin Avenue Library, and the opening of the Light Rail Transit station at the end of the corridor.¹⁰

Stage three: 2010-present

Analysis of the last 60 years of development along Franklin Avenue reveals years of revitalization efforts that have attempted to strengthen the community by using the built environment to reflect the desired identity of the community.¹¹

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Figure 6.2 Mr. Arthurs; Then and Now Source: NACDI

Since 2010, the Corridor’s development has largely been influenced by the American Indian Development Corporation, who have taken ownership of the Ancient Traders Market. There have been no major development projects in recent years, barring the median development for Anpetu Wa’ste Cultural Market near Franklin light rail station. This has been driven by NACDI.

Demographic Changes

There has been an overall reduction in population along E Franklin Avenue. Similarly, there has been both a decrease in the amount of private residential housing and in mixed use facilities. Conversely, there has shown to be an increase in places offering personal and community services. In 2000, nearly 70% of the neighborhood residents identified themselves as a racial and/or ethnic minority. It was home to one of the largest urban American Indian populations in the U.S. Additionally, over 51% of the housing units in the Ventura Village Neighborhood were built prior to 1940.¹²

6.2 Understanding Development on the Corridor: The Current Experience

This document aims to create recommendations rooted in the desires and visions that have come from conversations from NACDI’s Breakfast Bites events, listening sessions, and the American Indian

Community Blueprint. The community engagement efforts appeared to reveal several shared desires for the American Indian Cultural Corridor across various community stakeholders. These appeared to reveal:

1. Increase the amount of commercial services along the Corridor (although hindered by a lack of space to facilitate new businesses).
2. Increase available spaces for established American Indian- owned businesses that serve American Indians and the wider community.
3. Increase space and mechanisms that would give emerging entrepreneurs affordable spaces to grow into.
4. Focus on development that is rooted within community, offering a less individual perspective and a greater community perspective.
5. Create places that embrace and facilitate alternative economies.
6. Expanding development to include public spaces and places of gathering.

6.3 Recommendations

The following recommendations have been formulated to address the six desires identified earlier.

Recommendations:

1. Create a Cooperative Development and Management Agency
2. Identify or create anchor institutions on the eastern and western edges of the Corridor
3. Redevelop Minneapolis American Indian Center to be a space to facilitate entrepreneurship.
4. Develop second anchor mixed use development building on the western edge of the Corridor
5. Establish the feasibility of underpass development.
6. Identify if parking lots for increased store frontage.
7. Increase residential units.

NACDI should be aware of the implication of these recommendations, the impact on economic development, and resource investment in the American Indian Cultural Corridor. The American Indian Cultural Corridor should be conscious of what industries should be attracted and how these industries much retaining activities that attract dollars outside of the community to target distinctive local activities. The American Indian Cultural Corridor aim is to nurture the capacity of local serving activities that result in “greater capture of the local dollar” or aim to “develop new consumer-oriented products and services, using the local market as proving grounds.”¹³

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Recommendation 1: Create a Development and Management Agency

Purpose: One of the recurrent themes of our findings is community. On the Corridor, there is interest in identifying ways for the community to be involved in shaping its built environment and preventing displacement by the improvements to the area. A Cooperative Development and Management Agency would be owned by the community and could be a tool with which the community may be used to shape its built environment.

Following thoughts expressed at the project listening sessions, we believe creating a development and management agency would be a useful way of allowing services and businesses to focus on their specialty, while also leveraging the American Indian owned assets that exist on the Corridor.

How: The community can decide if they want two separate entities to manage the co-owned facilities. Currently, American Indian institutions own several pieces of land, however they are required to manage the buildings while simultaneously managing the services, which was found to be straining by listening session participants. We suggest that the running and operations of American Indian owned buildings go to the newly created Cooperative management Firm. The establishment of a cooperative development and management agency also has the potential to create jobs on the Corridor. The cooperative agency would also allow the tenants of the building, for example the Minneapolis American Indian Center, to focus their energies on their programs and services. Although there are several cooperative development models, one model is through a Total Community Owned Cooperative.

TOTAL COMMUNITY OWNED COOPERATIVE¹⁴

1. The community agrees on common need(s), and strategy(ies) how to accomplish vision.
2. Establish the scope and role of the development agency all development, residential, land holder.
3. File Articles of Incorporation, legitimizing the cooperative.
4. Create Bylaws, listing membership requirements, duties, responsibilities, operational procedures to allow for smooth running of the Cooperative.
5. Establish a process to recruit members, and have them become a part of the cooperative.
6. Obtain licenses and permits
7. Hire employees

The Minneapolis American Indian Center is a viable candidate to be the first project by the newly established cooperative, which could manage redevelopment and management of the building. Not only will the Minneapolis American Indian Center serve the community, it will be run and organized by the community. If this model proves successful, other American Indian owned services and businesses could be phased in.

Why: In the U.S. private sector development is the realm of for profit institutions. However there are increasing models of development that are community focused. In this instance, a development model supports alternative economics and structures imbued within many American Indian cultures. A tried and tested alternative is the cooperative model, where members of the community can buy shares into a co-op, helping to develop land. Cooperative economic models are often considered a more recent phenomenon in the U.S. A local Minneapolis example is the Northeast Investment Cooperative Internationally, Germany is renowned for their cooperative development projects. The DGRV has several thousand cooperatives that have built thousands of buildings in Germany.

It is important that the structure of the cooperative be equitable, accounting for access barriers that may exist, and be accessible to as many people as possible. The cost of a share in the Northeast Investment Cooperative is \$1,000.¹⁵ This amount is likely unattainable for many people. Following the model of Habitat for Humanity could prove an alternative, where equity in the cooperative can be raised through “sweat equity” or “equity for service”.¹⁶ Sweat equity and equity of service describe contributions of an individual to a project in the form of time and effort. This is common in companies where employees receive stocks to become part-owners of the firm, in return for accepting salaries that are below their respective market values, including a wage of zero dollars.

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Recommendation 2: Create Anchors at the Eastern and Western sections of the Cultural Corridor

Purpose: The American Indian Cultural Corridor should be a place people visit and experience. Mall theory suggests that large anchor institutions, a distance from each other, attract people to move through spaces and encourages them to stop.¹⁷ Anchors in urban environments are ways to create enjoyable pedestrian-centric environments and to maintain constant pedestrian presence required to make a commercial corridor viable by generating foot traffic. Foot traffic can also benefit other institutions within proximity of the anchor institutions.¹⁸ Anchors for the American Indian Cultural Corridor are important in attracting and keeping additional visitors to the Cultural Corridor. The recommendation is to construct a mixed use building with office and retail space.

How: Diversifying the number and types of anchors ensures the Corridor is not entirely dependent on a single anchor. For example, if the anchors are only open at certain times, the area would feel abandoned during the times the anchors are not open. Similarly if the anchor was to permanently close or relocate, the American Indian Cultural Corridor could risk the loss of people. It is therefore in the interest of the American Indian Cultural Corridor to diversify its anchors. An environment like Rundle Mall (see case study 6.5) is resilient is because there are many anchors. With a diversity of anchors, the loss of one will have a minimal effect on pedestrian traffic, just as if a major department store were to close in the mall, the remaining anchors would continue to make the American Indian Cultural Corridor an attractive place.

The Minneapolis American Indian Center could be one of the anchors towards the east. Towards the west, an anchor could be either the current Marias Café or a new development as a second anchor. As an anchor, the Minneapolis American Indian Center could likely be re-envisioned as a space that facilitates entrepreneurship. The other anchor could likely be for the more established American Indian businesses, and house the Minnesota American Indian Chamber of Commerce.

Why: There are many examples of pedestrian-centric designs that have not resulted in the desired increase in pedestrian traffic. Street life appears when people have reason to be there. Anchors are an initial way get people to the Corridor, maintaining a constant pedestrian presence required for viable businesses. This central business location allows consumers to shop at multiple locations on a single trip. When drawing pedestrians, anchors support amenities like convenience stores, newsstands, restaurants, cafes, food courts, and street performers. These all make the place more pleasant and convenient, and a 'livable' corridor will naturally emerge.¹⁹

Recommendation 3: Redevelop the Minneapolis American Indian Center as a space to facilitate entrepreneurship.

Purpose: As identified in Theme 5: Entrepreneurship, some of the challenges that face entrepreneurs particularly during the first few years include: rising rents, threat of gentrification, lack of retail space, difficulties attracting people, challenges accessing capital, and limited business skills or training. Redevelopment of space in the Minneapolis American Indian Center is a way to mitigate barriers to business creation through facilitation, incubation, and collaboration.

The legacy of the Minneapolis American Indian Center as a space of culture and spirituality needs to be revived. The Center also has great potential as a space to grow American Indian businesses and the American Indian economy. As Mary Lagarde, the Executive Director of the Minneapolis American Indian Center shared during the listening session, one of the things that must be taken into account is that "The cultural focus of the center needs to be reestablished."¹⁹ Lagarde continued by stating her desire to "(p)ossibly bringing in more higher end businesses. Aldi and dollar stores are low end businesses. We need [more investment] into businesses, and into the cultural pieces. It also needs to be made better for pedestrians, more friendly."²⁰ The Minneapolis American Indian Centre is a way to facilitate new businesses through financial investment and affordable spaces. Figure 6.3 illustrates the Indian Center continued presence and relevance to the American Indian community.

How: The Minneapolis American Indian Center could be redeveloped as an anchor institution along the American Indian Cultural Corridor. As an anchor it could provide spaces to create a Maker Space, Co-Working Spaces, and Micro Stores, while maintaining its current functions. Plans to reopen an Art Gallery and Restaurant (reopening summer 2015) are steps that support this recommendation.

Maker spaces are a physical location where tools and space are available for people to work on projects, networks and build resources and knowledge.²¹ In conjunction with cooperative shared spaces, such spaces will reduce major stumbling blocks for entrepreneurs by increasing their access to a physical space and financing.

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The redevelopment of the Minneapolis American Indian Center should be influenced by the organizations that will or could use the space in the future, and not by any single entity. The Ponyride case study 6.1 offers a model of how a community of entrepreneurs can create a successful and functional cooperative space.²² Much of the renovation work required of the space was completed by the original individuals or organizations that signed up to be a part of Ponyride. As a result the spaces were then designed and shaped by the needs of the people who would use the space. Similar to the cooperative development in Germany, when some of the building work is done with volunteer labor, the cost were kept low.²³ An American Indian Maker Space could be a space for American Indian peoples to explore their traditional craftsmanship. This could foster intergenerational relationships, particularly if experienced craftspeople work in conjunction with alternative craft techniques. This could be a place that celebrates and facilitates American Indian craftsmanship and intergenerational cross cultural learning.

The Minneapolis American Indian Center could also offer shared office spaces similar to the Minnesota Social Impact Center for more digital knowledge creation.²⁴ Equally important are available shared public community multiuse spaces that can be used for ceremonies. The design of the building and use must be intentional in that it should allow for interaction between all the users, while maintaining a building efficiency and functionality that is not disruptive to the activities taking place.

Ponyride is a notable great example of how a building can create spaces that facilitate collaboration, innovation and community.²⁵ Like the Minneapolis American Indian Center, much of the funding sources of Ponyride's are received through grants. To make the redeveloped Minneapolis American Indian Center more sustainable, income generating activities are always options. Generating income can happen through several ways. Two income generating ideas are: 1) membership fees (for maker space and/or cooperative spaces) or 2) a progressive rent structure set to the profitability of the business, where the more profitable the business becomes, it is more able to pay closer to market rent.

Why: The space is an eclectic mix of alterative economies, allowing for economic clustering, a classic economic theory, while also facilitating shared cooperative spaces that enable alternate economies. If the space follows a similar trajectory as that found in the Ponyride development, it could potentially reduce barriers to entrepreneurship for American Indians while simultaneously being completely grounded in exploring and celebrating American Indian culture.

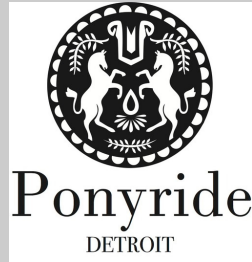


Figure 6.3 Mural on the Minneapolis American Indian Center Photo Credit: Sarita Pillay

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Case Study 6.1: Ponyride – Detroit, Michigan

Common Space, Development and Entrepreneurship



Ponyride is a non-profit located in a 30,000 foot warehouse in Corktown Detroit. Ponyride provides subsidized space for socially conscious artist and entrepreneurs to create, share and work. This development provided much needed space to individuals and organizations while also eliminating barriers to entry for entrepreneurs by reducing the need to find and renovate workspace.¹

Philip Cooley, the founder bought the large foreclosed building, with the idea of creating a shared space for “Detroiters with big ideas but no access to the space needed to bring them to life.”² The Philosophy behind Ponyride is that “people are completely capable themselves of changing this landscape-economic, political and social.”³

There are currently over 40 organizations that operate within Ponyride. The organizations range in size from single proprietors, to nonprofits; the development’s occupants are equally as diverse and include dance instructors and metal smiths. The rental space is available at below market rate prices. In exchange the tenants are required to complete six hours of education-based community service every month.⁴

Accomplishments:

- Completed 60,000 volunteer hours with local artists, students, and entrepreneurs.
- Created an education program requiring on-site studios to provide 63 hours of classes a month.
- Incubated 15+ creative enterprises including Detroit Denim, Empowerment Plan, Order & Other, Stukenborg Letterpress Studio, and Smith Shop Detroit.
- Hosted internationally renowned artists Steven Coy, Noah Kaminsky, and Zak Meers.

Organization:

The incubator is currently applying for 501(c)(3) status and is seeking additional grant funding for facade improvements. Ponyride is led by a team that includes an executive director architect, marketing coordinator, building manager, and program developer. Ponyride relies heavily on volunteer labor. The volunteers were an integral component in the building renovations.⁵

Funding and Budget:

Ponyride’s warehouse was originally purchased for \$100,000 by local entrepreneur. It generates its funds from, crowdfunding, grants, supporters, rent and membership fees.

The rents in the building start from as little as a dime to a quarter per square foot, including utilities. The membership program fees are \$25 a month to use office space or \$100 a month to rent a desk for \$100. Costs have been kept low because of Ponyride’s ability to leverage private donations, upcycled materials, and volunteer support.⁶

Collaboration:

The space is not only a place to create, it facilitates collaboration opportunities between tenants. This collaboration has proved incredibly valuable as tenants are able to bounce ideas off one another, or work together on numerous projects. For example, one tenant, the Black Smith Shop created belt buckles for a new line of belts from Yeslmas store. It’s been a really active collaboration ever since.

“[They] feed off each other. Getting like-minded doers and makers together is a very positive thing. There are a lot of complementary activities taking place.”⁷

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Recommendation 4: Develop Second Anchor Mixed Use Building on the Western Edge.

Purpose: Building on Recommendation 3, the secondary anchor building will be a mixed use space that increases the diversity of uses and anchors along the Corridor. The intention is to create destinations that people will intentionally go out of their way to visit and experience.

How: A previous market study found that office space is in incredibly high demand along the Cultural Corridor.²⁶ As such, the Building could have retail and storefront on the ground level and office spaces on higher floors. Figure 6.4 provides an example of how this looks. Tenants of the ground floor spaces should be ones that will guarantee heavy pedestrian presence, stores and restaurants. Mix-use commercial spaces on the ground floor will aid in drawing people with a diversity of needs and interests. Office workers and other employees will support the retail amenities -- hungry workers create demand for restaurants and cafes, commuters create demand for newsstands and convenience stores for their commutes home.

One of the upper floors is a great place to house the Minnesota American Indian Chamber of Commerce. Similar to the Minneapolis Indian American Center, its proximity to other American Indian businesses will likely lead to increased collaboration and growth of American Indian-owned businesses.

Why: The fragility of an economic area is based on the combined stability of every building anchor. In a small town, the single movie cinema acts as an anchor. Because it is the only cinema in the area, whenever there is a showing, it attracts people to visit the area. The resulting foot traffic creates an entertainment district as complementary businesses, like restaurants, become established.

Figure 6.4 Preferably mixed-use by floor-level

Office
Office
Office
Retail

Recommendation 5: Identify Parking Lots to increase Store Frontage.

Purpose: Research shows that a gap in the built environment reduces perceived enjoyment of spaces.²⁷ This is supported by the “tooth gap theory” that supports no empty spaces between buildings, instead forming a continuous wall.²⁸ However, even compact, mixed-use, walk-able places need parking options to thrive. Efforts to create mixed use parking must serve the commercial activity on the Corridor. Convenient parking spaces that can handle high turnover, while maintaining space for employee parking, is essential. The need for parking may shift throughout the day as people come and go - people come to shop, employees head to work or home, and residents go out for the evening.

Shared parking is a way of decreasing the total number of spaces required for developments of mixed-use or in mixed-use areas.³⁰ Minneapolis recently changed their minimum parking requirements (Figure 6.5 and 6.6) that makes shared parking more accessible. This will increase the attractiveness of development along Franklin Avenue by decreasing the cost of development. Additionally, shared parking will allow for more efficient use of land, including walkability and traffic flow. The reduction of driveways interrupting sidewalks and more shop fronts creates a more comfortable and interesting experience for pedestrians.³¹ And finally, similar to anchor theory, the mixed uses present in the development creates “captive markets” in which office employees are a “captive market” for business lunches at restaurants.³² The availability of mixed uses makes the area more attractive for potential tenants.

Figure 6.5 City Parking Requirements for Restaurants & Coffee Shops

Use	Previous minimum parking requirement	New minimum parking requirement
1,000 sq. ft or less office or retail	4	0
2,500 sq. ft office or retail	4	4
5,000 sq. ft. office or retail use	4	4
7,500 sq. ft. office or retail use	12	7
10,000 sq. ft. office or retail use	20	12

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Figure 6.6 City Parking Requirements for Office & Retail Uses

Use	Previous minimum parking requirement	New minimum parking requirement (if the use does not have general entertainment)
1,000 sq. ft. restaurant with 450 sq. ft. of public area	9	0
1,500 sq. ft. restaurant with 675 sq. ft. of public area	14	4
2,000 sq. ft. restaurant with 900 sq. ft. of public area	18	4
2,500 sq. ft. restaurant with 1,125 sq. ft. of public area	23	6
3,000 sq. ft. restaurant with 1,350 sq. ft. of public area	27	7

How:

1. Identify parking lot parcels that could be developed.
2. Acquire the parcel of land with the American Indian Cultural Corridor Development Cooperative
3. Identify potential tenants that meet identified needs in the community.
4. Identify American Indian Architects

Unfortunately, without taking into account the neighborhood’s particular mix of uses, access to transit and walking, and context within the metropolitan region, the City of Minneapolis often imposes a parking regulation that requires a given square footage or number of units. Such inflexible parking requirements can force businesses to provide unneeded parking that wastes space and money. The space and money devoted to unnecessary parking could be used to accommodate other homes, businesses, commercial retail, or recreational opportunities in the community. In some cases, rigid parking standards can discourage or even prevent development, because providing parking is just too expensive a land rent and developers are usually offered no alternative.

Why: A recurrent theme is the fact that there needs to be more store frontage on the American Indian Cultural Corridor. Almost all high pedestrian areas have continuous store frontage for different patrons to experience. Parking lots on the ground floor reduce this aesthetic, indicating that the space is oriented for cars than for pedestrians. However creating and integrating parking above the retail and

potential restaurants, means that the space is still accessible for people in cars, while ensuring there is a continuous wall.

The Ponyride case study highlights that it can take three to four years to graduate from a shared space (be it a cooperative or maker space) to another larger space. This means the corridor must find additional ways of developing storefronts so that entrepreneurs have manageable spaces that they can move through. One way this could happen is to redevelop parking lots so that the bottom, prime area is accessible store frontage, with parking on the higher levels.

In many places, walkable town centers are replacing malls and office parks. These centers offer stores, workplaces, and housing where shops and dining are in close proximity with places to live and work. New neighborhoods offer different housing types and daily conveniences within a pleasant, safe walking distance. Vacant, underused and contaminated sites detract from this experience.

Recommendation 6: Establish Feasibility of Underpass Development

Purpose: Below Hiawatha Avenue (MN-55) passes pedestrians, cyclists and cars. This space, however does not have a sense of safety where people feel comfortable, and are encouraged to stay in the Corridor. This underpass is currently an underutilized space that gives off a perception of danger particularly at night. However this space could be transformed into a public space being comfortable and inviting.

How: Underpass and overpass developments are very common in Japan. Because Japan has a finite amount of land, land is utilized as efficiently as possible. This is a similar conundrum of the American Indian Cultural Corridor: how to balance developing buildings and public spaces. Developing the underpass could be an opportunity to do both.³²

A community design charrette should be used to:

1. Identify the desired activity and use that promotes inter-generational development, cultural identity.
2. Determine the limitations of modifying the structure without compromising the structural integrity.
3. Identify program elements

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4. Determine how the space will be accessed by pedestrians and bikes.
5. Determine impact on car traffic
6. Determine financing
7. Identify government agencies that would need to be contacted. To allow for development.

Once the limitations of development are identified, engaging the community will determine how best to use the space.

Why: The underpass is currently an uninviting place open to vandalism. The space is currently an underutilized space with potential for redevelopment as an interesting public space. This public space could be developed to make people aware they are entering the cultural corridor in the same way ethnic-decorative gates often signify the beginning of a China Town. This would build on current art initiatives that NACDI has facilitated at the underpass entrance.

Recommendation 7: Increase Residential Units

Purpose: All of the previous recommendations of this section have focused on the development of buildings that target cultural and economic activity. However an integral part of what has made East Franklin Avenue unique is the concentration of American Indian peoples who reside here. Overall, the population has experienced a decreasing trend through the Phillips neighborhood. Additionally, higher residential density is an integral part of creating a thriving community for both American Indians and non-American Indians. Phillips neighborhood in general has seen its population decrease over the last several decades. One of the goals of the Cultural Corridor is to be sustainable. In order for the Cultural Corridor to be sustainable, the most significant factor in this is where individuals reside. Increasing the amount of housing, will give individuals the opportunity to stay in the area, even as their incomes increase. Much of the housing in and around the Corridor is older, and in need of repair with the exception of the the Many Rivers Apartments.

How: Identify developable parcels, some of these parcels have been identified in the American Indian Community Blueprint, including the area by the Light Rail Transit station. The land should be purchased by the new American Indian Community Cooperative Development or an American Indian land trust. If

the development management agency has been created and owns much the American Indian-owned land, funding can be raised by leveraging the existing property.

Using a similar protocol as the first recommendation of this section, residential buildings will allow for commitments prior to starting construction. Current sustainable housing trends suggest that the residential developments will need to include a mix of market rate and affordable housing.

Why: Theory suggests that a majority of the user of cultural corridors are local.³³ To be successful the American Indian Cultural Corridor must have a critical population mass, and stopping population decrease by attracting more residential population. Part of what makes the American Indian Cultural Corridor unique has been the density of American Indian peoples, however data seems to indicate that there is a downward trend in the urban American Indian community. Addressing this trend has the potential to creating a more sustainable American Indian Cultural Corridor.

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Case Study 6.2: Building Groups (Baugruppe) German Cooperative Developments

German cooperatives began as a result of many communities that were in financially desperate situations. Cooperatives were a way “to achieve a sustainable improvement of economic conditions through bringing together weak individual traders and abandoning heteronomy.”⁸ The Building groups, known as Baugruppe in German, are a movement that can be traced back to the 1960’s and 1970’s.

The Leuchtturm E.G building was built to be affordable. The financial model is unique in that co-op shares are determined by the financial capacity of the member.⁹



Baugruppe Developments

Data Source: <http://www.lablog.nl/page/19/>

Currently one in ten of all new homes built in Berlin are developed by a co-operative or co-housing group. In 2013, a total of 14 separate Baugruppe projects delivered 440 new flats and there are currently another 1,570 in the planning or construction phase. The building groups generally hire an architect and builder who guide the construction of the custom designed apartments. Many of the building groups are ‘themed’ and target a specific demographic such as elders, young families, and those who desire more sustainable life style.¹⁰

There have been more than 100 major projects completed in the last several years. Most of which are for owner occupied, and a third are delivered for rent. The nature of the process means that the majority of development projects result in building group members obtain their desired home, usually at 25% of the cost of conventional houses in the Berlin. The savings are made primarily because there is no developer overhead/profit or marketing costs.¹¹

How Does a Baugruppe Work? ¹²

- Step 1 – Formation of Cooperative: Group of individuals meet with early members recruiting additional members constitutes itself as a co-operative.
- Step 2 - Planning: Cooperative appoints a professional team architects, engineers etc, and the project to oversee the construction work.
- Step 3 – Purchase and Prepare: Cooperative formally purchases the land, creates request for proposal for building contractors to establish firm prices.
- Step 4 –Construction: Members of the group can get involved in some of the work to keep costs down.
- Step 5 – Move In: Members of the Cooperative move into the building and a building management committee is established to ensure the homes are properly maintained.

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CASE STUDY 6.3: Temple Bar Ireland

The Temple Bar project in Dublin has been widely viewed as a model of culture-led regeneration. Another of the innovative approaches to development was the establishment of two specific semi-state companies to oversee the development of the area - Temple Bar Properties Ltd. (TBP) and Temple Bar Renewal Ltd

However, the outcomes of the project show that many of its original aims, such as the maintenance and enhancement of a diverse range of uses to cater for both the needs of the local population and those of investors, have not been achieved. This would seem to be in part the result of the high priority given to image enhancement at the expense of social objectives.

Key Stakeholders

The redevelopment of Temple Bar was a multi-stakeholder initiative involving community institutions, government bodies and private businesses. Temple Bar Properties, a government formed institution were the key drivers of the development and implementation of both the framework plan and development program for the area.

The area had experienced disinvestment and dramatic fall in local property prices and rents becoming an attractive prospect for artists' studios and second-hand clothes shops. By the mid-1980s the area had attracted a concentration of such uses, encouraged by the potential for mutual collaboration.¹³

An Taisce (the National Trust for Ireland) in its 1985 report entitled 'The Temple Bar Area--A Policy for its Future' led the opposition on CIE's proposals. Viewing it as a threat to the area's valuable historic streets and buildings. They emphasized the potential for Temple Bar to be a historic, cultural quarter.¹⁴

The Temple Bar Development Council (TBDC)

The TBDC was a self-organized group of local traders, entrepreneurs, community groups and others who were prepared to put together an alternative strategy for the area. This strategy proposed that all of CIE's properties

be acquired by a development trust that could pursue a series of environmental improvement initiatives, invest in cultural activities and thereby bring about broadly based cultural regeneration. The creation of the Trust did not occur, but many of the detailed proposals for its activities were later pursued by Temple Bar Properties Limited (TBPL).¹⁵

Dublin Corporation created the **Temple Bar Action Plan**, a planning framework for the areas regeneration. These included proposals for tax incentives, physical improvements such as access, lighting and public art, and a new pedestrian route through the area.¹⁶ The TBPA and Temple Bar '91 were applied and were awarded a £3.6 million grant from the European Union to fund a pilot project examining the feasibility of creating a cultural quarter in Temple Bar.¹⁷

The designation of the city as European City of Culture in 1991 created the incentive for the Irish government to become involved. The Government passed two Government acts.

1. The **Finance Act** created the two companies that spearheaded the redevelopment of Temple Bar. **Temple Bar Properties Limited (TBPL)** and **Temple Bar Renewal Limited (TBRL)**.
2. The **Temple Bar Area Renewal and Development** created a series of financial incentives designed to encourage the construction of new properties and the relocation of businesses into the area.¹⁸

Temple Bar Renewal Limited was the policy-making body that oversaw the renewal, approved development and changes of use and administered the financial incentives. The majority of its members were from governmental organizations.¹⁹

Temple Bar Properties Limited, was the property development company with the Irish Government as sole shareholder, and was established to implement the renovation proposals. There were 12 members on the board of TBPL, included representatives of the institutions that started the redevelopment movement.²⁰

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The Temple Bar Development plan proposed mixed uses zoned on a vertical basis, shops on the ground floors used for shops, bars and art galleries, more passive uses' like residential and office was anticipated for upper floors of cultural, residential and retail uses, as well as environmental improvements and marketing initiatives. The objective of the plan was to ensure the conservation of the existing building fabric by incorporating existing buildings into the overall scheme and using traditional materials. A mixture of profit generating and nonprofit uses envisaged to maintain the affordability that made the area's originally attractive.²¹

There was also the desire to create a range of affordable housing, to allow for diversity of residents. The plan anticipated the development of five hotels, 200 shops and 40 restaurants, two cultural centers and a suitable range of residential units, by the year 2000²²

Key Findings

- Initiatives for cultural quarters should incorporate policies to promote the creation of affordable housing and appropriate employment creation.
- Public participation should be a continuous part of the project to stop institutions from downgrading original aims, together with the need for a high level of community involvement.
- There have been some difficulties in balancing new building with the existing historic fabric and some interventions have been unsympathetic.
- Be deliberate about the compatibility uses. The large number of pub and restaurant use has proved problematic for residents of the area.

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Additional Resources 6.4 Underpass Development²³

Underpasses have proven an accessible way to change the aesthetic experience of pedestrians. Throughout the world underpasses have been used for markets, restaurants, bike repair shops and other small stores. Below are two under pass developments that have transformed liabilities into assets.



Underpass Night Market

Data Source: <http://nimitzunderpasses.wikispaces.com/Precedents>



Underpasses Development

Data Source: <http://nimitzunderpasses.wikispaces.com/Precedents>

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Additional Resource 6.5: Rundle Mall in Adelaide

Rundle Mall is located in downtown Adelaide, South Australia and includes several major anchor institutions:

1. The university a block away: Guarantees student foot traffic.
2. Offices/city workers: Guarantees workers during the weekday.
3. Department stores within one area: Less frequent shoppers, over a year this aggregates to a large number.²⁴

The mall is the most concentrated shopping area in Australia, with up to 100,000 shoppers visting every day.²⁵ “Successful pedestrian environments require a threshold, the minimum population that is required to bring about the provision of certain good or services. This can be done through one of two ways high residential density, through mixed use residential commercial areas. The other option is to increase the number of pedestrians moving through the location. ‘Anchors’ can be used to generate this foot traffic. All of these anchors combined create a lively, vibrant, year-round, commercially flourishing place.”²⁶

Additional Resources References

Additional Resource 6.4

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Additional Resource 6.5

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Development Notes

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⁴ Minnesota Department of Transportation. (2015). What is the Statewide Bicycle System Plan? Retrieved March 2015, <http://www.dot.state.mn.us/bike/system-plan.html>

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⁸Will Delaney. (2007) More than Just Bricks and Mortar': A History of Redevelopment Efforts along East Franklin Avenue Corridor, 1982-2007. Center for Urban and Regional Affairs. Page 3 Retrieved March 2015, <http://www.cura.umn.edu/sites/cura.advantagelabs.com/files/publications/NPCR-1267.pdf>

⁹ Will Delaney. (2007) P.g 6

¹⁰ Will Delaney. 2007) P. 14

¹¹ Will Delaney. (2007) P. 14

¹².U.S. Census Bureau, City of Minneapolis Neighborhood Profiles

¹³ Ann Markusen and Greg Schrock. (2009) Consumption-Driven Urban Development, Urban Geography Volume 30 Issue 4, 2009. P. 344-367 P. 6 <http://www.tandfonline.com/doi/abs/10.2747/0272-3638.30.4.344>

¹⁴ Case Study 6.2

¹⁵"About Us | NorthEast Investment Cooperative." NorthEast Investment Cooperative. Accessed May 1, 2015.

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¹⁹.Arthur Getis. (2007) P221

²⁰Mary Lagarde, Minneapolis American Indian Center. NACDI Focus Group conducted March 30th, 2015.

²¹Educause. April 2013. 7 things you should know about Maker Spaces. Retrieved April 15th 2015.

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²².See Case Study 6.1

²³.See Case Study 6.2

²⁴ Minneapolis Social Impact Center. Retrieved May 1st 2015, <http://minneapolis.impacthub.net/about-us/>

²⁵. See Case Study 6.1

²⁶ McComb Group Ltd. April 2011, Franklin Avenue Station Market Demand: Multifamily Residential, Commercial Office, Hotel. Retrieved March 14th 2015. NACDI

²⁷ Edited by Gary Bridge, Sophie Watson. Richard Sennett (2010). The Blackwell City Reader: The Public Realm. P 269 Wiley-Blackwell.

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³⁰ Jason Wittenberg, Manager- Land Use, Design and Preservation, City of Minneapolis.Off-Street Parking Reform in Minneapolis and St. Paul. <http://www.plannersconference.com/pdf/sessions/Presentation%20-%20Off-Street%20Parking%20Reform%20in%20Minneapolis%20&%20St%20Paul.pdf>

³¹Development, Community, and Environment Division. January 2006. Parking Spaces/Community Places: Finding the Balance through Smart Growth Solutions. P.2.

³²Additional Resource 6.4

³³Ann Markusen (2009) P. 28

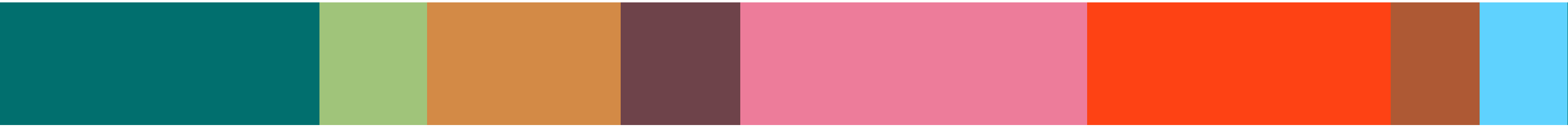
7. CONCLUSION

The project team designed a radar chart to show the ways in which project recommendations within each theme overlap with each other, as well as how they complement goals outlined in the American Indian Community Blueprint (p. 78). What the chart displays is that there is much synergy between themes and when taken together the project recommendations provide a robust framework to continue actualization of community visions for the American Indian Cultural Corridor. Additionally, the chart illuminates areas for further consideration which this project has not addressed. These considerations will be included in the conclusion that follows.

The continued creation, support, and sustainability of the American Indian Cultural Corridor is critical to the long term economic prosperity of the American Indian community in the Twin Cities. Increasing collaboration among stakeholders within and outside of the Corridor, both American Indian and non-American Indian, is essential to building stakeholder buy-in. Stakeholders will be able to make active contributions to move the American Indian Community Blueprint from vision to action. Investing in projects to increase the visibility of the corridor, as well as the experiences of visitors to the Corridor, will enhance the navigability of the Corridor, and draw visitors to the area while simultaneously empowering community members. Creating opportunities for new business development and entrepreneurship will create jobs, provide needed products and services in the area, and provide value for the surrounding community. Playing an active and intentional role in development efforts along the Corridor is an essential component in creating the physical infrastructure necessary to achieve the long term vision of the Corridor. The recommendations outlined in this report are meant to serve as a resource to NACDI and the American Indian community in building out a thriving culturally based economy along E Franklin Avenue.

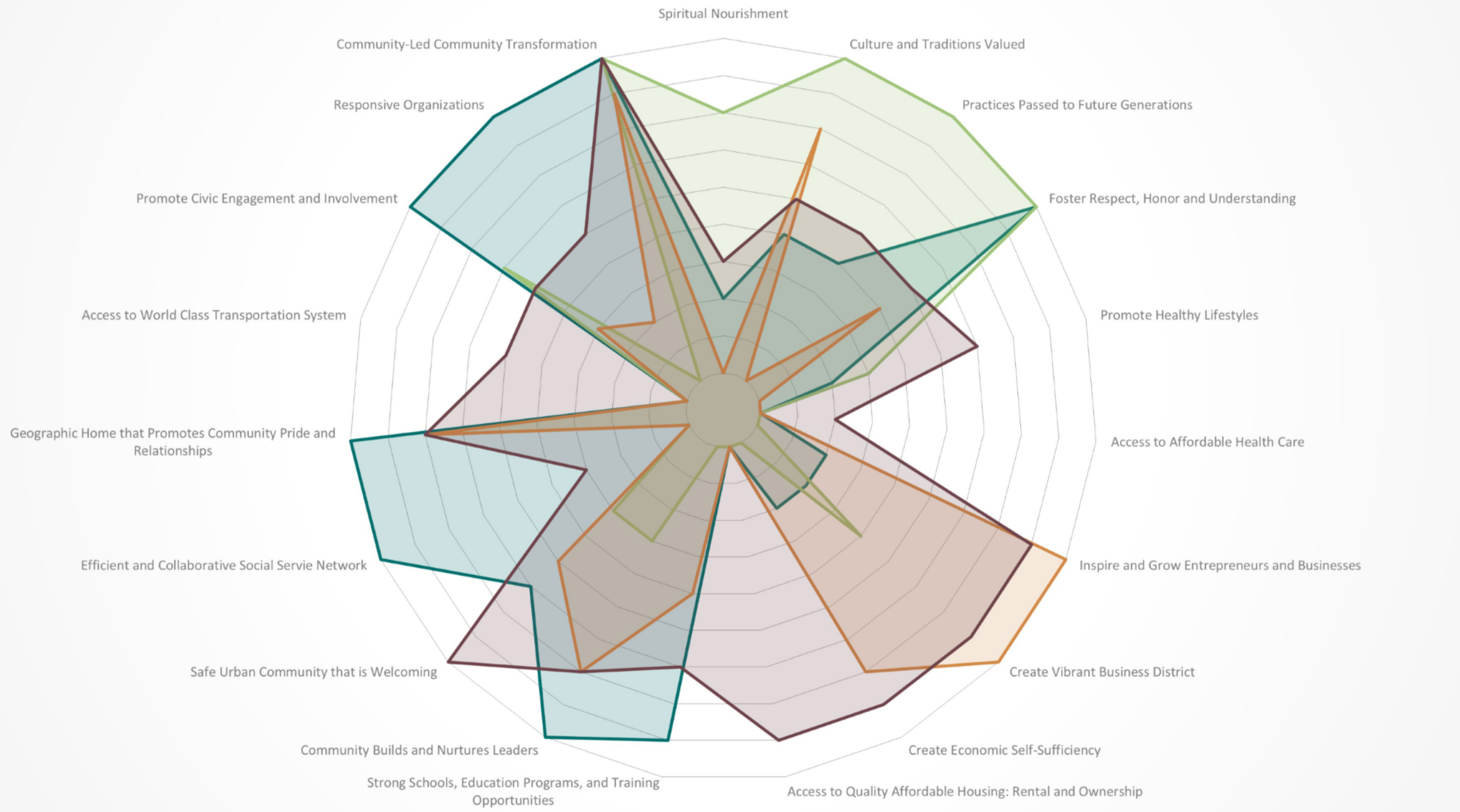
Although recommendations in this report span a broad range of topics and ideas, there are many areas in which the project team did not explore that are crucial in sustaining economic vitality along the Corridor. As can be seen by the Recommendation Impacts chart on the previous page, many visions of the American Indian Community Blueprint remain unexplored by this report. Community Health, including access to affordable health care and the promotion of healthy lifestyles, although in some ways may be affected by project team recommendations, were not the focus of this project. Access to transportation is another area that has not been explored in detail by the project team in this report.

Admittedly, some recommendations within this report will require more time and energy than others. Similarly, there will undoubtedly be multiple challenges in the pursuit of a thriving American Indian cultural economy on E Franklin Avenue. However, through the recommendations outlined in this report, in conjunction with other visions and plans for E Franklin Avenue, conditions can be established to inspire and support the American Indian Cultural Corridor in the present and for generations to come.



Recommendation Impacts on American Indian Cultural Corridor

■ Collaboration ■ Visibility & Experience ■ Entrepreneurship ■ Development



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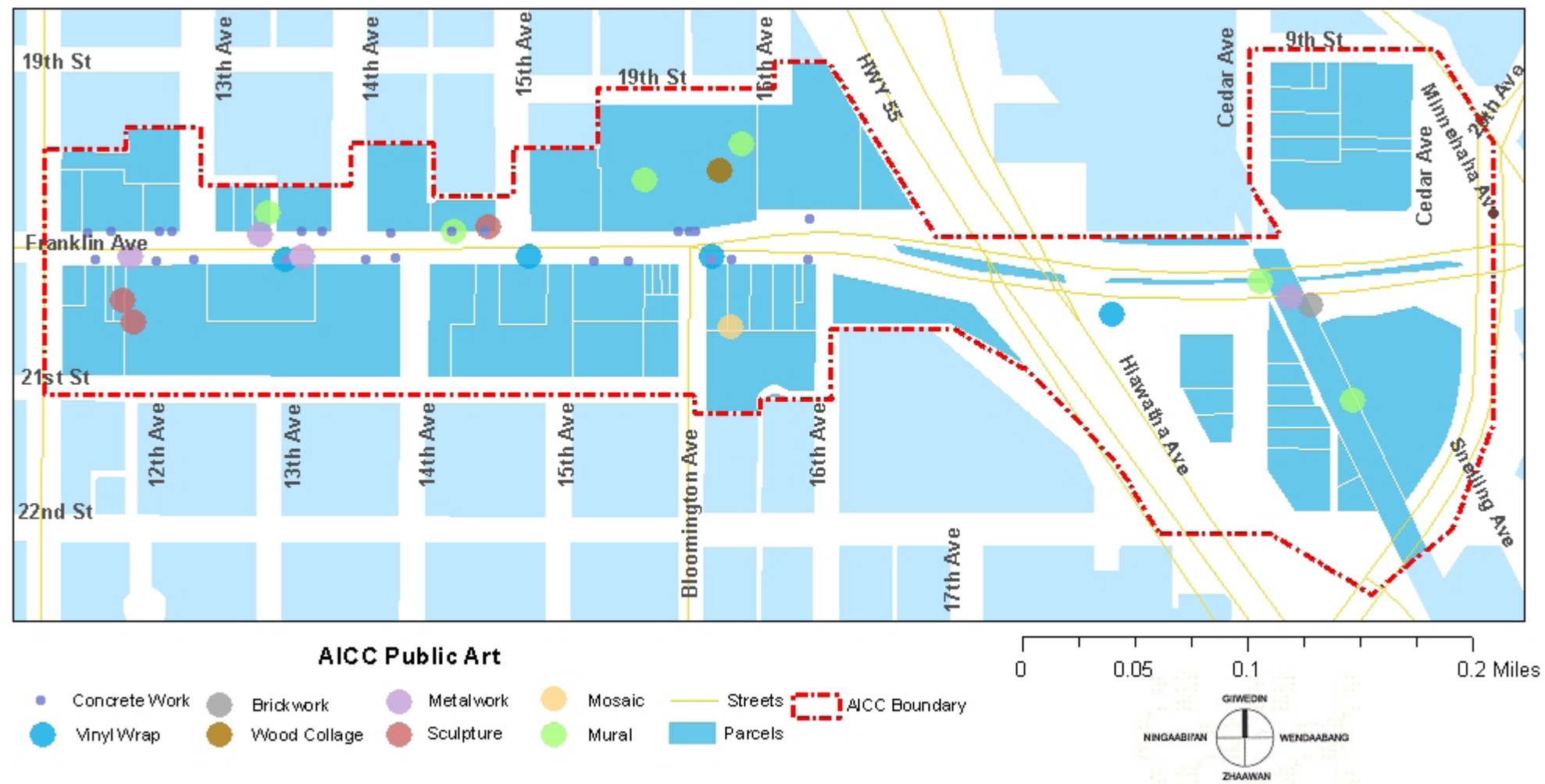
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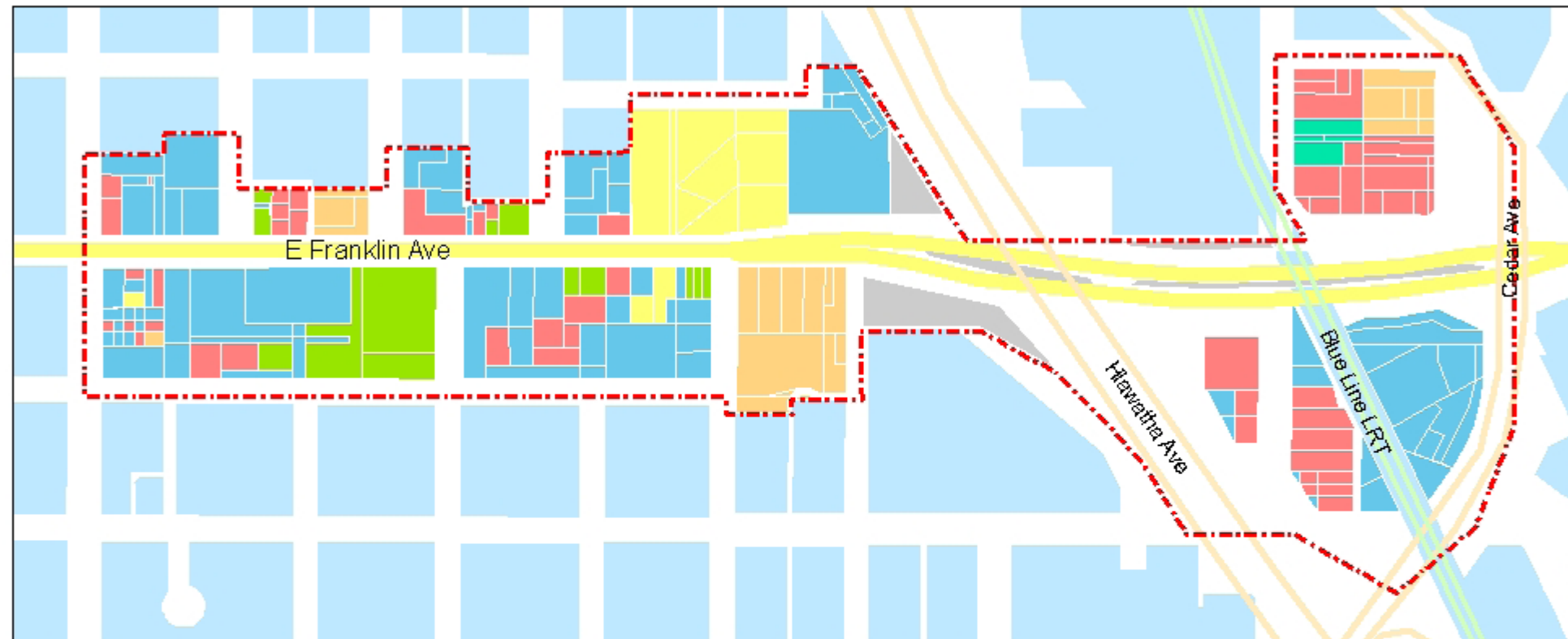
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Public Art Along the American Indian Cultural Corridor



Created by: Mengi, Foell, Pillay, & Siburg
 Date: 2015 April 14
 Source: AICC Website; Foell & Siburg Observation

Institutional Closing Time along the American Indian Cultural Corridor



0 0.125 0.25 0.5 Miles

Legend

Closing Time

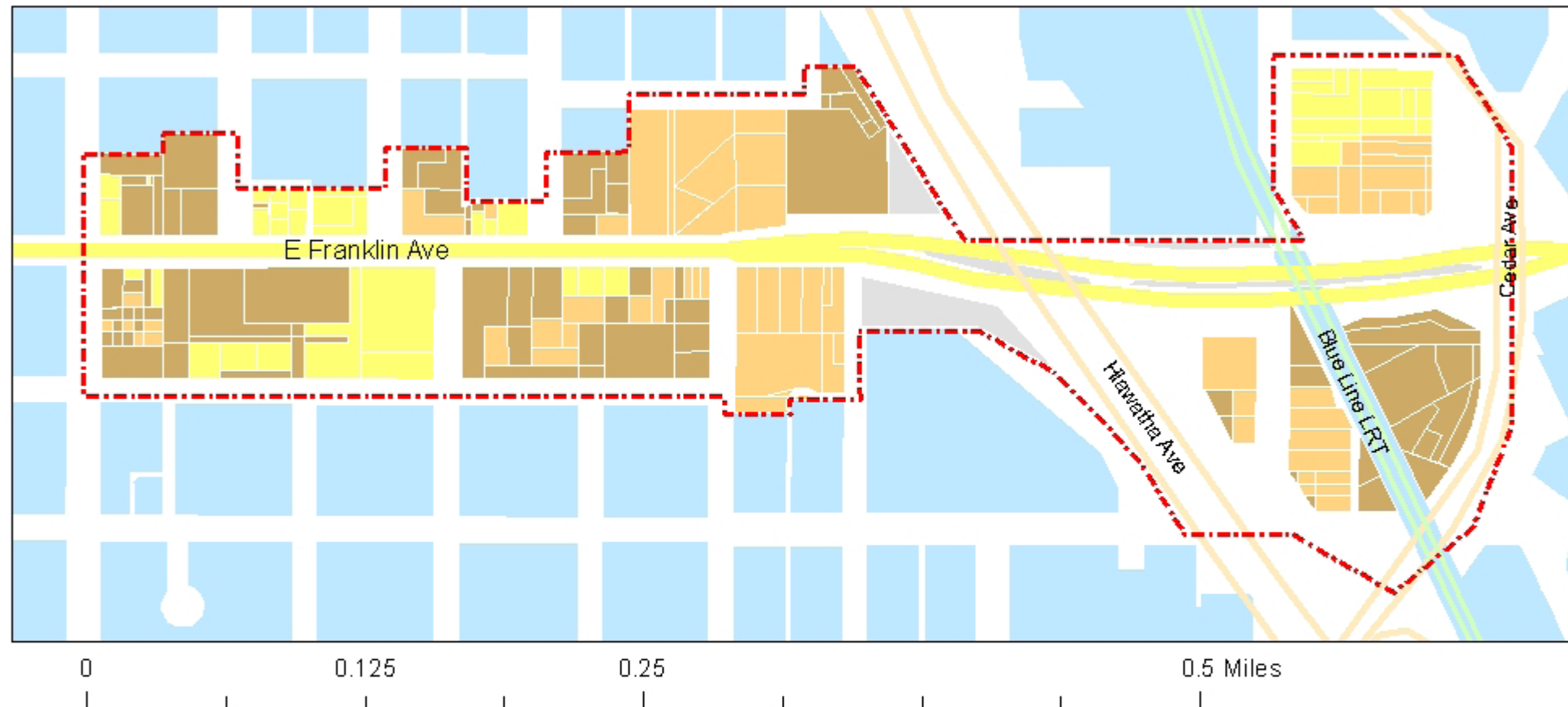
 5:00 PM or Before (Daily)	 Until 2:00 AM
 4:30 PM to 8:00 PM (Varies Daily)	 Unknown
 5:00 PM to 8:00 PM (Daily)	 n/a
 8:00 PM to 10:00 PM (Daily)	

Created by: Foell, Mengi, Pillay, & Siburg
 Date: 2015 April 1
 Source: NACDI Existing Structure Map; & Foell & Siburg Observation

Note:
 The locations of institutions is based from in-person observation onsite and location identification online.

Many buildings are multi-story. To capture the breadth of institutional activity diversity within each building, small segments were created which do not reflect the actual size of many of the institutions.

Open Weekday/Weekend along the American Indian Cultural Corridor



Legend

HOURS_OF_O

- Weekdays and Weekends
- Weekdays
- Unknown
- N/A



Created by: Foell, Mengi, Pillay, & Siburg
 Date: 2015 April 1
 Source: NACDI Existing Structure Map;
 & Foell & Siburg Observation

Note:
 The locations of institutions is based from in-person observation onsite and location identification online.

Many buildings are multi-story. To capture the breadth of institutional activity diversity within each building, small segments were created which do not reflect the actual size of many of the institutions.

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List of American Indian Owned Properties on the American Indian Cultural Corridor

Address	Parcel ID	Year Built	Property Type	Current Property Owner	Taxpayer	Estimated Building Market Value (2015)	Estimated Land Market Value (2015)	Estimated Total Value (2015)
1304 Franklin Ave E	2602924430082	1923	Commercial-Preferred	Minn Chippewa Tribe Fin Corp	Minn Chippewa Tribe Fin Corp	\$353 300,00	\$46 700,00	\$400 000,00
1308 Franklin Ave E	2602924430083	1900	Commercial-Preferred	Minn Chippewa Tribe Fin Corp	Minn Chippewa Tribe Fin Corp	\$471 800,00	\$48 200,00	\$520 000,00
1414 Franklin Ave E	2602924430211	1931	Commercial-Preferred	American Indian Holdg Co	American Indian Holdg Co	\$306 900,00	\$118 100,00	\$425 000,00
1530 Franklin Ave E	2602924430193	1974	Commercial-Preferred	Mpls American Indian Ctr Inc	Mpls American Indian Ctr Inc	\$1 653 500,00	\$1 096 500,00	\$2 750 000,00
1600 19th St E	2602924440094	1996	Low Income Rental	Anishinabe Wakiagun L P Eta American Indian Properties Llc	ANISHINABE BII GII WIN LLC	\$908 500,00	\$409 500,00	\$1 318 000,00
1123 Franklin Ave E	3502924210040	1900	Commercial-NonPreferred	American Indian Properties Llc	AMERICAN INDIAN PROPS LLC C/O AMERICAN INDIAN COM DEV	\$295 100,00	\$54 900,00	\$350 000,00
1119 Franklin Ave E	3502924210039	1983	Commercial-NonPreferred	American Indian Properties Llc	AMERICAN INDIAN PROPS LLC C/O AMERICAN INDIAN COM DEV	\$254 600,00	\$25 900,00	\$280 500,00
1113 Franklin Ave E	3502924210198	1952	Commercial-Preferred	American Indian Properties Llc	AMERICAN INDIAN PROPS LLC C/O AMERICAN INDIAN COM DEV	\$1 029 300,00	\$295 700,00	\$1 325 000,00
1101 Franklin Ave E	3502924210042	-	Land Commercial-NonPreferred	American Indian Properties Llc	AMERICAN INDIAN PROPS LLC C/O AMERICAN INDIAN COM DEV	-	\$44 400,00	\$44 400,00
1845 Franklin Ave E	3602924220103	1952	Commercial-Preferred	American Indian Op Indus Ctr	American Indian Op Indus Ctr	\$1 412 000,00	\$5 900,00	\$1 471 000,00
1500 Franklin Ave E	2602924430209	2002	Apartment	Many Rivers Apts Ltd Partnership	Many Rivers Apts Ltd Partnership	\$4 564 000,00	\$15 400,00	\$4 718 000,00




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Market Value of Properties along the American Indian Cultural Corridor, 2015



-  American Indian Owned Properties
-  East Franklin Ave
-  American Indian Cultural Corridor

Total Estimated Market Value

Value in Dollars

-  Below \$ 50,000
-  \$ 100,000 to \$ 500,000
-  \$ 500,000 to \$ 1 million
-  \$ 1 million to \$ 3 million
-  \$ 3 million to \$ 5 million
-  Above \$ 5 million
-  Unavailable



Created by: Foell, Mengi, Pillay & Siburg
 Date: 2015 April 14
 Source: Hennepin County (2015)
 City of Minneapolis (2015)

V. APPENDIX

Parcels on American Indian Cultural Corridor



- American Indian Cultural Corridor
- East Franklin Avenue
- Numbered Parcels within Corridor



Created by: Foell, Mengi, Pillay & Siburg
 Date: 2015 April 14
 Source: Hennepin County (2015)
 City of Minneapolis (2015)

V. APPENDIX

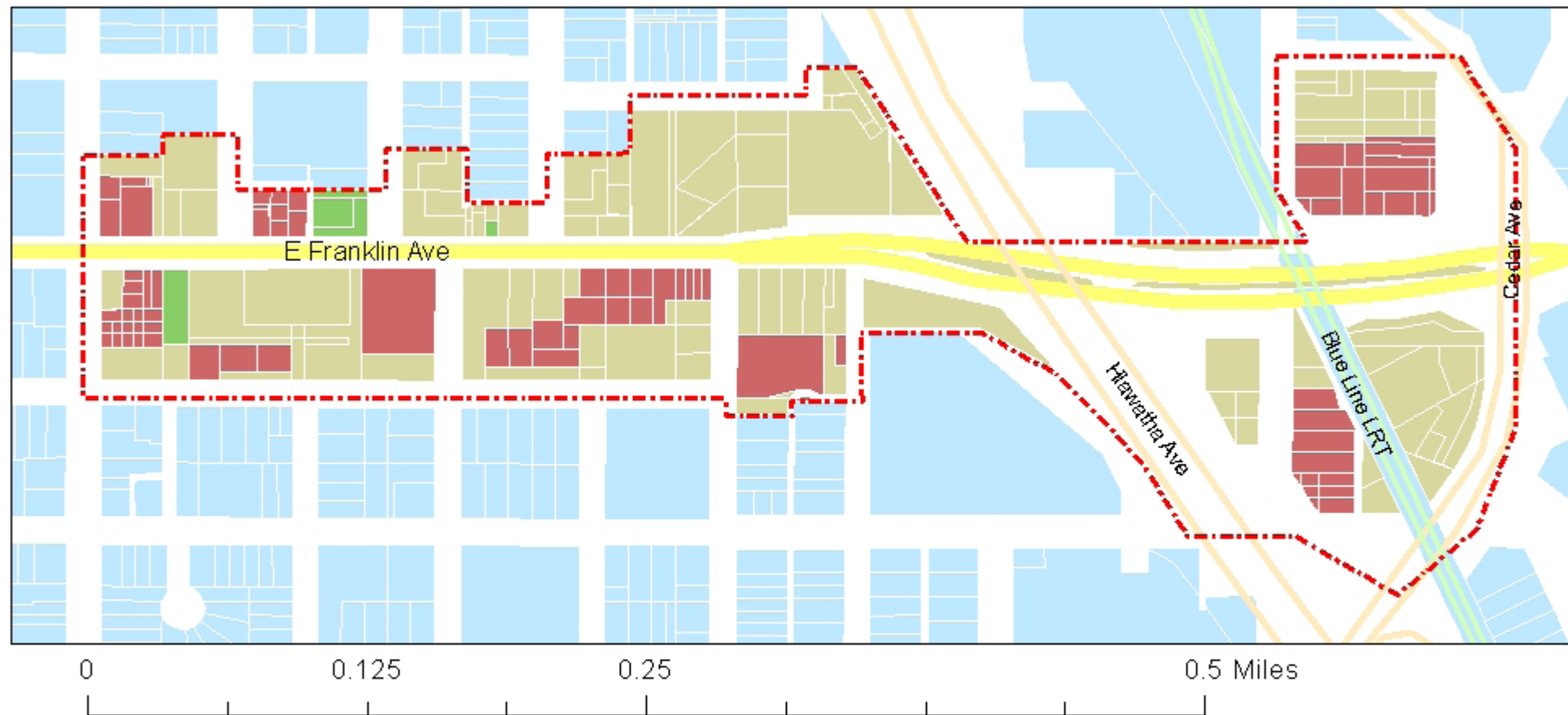
List of Owners of Parcels on the American Indian Cultural Corridor

Address Number	Current Property Owner
901	G E & D Mackenzie
904	Ruth B Anderson
905	Caboose Properties Llc
913	Caboose Properties Llc
916	Caboose Properties Llc
917	Caboose Properties Llc
924	The Newman Fmly Ltd Ptnrshp
1100	Roger Beck Florist Llc
1101	American Indian Properties Llc
1112	MARIE SANDVIK CENTER INC
1113	American Indian Properties Llc
1119	American Indian Properties Llc
1123	American Indian Properties Llc
1124	Franklin Community Development
1300	Mackenzie Realty Co Inc
1301	1301 Browndale Llc
1304	Minn Chippewa Tribe Fin Corp
1308	Minn Chippewa Tribe Fin Corp
1311	1301 Browndale Llc
1314	Mpls Library Board
1400	Many Rivers West Lp
1401	Solar Corporation
1404	Solar Corporation
1414	American Indian Holdg Co
1425	Solar Corporation
1500	Many Rivers Apts Ltd Partnership
1507	Solar Corporation
1513	Salem Abuhamed
1515	Salem Abuhamed
1517	Salem & Buthaina Abuhamed
1519	Salem & Buthaina Abuhamed
1525	University Of Minnesota Regent
1529	University Of Minnesota Regent

Address Number	Current Property Owner
1530	Mpls American Indian Ctr Inc
1533	University Of Minnesota Regent
1545	University Of Minnesota Regent
1551	University Of Minnesota Regent
1600	Anishinabe Wakiagun L P Eta
1718	Metropolitan Council
1800	Metropolitan Council
1802	Metropolitan Council
1809	G E & D Mackenzie
1820	J P Amble & R R Amble
1834	State Highway Dept
1845	American Indian Op Indus Ctr
2001	Mpls Public Works Dept
2001	University Of Minnesota Regent
2008	Salem & Buthaina Abuhamed
2012	Cedar Box Partnership
2015	Regents Of The U Of M
2019	Cedar Box Partnership
2020	Overcomers Outreach Mnstrs
2024	Cedar Box Partnership
2028	Cedar Box Partnership
2103	Cedar Box Partnership
2105	James P Amble
2109	James P Amble
2113	J P Amble & R R Amble
2121	Mpls Public Housing Auth

Source(s): City of Minneapolis. (2015). Minneapolis PropertyInfo. Retrieved from: <http://www.ci.minneapolis.mn.us/propertyinfo/>
 Hennepin County. (2015). Property Information Search. Retrieved from: <http://www.hennepin.us/residents/property/property-information-search>

Pedestrian Gathering Spaces along the American Indian Cultural Corridor



Legend

Pedestrian Gathering Space

- Yes
- None
- Undeveloped Potential

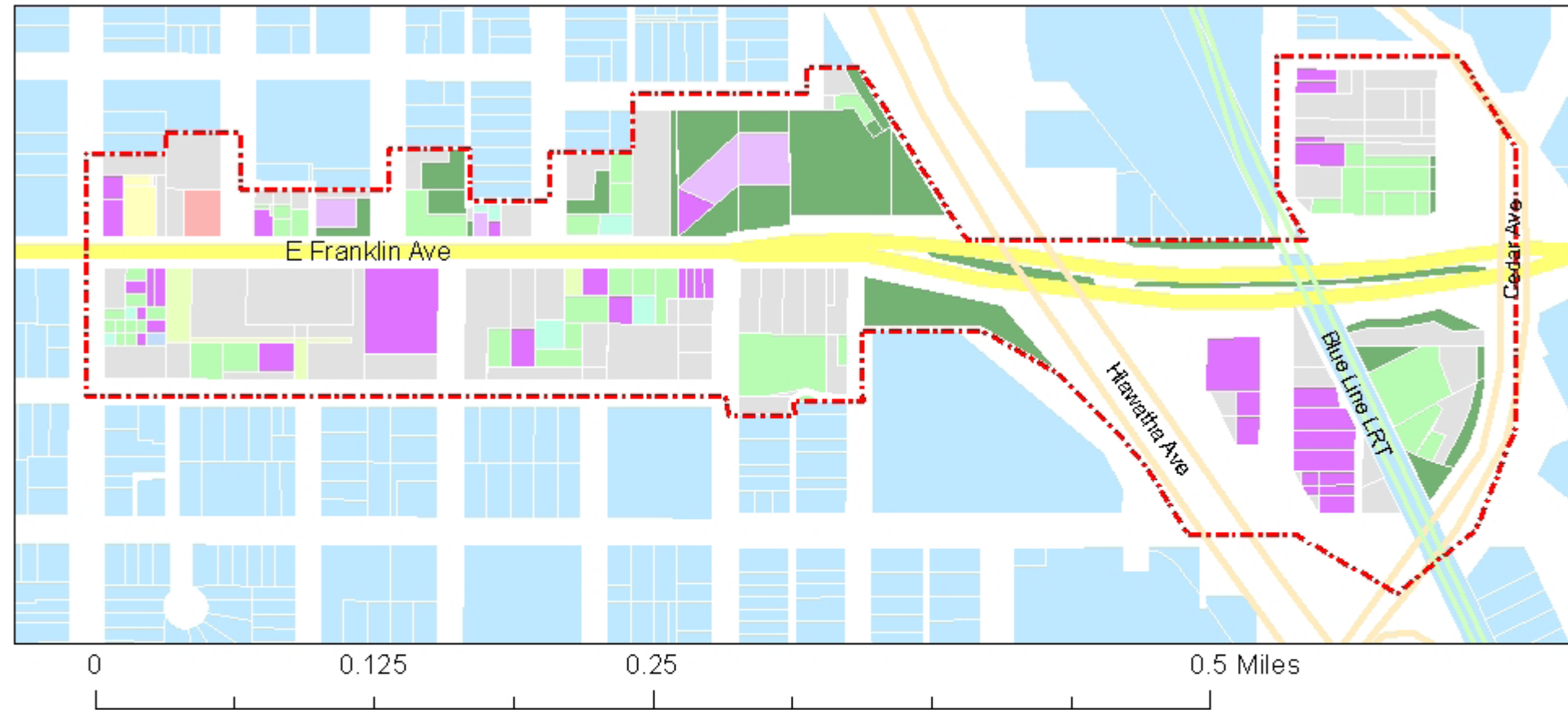


Created by: Foell, Mengi, Pillay, & Siburg
 Date: 2015 April 1
 Source: NACDI Existing Structure Map;
 & Foell & Siburg Observation

Note:
 The locations of institutions is based from in-person observation onsite and location identification online.

Many buildings are multi-story. To capture the breadth of institutional activity diversity within each building, small segments were created which do not reflect the actual size of many of the institutions.

Use of Space along the American Indian Cultural Corridor



Legend

Primary Use

 Bank	 Parking Lot
 Commercial	 Public Institution
 Development and Advocacy	 Social Service
 Faith-Based	 Vacant
 Greenspace	 Walk-way

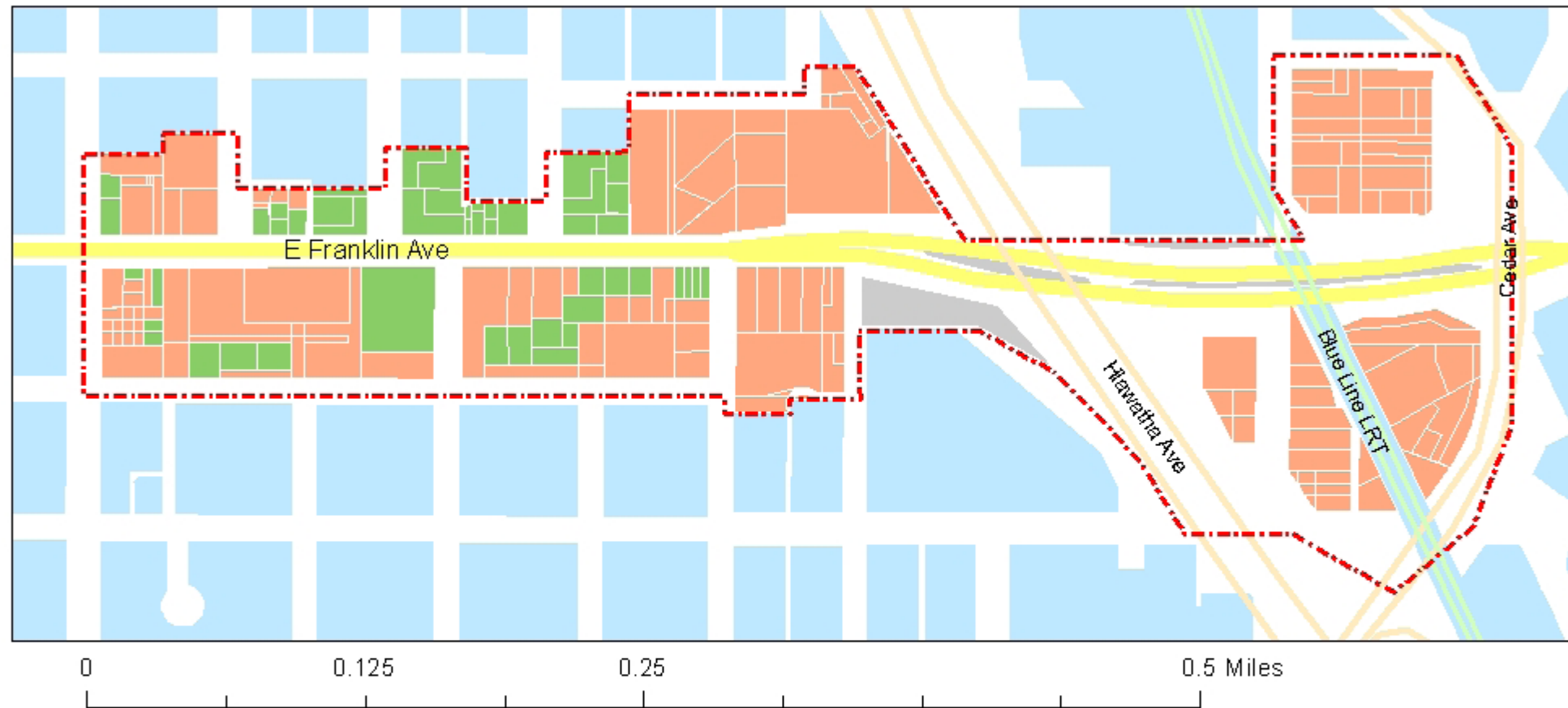


Created by: Foell, Mengi, Pillay, & Siburg
 Date: 2015 March 31
 Source: NACDI Existing Structure Map;
 & Foell & Siburg Observation

Note:
 The locations of institutions is based from in-person observation onsite and location identification online.

Many buildings are multi-story. To capture the breadth of institutional activity diversity within each building, small segments were created which do not reflect the actual size of many of the institutions.

Store Front along the American Indian Cultural Corridor



Legend

Store Front

- Y
- N
- n/a

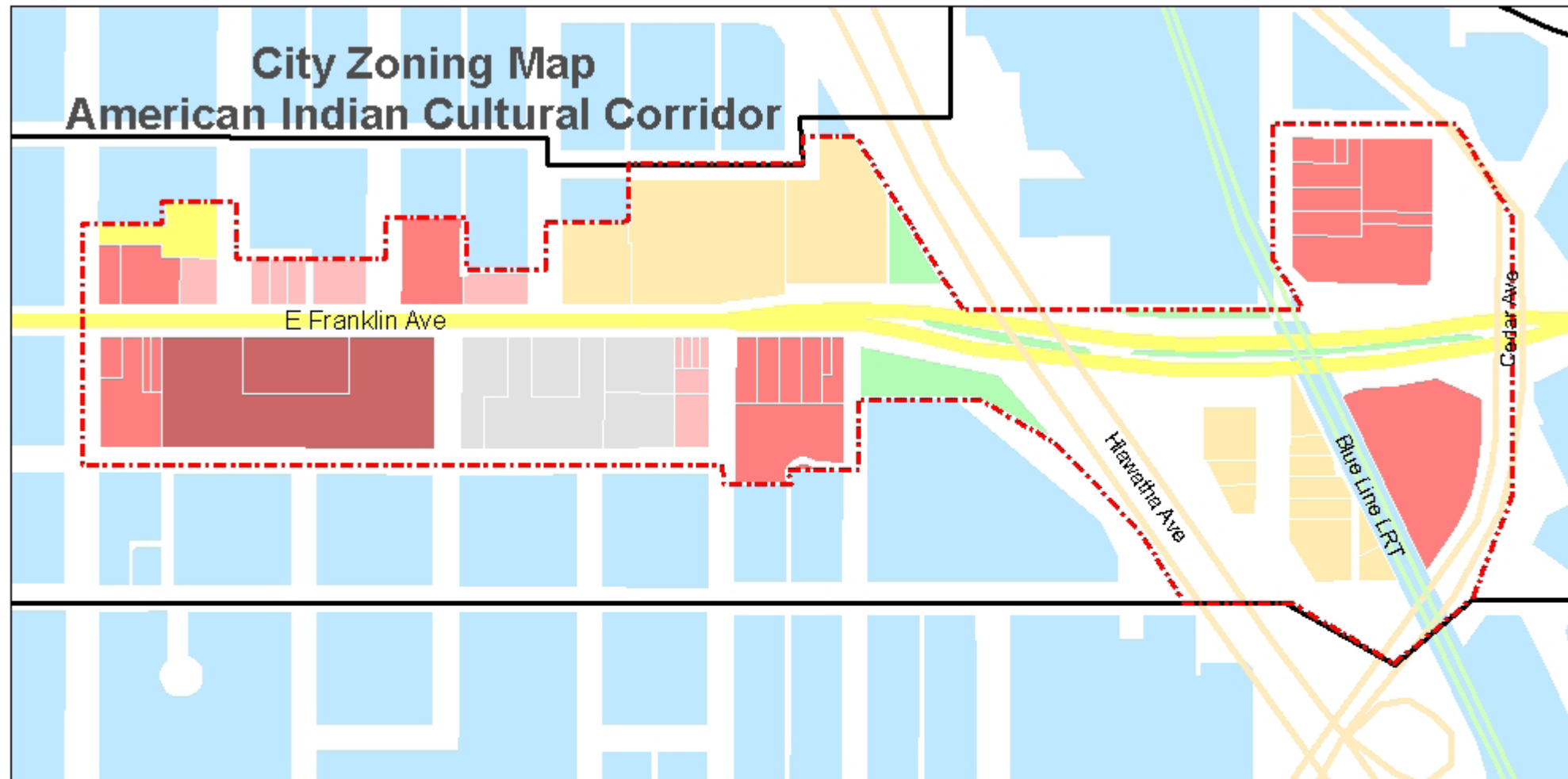


Created by: Foell, Mengi, Pillay, & Siburg
 Date: 2015 April 1
 Source: NACDI Existing Structure Map;
 & Foell & Siburg Observation

Note:
 The locations of institutions is based from in-person observation onsite and location identification online.


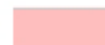


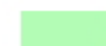


Many buildings are multi-story. To capture the breadth of institutional activity diversity within each building, small segments were created which do not reflect the actual size of many of the institutions.

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Legend

AICC Zoning

	Residential		Light Commercial
	Mixed Use		Moderate Commercial
	Open Space		Heavy Commercial
			Industrial

Zone	Sq. Ft.	Acres
Residential	35,938	0.8
Mixed Use	287,040	6.6
Light Commercial	73,008	1.7
Mod. Commercial	383,743	8.8
Hvy. Commercial	170,701	3.9
Industrial	134,023	3.1
Open Space	107,815	2.5



Author: Foell, Mengi, Pillay, & Siburg
 Date: 2015-03-19
 Source: Hennepin County Property Layer;
 NACDI records of City Zoning

V. APPENDIX

Case Study – New Mexico

A look at institutional Collaboration in New Mexico American Indian communities.

New Mexico ranks 5th among all U.S. states for American Indian Alaska Native population. Sante Fe is home to one of the largest American Indian marketplaces in the world, and Albuquerque holds the largest Pow Wow in the U.S.

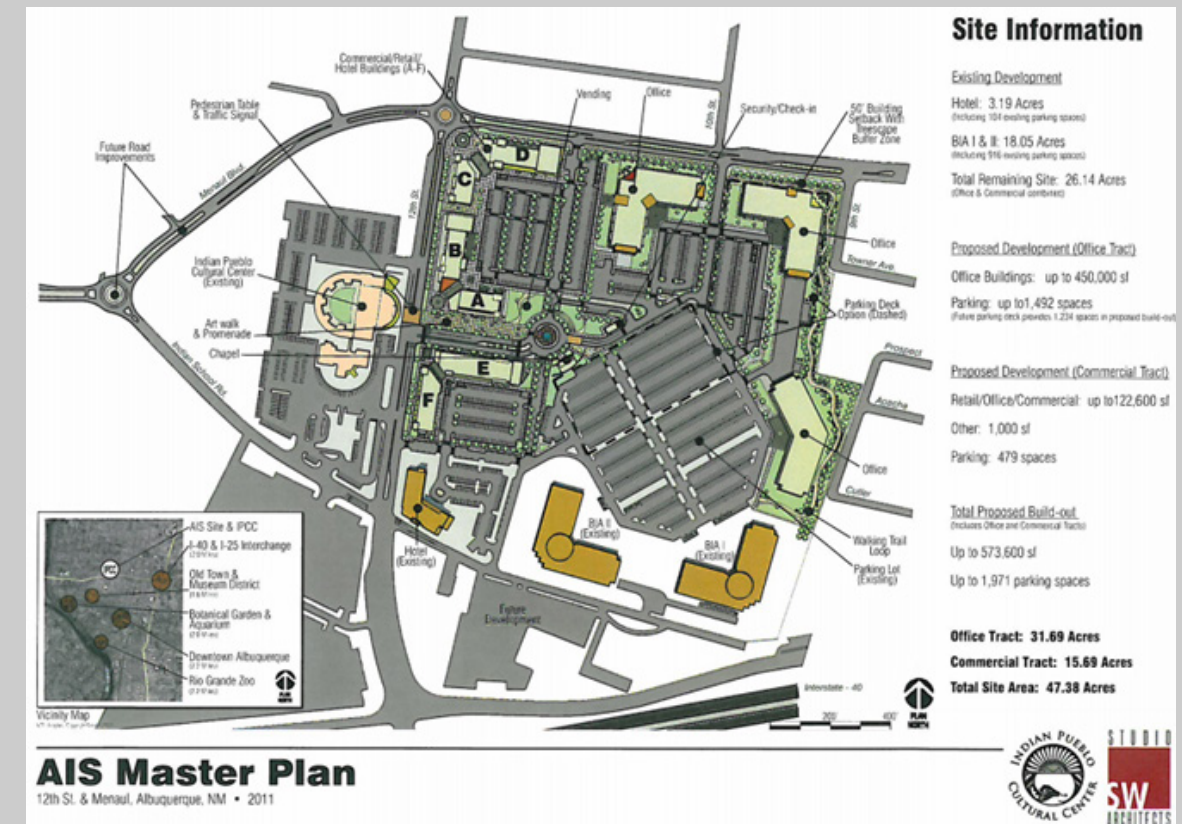
Albuquerque Indian School District

The Albuquerque Indian School became the first Bureau of Indian Affairs school under the direction of a tribal organization in 1881. After years of decline and deterioration, the school was closed in 1981 and has been a very contentious and controversial development site in the city ever since.² The Indian Pueblo Cultural Center (IPCC) was conveyed 11 acres of the property in 1969 and began operating as a cultural hub for the community in 1976.³ The IPCC includes a **museum and cultural center**, a **native arts and craft shop**, and a **restaurant** focused on Pueblo cuisine.⁴ Additionally, the IPCC allows the American Indian community to present and control Indian culture, allowing the community to tell its own story. Roughly a decade later the dilapidated structure of the school was demolished and development of the 47 acre property has had many plans including an **amphitheater**, **soccer field complex**, and a **conference complex with hotels, shops** and a **museum**.⁵ From 2004-2006, the Indian Pueblos Federal Development Corporation (IPFDC) developed two office buildings to house the Department of the Interior’s National Indian Programs Training Center and various tribal employees representing different agencies. ⁶In 2009, a Holiday Inn Express was constructed, owned and licensed by the 19 Pueblos.⁷

Following the disbanding of the IPFDC in 2012, the IPCC and the Indian Pueblo’s Marketing Incorporation, the for profit arm of the IPCC, began the process of collaborating with the 19 Pueblos of New Mexico in the transfer of the entire Albuquerque Indian School site from the BIA to the 19 Pueblos⁸. The IPMI soon began working with the 19 Pueblos to develop a vision for the site, with a focus on a self-sustaining **micro-economy** which maximizes returns to the Pueblo community. In the summer of 2015, a Starbucks is set to open on the site and will be owned and operated by the IPCC⁹. Additional plans for the site include **retail** and **office space** development, **restaurants**, pueblo **sculpture garden**, and **outdoor gathering space**.

Selected Characteristics of American Indian Alaska Native Population – New Mexico¹⁰⁻¹³

	New Mexico ¹	Albuquerque ²	Sante Fe ³	Sandoval County ⁴
Total Pop	2 million	556,495	69,976	137,608
AIAN Pop	219,000+	25,598	1,469	18,577
% AIAN	10.4%	4.6%	2.1%	13.5%
Rank	5 th (State)	4 th (Urban Area)	-	-



American Indian School District Mater Plan

Data source: <http://www.nmlegis.gov/lcs/handouts/IAC%20083012%20IPCC%20AIS%20SITE%20INFO.pdf>

AIS%20SITE%20INFO.pdf

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Additional Characteristics of the Albuquerque Indian Population

The Albuquerque American Indian community also hosts several Native radio programs, operates an Indian Village at the New Mexico State fair, and organizes multiple committees to promote social cohesion in the community. A sunshine committee monitors community wellness (sickness, hospitalization, death) and reaches out to community members with flowers and monetary gifts to help with burial costs. The social committee organizes community dinners throughout the year to bring community members, leaders and local government officials together. The cultural committee coordinates weekly language classes for community members. The education committee manages a scholarship fund to help promote secondary education. The arts and crafts committee utilizes the strengths and capacities of community members to create skill development and relationship building by allowing individuals to learn and teach crafts in a communal setting.¹⁴ The Albuquerque American Indian community also has a long history of youth activism.

Zia Pueblo and Pueblo de Cochiti¹⁵

Development efforts of Zia Pueblo and Pueblo de Cochiti communities in New Mexico (Sandoval County) also reveal important factors for community economic development and collaboration with AIAN populations. What is noteworthy about their approaches is their combination of indigenous knowledge, values and institutions with outside expertise in development. Although both communities are based in rural pueblo economies, the approach to development can be relevant to culturally-focused American Indian development initiatives elsewhere.

In Pueblo de Cochiti, a community development corporation successfully combined with a tribal council to initiate economic development projects in the Pueblo. Contrary to what is often deemed “appropriate” by western, governance-focused models of development – in Cochiti economic development was not separated from indigenous political institutions. Contrary to “typical” planning models – in this instance Tribal councils make consensus-based decisions (informed by elders) and Community Development Corporations manage implementation.

The case studies also emphasizes the importance of mediators who are able to “translate epistemologies,” to collaborate and engage with outside institutions¹¹. These mediators work to build respect and understanding on cultural values – while speaking the language of businesses. Integrated development models and mediators may prove to be useful tools in the Corridor.



Indian Pueblo Cultural Center

Data source: http://quiettravels.com/?attachment_id=233

References

- 1Carpio, M. V. (2011). *Indigenous Albuquerque* (pp. 1-208). N.p.: Texas Tech University Press
- 2Carpio, 2011
- 3Senate Committee on Indian Affairs. (2014, July 9). Testimony of Mr. Mike Canfield President and CEO Indian Pueblo Cultural Center Indian Pueblos Marketing. In Senate Committee on Indian Affairs. Retrieved from http://www.indian.senate.gov/sites/default/files/upload/files/7.9.14%20SCIA%20Testimony%20-%20Mike%20Canfield%20-%20Indian%20Pueblo%20Cultural%20Center%20Indian%20Pueblos%20Marketing_0.pdf
- 4Indian Pueblo Cultural Center. (n.d.). In Indian Pueblo Cultural Center. Retrieved from <http://indianpueblo.org/>
- 5Carpio, 2011
- 6Carpio, 2011
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- 13U.S. Census Bureau. (2015, April 31). State and County Quickfacts: Sandoval County. In U.S. Census Bureau. Retrieved April 15, 2015, from <http://quickfacts.census.gov/qfd/states/35/35043.html>
- 14Carpio, 2011
- 15Pinel, S.L. (2007). *Culture & Cash: How Two New Mexico Pueblos Combined Culture and Development*, p. 29. *Alternatives*, Vol. 32, 9-39.

V. APPENDIX

Case Study – Oklahoma

A look at institutions and development in Oklahoma City and Tulsa.

Oklahoma ranks just below California among all U.S. states for American Indian Alaska Native population. The 180 mile stretch between the Osage Indian Reservation and Norman, OK consists of one of the most densely populated areas for the AIAN population in the U.S.

American Indian Cultural Center and Museum - Oklahoma City, OK

Originally envisioned in 1994 by the Native American Cultural and Educational Authority (NACEA), a state agency created by the Oklahoma Legislature, the American Indian Cultural Center and Museum is a massive development project with a purpose of “generating awareness and understanding of the history of tribes and their relationship to Oklahoma today”³. The 250 acre project is nestled along the Oklahoma River and is set to open in 2017. The project will be comprised of four main components collectively known as The Center: The major attraction will be the 125,000 square feet American Indian Cultural Center and Museum which will include interactive exhibits, educational programming, and events. An 85 acre outdoor Cultural Park will feature an iconic promontory mound, nature trails, interpretive art pieces, and space for Native sports and concerts. A centralized Visitor Information Center will focus on cultural tourism and will include information and assistance for visitors, including comprehensive details about Oklahoma’s wealth of American Indian cultural sites. Finally, hospitality amenities such as shopping, dining and lodging will be located on-site. The Center’s mission is to “serve as a living center for cultural expression promoting awareness and understanding for people regarding Oklahoma American Indian cultures and heritage”⁴.

Selected American Indian Alaska Native Population Characteristics – Oklahoma^{1,2}

	Oklahoma	Oklahoma City	Tulsa	Norman	Osage Indian Reservation
<i>Total Pop</i>	3.8 million	610,613	398,121	118,197	-
<i>AIAN Pop</i>	9.2 million	36,572	35,990	8,984	47,472
<i>% AIAN</i>	9%	6%	5.3%	8%	-
<i>Rank</i>	2 nd (State)	4 th (Urban Area)	6 th (Urban Area)	3 rd (Urban Area)	3 rd (Tribal)



American Indian Cultural Center and Museum Master Plan

Data Source: Johnson Fain (<http://www.johnsonfain.com/news/featured/4>)

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Gilcrease Museum - Tulsa, OK

Opened in 1949, the Gilcrease Museum, located northwest of downtown Tulsa, was founded by Thomas Gilcrease, a Creek Indian who excelled as an oilman and avid art collector⁵. The Gilcrease Museum complex consists of 460 acres that includes museum space, research centers, educational facilities, gardens, dining and shopping. The Gilcrease Museum is home to the world's largest collection of art of the American West, including Native American art and artifacts⁶. Tulsa is also home to many public art works that celebrate the American Indian population including the Oklahoma Indian Ballerinas, sculptures that commemorate The Five Moons, five American Indian women ballerinas who achieved international recognition during the 1940's⁷.

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⁴Mission and Vision. (n.d.). In The American Indian Cultural Center and Museum. Retrieved February 21, 2015, from <http://www.theamericanindiancenter.org/mission-vision>

⁵Gilcrease Museum History.. (n.d.). In Thomas Gilcrease Museum. Retrieved February 21, 2015, from <http://gilcrease.utulsa.edu/Explore/Gilcrease-Museum-History>

⁶Explore. (n.d.). In Thomas Gilcrease Museum. Retrieved February 21, 2015, from <http://gilcrease.utulsa.edu/Explore>

⁷Tulsa Historical Society and Museum. (n.d.). Vintage Garden and Five Moons. In Tulsa Historical Society and Museum. Retrieved March 28, 2015, from <http://tulsahtistory.org/visit/vintage-garden-and-five-moons-2/>



Gilcrease Museum

Data Source: Gilcrease Museum Website (<http://gilcrease.utulsa.edu/Visit>)



The Five Moons

Data Source: Tulsa Historical Society (<http://tulsahtistory.org/visit/vintage-garden-and-five-moons-2/>)

The Five Moons

Data Source: Tulsa Historical Society (<http://tulsahtistory.org/visit/vintage-garden-and-five-moons-2/>)

V. APPENDIX



PUYALLUP TRIBAL IMPACT

SUPPORTING THE ECONOMIC GROWTH OF OUR COMMUNITY



The Puyallup Tribe's donation of \$200,000 to Northwest Harvest will help keep food on the table for countless struggling families.

Considered among the most urban of Native American tribes, the Puyallup Tribe of Indians has grown to be a critical component of the South Sound economy. As Pierce County's sixth largest employer, a donor to a broad range of charitable organizations, and a major funder of housing, roads, education and environmental projects, the Puyallup Tribe stands as a model for taking care of not only its own membership but sharing its wealth among the broader community as well.

The Puyallup Tribe is one of the largest employers in Pierce County, with a payroll of more than 3,300 people - 74 percent of whom are non-Native. Working in the Tribe's businesses, government, economic development corporation, school, and health and housing authorities, these employees enjoy competitive wages and benefits.

In 2012 the Tribe spent over \$445 million. This spending supports communities by providing good wages and generous benefits to individuals, and through

purchases of goods and services from local suppliers, vendors, contractors, construction companies and more. Even during the recession, the Tribe increased employment and funded substantial vendor purchases and construction projects, keeping many businesses afloat and people employed.

As the country continues to recover from past economic woes, the Puyallup Tribe of Indians leads the way locally. From sponsoring dozens of local charities, non-profit organizations, social welfare projects

and events that may otherwise suffer or cease to exist, to protecting the environment, funding crime prevention, city improvement projects and health care, the Tribe maintains its commitment to honoring its well-deserved reputation as "the generous people," a reflection of the meaning of the Tribe's very name.

In the following pages, you'll read more about what a valuable community partner the Puyallup Tribe of Indians is to the region and the state.



PUYALLUP TRIBAL IMPACT

Support for Our Native Community

To the Puyallup Tribe of Indians, the word "community" means more than their own membership circle. With over 4,600 Puyallup tribal members locally and across the country, and an Indian population of over 24,000 in the tri-county area, the Puyallup Tribe takes great pride in continuing its ancestral ways by caring for Native American people across the board.

HEALTHCARE

The Puyallup Tribal Health Authority (PTHA) opened in 1974 and today offers a wide variety of services annually to a patient population of over 12,000 from more than 200 tribes. Services provided include medical, pediatrics, dental, pharmacy, laboratory, radiology, mental health counseling, tobacco cessation programs, problem gambling programs, and alcohol and drug treatment programs. Following the vision of continuous improvement, the Health Authority recently completed a 10,000-square-foot expansion, and is in the process of a renovation project that at completion will provide much needed clinical space by adding 13 exam rooms, six pediatric exam rooms, and three dental operatories.

PTHA was the first tribal clinic in the country to start an Osteopathic Family Medicine Residency in 2012. It began with two residents, and it was quickly recognized that expanding to four would go a long way toward filling access gaps. Four new residents began training in July. The residency will reach full capacity in FY15 with 12 residents. The vision of this program is to train new doctors to work in Indian Country with full understanding of how health is affected by the cultural, environmental, and familial aspects of tribal communities. "We want to train healers not just technicians," said Clinical Director Dr. Alan Shelton, MD.

PTHA received national attention from the White House when President Obama addressed PTHA's great success in a speech at the 2013 Tribal Nations Conference (in part):

"...[T]he Puyallup Tribal Health Authority in Washington State created the country's first tribal family medicine residency program. Patients are cared for in a culturally sensitive way, often by Native American staff. And we're seeing results

- a young physician caring for a revered Tribal Elder; a doctor who has delivered babies in the community for years, and now his son is also doing the same. And that's creating more quality health care, but also sustaining bonds between generations. That's progress that we need to build on."

ELDERS

Caring for their elders is a top priority for the Tribe, with \$4.5 million spent last year on elder care services. The Tribe's beautiful House of Respect Elders Center - a \$13 million facility opened in 2009 - stands as testament to the Puyallups' deeply held reverence for their elder membership. The center, located on a historically significant site above the Puyallup River, offers a variety of health and recreational options for Puyallup elders over 45 years old.

YOUTH

For the youth, the Tribe works to proactively instill positive values in its young members as early as possible through several important means:

Puyallup Tribal Community Center - This 34,000-square-foot facility includes a 15,000-square-foot gymnasium and other areas for youth activities. The facility will also accommodate gatherings for meetings, weddings, funerals, and cultural activities.

Chief Leschi Schools - Providing a Native-focused academic environment for children in pre-kindergarten through high school, Chief Leschi Schools serves Native American students from more than 60 different tribes with current enrollment of approximately 890 students. As one of the largest Bureau of Indian Education (BIA) schools constructed in the nation, the 200,000-square-foot school is intended to be a model for Native American programs around the country.

Grandview Early Learning Center - Providing quality and culturally appropriate early childhood care for Native children in the community, during 2013 Grandview Early Learning Center served over 120 families and 210 children.

Education opportunities within the Tribe don't stop there.



Lieutenant Governor Brad Owen's (back row, left) archery classes at Chief Leschi Schools have been a real hit with children and adults.

For its members seeking higher education after high school, or their general equivalency degree (GED), the Puyallup Tribe ensures that funding is available for tuition assistance, books, tutoring and more.

HOUSING

Believing that everyone deserves a comfortable home to live in, the Puyallup Tribe and the Puyallup Nation Housing Authority (PNHA) strive to provide safe and sanitary housing for Puyallup tribal members and other Native Americans. During 2012, the Housing Authority spent over \$4 million providing housing assistance to approximately 150 households.

The recently completed Phase II of the Northeast Longhouse project in Tacoma added another 10 townhomes to the complex for a total of 20 townhomes. These housing units were built in an energy efficient manner and are culturally relevant to the community. Beyond providing safe and affordable housing, the Longhouse project also revitalized a struggling neighborhood. As the project came together, a long-stalled construction project across the street started up once again. Today, new single-family homes are now for sale on non-tribal land across the street.



A screw trap near the Main Street Bridge churns away on the Puyallup River.

Fisheries Operations - Improving Efficiency to Protect Salmon

The Tribe conducts the Puyallup River Juvenile Salmonid Production Assessment Project, which began in 2000. The Puyallup Tribal Fisheries Department started the project to estimate juvenile production of native salmonids, with an emphasis on natural Fall Chinook salmon production and survival of hatchery and acclimation pond Chinook. In 2011, a newly constructed trapping platform was put into place on the lower Puyallup at RM 10.6, just upstream of the confluence with the White River.

Trap operation begins in early spring (early-February) and continues, when feasible, 24 hours a day, seven days a week until late summer (mid-August). The trap is checked for fish twice a day at dawn and dusk. During hatchery releases and high flow events, personnel remain onsite through the night

to clear the trap of debris and to keep fish from overcrowding. Salmonids collected in the trap are identified to species, measured for length and checked for hatchery or wild origin. After this short sampling period, they are released back into the river to continue their migration.

Data collected from the project is used to estimate juvenile abundance, which provides baseline information to allow managers to meet escapement objectives in the watershed, forecast future returns of hatchery and naturally produced adults and provide critical biological and life history patterns of each species. Data collected in the past 14 years by the Tribe has been, and will continue to be, critical in determining the trends in productivity and evaluating the health of the watershed.

The Tribe also plays an active role in improving fish passage

PUYALLUP TRIBAL IMPACT



and survivability to ensure bountiful returns for tribal and sport fisherman. In 2013, the tribal fisheries staff worked endlessly to monitor and improve fish passage above Mud Mountain dam and through the fish trap operated by the Army Corps of Engineers in Buckley, Washington. The Tribe continues to play an active role in urging the Army Corps of Engineers to meet its obligations to move fish above the dam for spawning and improve passage to lessen an unacceptable mortality rate at the fish trap due to the trap's outdated design and capacity.

In addition to the Tribe's innovative hatchery operations and work to improve fish passage, in 2013 the Tribe constructed

an acclimation pond on private land in Clearwater to provide for spring Chinook runs and should see its first fish in the spring.

"This project fills a production hole we've had since the road washed away in 2009," said Russ Ladley, resource protection manager for the Tribe. The Tribe's hatchery is key in providing spring Chinook runs for tribal and non-tribal fishermen on the Puyallup River. In 2014, the Tribe plans to construct an additional acclimation pond that will hold steelhead. With successful completion of the acclimation pond, the Tribe will be the only entity producing and rearing 50,000 steelhead in the watershed.

Millions in Funding for Local Governments

Each year the Puyallup Tribe distributes 2 percent of its gaming revenue from its two Emerald Queen Casino locations to local governments. Over the years the Tribe has provided millions of dollars to fund vital projects and services, from police and fire to road and traffic improvements. Decisions on how to distribute this money are made by the Community Contribution Committee, which consists of representatives of the Puyallup Tribe; the cities of Tacoma, Puyallup and Fife; Pierce County; and the Washington State Gambling Commission.

This year's approved distribution was for \$1.9 million and was awarded as follows:

The City of Fife was approved to receive \$850,000, an amount determined by an interlocal agreement between the City

and the Tribe. This money will help fund a broad array of city-provided services and infrastructure improvements.

The City of Puyallup was approved to receive \$30,000 for River Road safety and capacity improvements. The City of Tacoma was approved to receive \$851,549 to help cover police, fire department and city attorney's costs concerning casino-related calls.

Pierce County was approved to receive \$148,051 for emergency management services. This covers the cost of assigning county employees to assist the Tribe in preparing to deal with natural disasters.

Washington State Patrol was approved to receive \$75,000 for costs associated with mitigating traffic safety issues on state highways impacted by casino patrons.

Partnering to Improve Local Transportation

Partnering with local jurisdictions to improve local transportation, in the past six years the Tribe has spent more than \$35 million on transportation projects and traffic safety services in neighboring areas. These are largely done in collaboration with state and local governments to benefit the region's growing traffic infrastructure, which helps everyone.

Projects range from lighting and safety improvements, to bridges and reconstruction projects, providing hundreds of jobs to local engineers, tradesmen, environmental and cultural resource consultants, construction contractors, and the like.

Examples of the Tribe's expenditures over the past six years to completed and ongoing projects include:

30th Street Safety Project, Tacoma

Paving, lighting, ADA access, replacement of sidewalks on both sides of 30th Avenue from Portland Avenue to R Street, and one side of 31st Avenue, including relocation of public utilities. Permitted through the City of Tacoma. The project was completed spring of 2013.

31st Street Rehabilitation Project, Tacoma

31st Street is a failed road that will be repaved, establish curb and stormwater facilities, street trees, and relocation of public utilities. Permitted through the City of Tacoma, the project is in the design and engineering phase and is slated to begin in summer 2014.

Wilkeson Hatchery Access Roads Project

Rehabilitation and stabilization of an unpaved road critical for

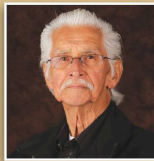
fisheries access. Amenities include paving the road, building retaining walls, fencing and lighting. Project was completed fall 2013.

Grandview Avenue/East R Street Construction Project, Tacoma

This project involved construction of an access road off of Grandview Avenue for the Grandview Learning Center due to safety concerns related to increased traffic projections, and includes installation of a storm water conveyance system from Grandview Avenue to 32nd Street. In 2009, activities related to this project included preliminary engineering, design, NEPA, right of way and completion of plans for the access road. The stormwater conveyance has been installed, and the project was completed in September 2012.

Transportation Planning and Collaboration with State and Local Governments

- I-5 HOV Project, Tacoma and Fife: Tribal staff has worked with WSDOT regarding HOV improvements on I-5.
- East Side Community Projects: Tribal staff is working with the City of Tacoma with respect to long-range transportation planning involving several city streets.
- Additional Transportation Planning and Administration: Tribal staff works in collaboration with a number of federal, state and local government agencies to plan and administer transportation projects in the region.
- Inspection Services: The Puyallup Tribe pays for City of Tacoma inspectors for both the R Street and Grandview projects, fees to exceed \$100,000.



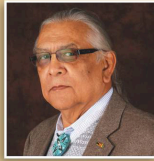
"I pride myself on being able to work government-to-government, helping to make our community a better place."

- Herman Dillon, Tribal Council Chairman



"The success of our endeavors greatly benefits both our tribal membership and the community. It's working together that makes us both successful."

- Bill Sterud, Tribal Council Vice Chairman



"By supporting our community with livable wage jobs, we are also supplying help to those who need it most."

- Larry LaPointe, Tribal Council Member



"Working together with our elders and youth to build a sense of community helps to identify the needs and the priorities for us all."

- David Bean, Tribal Council Member



"I'm very proud to be a Puyallup tribal member. Our tribal members don't just talk about helping the community, they roll up their sleeves and get involved."

- Sylvia Miller, Tribal Council Member



"Economic diversity is the backbone to helping our community prosper. As we grow, so does the community. We are building a strong economy together."

- Roleen Hargrove, Tribal Council Member



"Feeding the hungry, keeping our streets safe, or helping the community in rebuilding its infrastructure - the Puyallup Tribe has been there for all of us. Our council is dedicated to helping its membership, and the community, have a better life."

- Marguerite Edwards, Tribal Council Member



PUYALLUP TRIBAL IMPACT

Native Americans DO Pay Taxes: \$75 Million in 2013

Indian people pay taxes. They pay most of the same taxes non-Indians pay, and in some cases additional Tribal taxes as well. Indians have a few tax exemptions, just as non-Indians do. The Puyallup Tribe and its members are dramatic examples of these realities.

Indian tribes collect taxes that are then sent to the appropriate taxing bodies. The Tribe withholds federal income tax from its employees (who include Puyallup Tribal members, other Indians and non-Indians), and from the per capita payments it makes to its members. As federal law provides,

the Tribe sends that money to the I.R.S., a total of over \$43 million in FY 2013.

As an employer, the Tribe pays its share of payroll taxes and withholds payroll taxes from its employees, which is then sent to the Social Security Administration and other government agencies. Those taxes added up to over \$18 million in FY 2013.

Under the terms of agreements with the State of Washington and local governments, the Tribe collects and pays tax funds to those governments, including about \$11

million to the State of Washington, and over \$300,000 to the City of Fife. Unlike all other governments, non-trust land owned by the Puyallup Tribal government is often subject to state and local property taxes. In 2013, the Puyallup Tribe paid nearly \$1 million in property taxes to state and local governments.

The total amount in taxes collected, withheld, or paid to the various governments by the Tribe in FY 2013 was over \$75 million.

Tribe donates to help local people and charities - From feeding the hungry to supporting the arts, Tribe keeps communities strong

During the 2013 fiscal year, the Puyallup Tribe contributed more than \$2 million from its charity and general funds into the local community with donations to various charities and organizations such as hospitals, healthcare and medical research, schools, food banks, children's literacy programs, education, job training...the list goes on. In 2013 alone the Tribe provided much needed funds to more than 130 of these charities reaching north to Seattle and southward to Tacoma and beyond.

Staying true to its tradition as the "generous people," the Puyallups donated \$200,000 each to two key area food distributors in December 2013 - Food Lifeline and Northwest Harvest - which feed thousands of families in need during the holidays and throughout the year. Food Lifeline provides food to 275 members of the non-profit's program network throughout Western Washington that encompasses food banks, food pantries, hot meal programs, shelters and after-school programs. Northwest Harvest is Washington's statewide hunger relief agency comprised of more than 360 food banks, meal programs and high-need schools as unique as the communities they serve.

In Tacoma, St. Leo Food Connection received \$90,000 from the Tribe in 2013. Director Kevin Glackin-Coley said, "The support from the Puyallup Tribe is an essential component in our ability to fight hunger in our community. Their funding has helped us provide healthy, nutritious food at our St. Leo Food Bank as well as provide, throughout the school year, weekend food for kids who otherwise would go hungry all weekend."

During 2013, the Tribe donated \$80,000 in funds to FISH Food Banks of Pierce County, which serves over half a million clients with more than 6 million pounds of food in the course of a year.

And just in time for the holiday season, in December 2013 the Tribe gifted \$50,000 to the Puyallup Food Bank.

"It's such a great feeling to be able to take care of those in need," said Tribal Councilmember David Bean. "As Indian people, we're taught to take care of our land and community, and it's wonderful to be in the position to be able to make

contributions to help others."

In other areas of the Tribe's giving, public safety has long been a concern of the Puyallup Tribe, which actively works to help ensure safe and sound communities by providing funds to organizations like Law Enforcement Youth Camp, Violent Crime Victim Services, Northwest Gang Investigators Association and Behind the Badge. In December 2012 and 2013, Tribal representatives presented Toys For Tots/ Crime Stoppers organizers with checks for \$250,000, for a total contribution of \$500,000. The Tribe's 2013 donation came just in time, says Pierce County Detective Ed Troyer. Thanks to the Puyallup Tribe, the gift blessed 25,000 children with 52,180 toys. "Without the Tribe's donation and the monetary ability to go out and buy toys so close to Christmas, many kids would have gone without Christmas gifts this year," he said. "We were short - we had zero in the distribution box for infants, 2-year-olds and kids 9, 10 and 11. We were able to go out and purchase those gifts and get them to distribution sites so kids would have something under the tree."

Children, seniors and veterans alike all benefit from the Tribe's sense of community, with contributions in 2013 going to organizations such as Children's Alliance, Boys & Girls Clubs of South Puget Sound, Tacoma Lutheran Retirement Community and Bonney Lake Senior Center, National Association for Black Veterans and the 9th and 10th Horse Cavalry Buffalo Soldiers, among others.

Harriett Williams, Community Advocate for the Boys



From left to right: Don O'Neil (of KIRO 97.3 FM's "The Ron & Don Show"), Puyallup Tribal Councilmember David Bean, Emerald Queen Casino General Manager Frank Wright, Libby Denkman (producer of "The Ron & Don Show") and Ron Upshaw (of KIRO 97.3 FM's "The Ron & Don Show") helped present the check to Toys for Tots and Crime Stoppers officials.

& Girls Clubs of South Puget Sound, said the organization is grateful for the Puyallup Tribe's gift of \$10,000 to support the Project Learn Program at the Al Davies Branch. "With the generous donation, we are able to serve additional members and extend a child's learning beyond the classroom, by offering homework help, tutoring and academic enrichment activities."

Working to preserve and support the arts and culture, Tacoma Art Museum, Gig Harbor Film Festival, Wisdom of the Elders, Inc., Museum of Northwest Art, Steilacoom Tribal Museum Cultural Center and more benefited from the Tribe's charitable giving in 2013.

Even our furry, four-legged companions come under the Tribe's watchful eye. In 2013, the Tribe gave generously to the Humane Society for Tacoma and Pierce County and South Sound Critter Care.