

Tribal charitable fund distributes more than \$92,000 to help community groups

The Siletz Tribal Charitable Contribution Fund has distributed \$92,157 to 17 organizations as it continues its quarterly donations to nonprofit groups. Due to the coronavirus pandemic and current restrictions on gatherings of people, the reception originally scheduled for Nov. 6 was canceled.

The Siletz Tribe has made contributions through employment, monetary donations and cooperative measures to the Siletz community, Lincoln County and the state of Oregon. The seven-member charitable fund advisory board has distributed nearly \$14.6 million since its inception in 2001.

Overall, the Tribe has honored its tradition of sharing within the community by distributing more than \$18.7 million through the charitable fund and other Tribal resources. Chinook Winds has donated more than \$6.5 million in cash and fund-raising items since it opened in 1995. The casino also provides in-kind donations of convention space for various fund-raisers as well as technical support, advertising and manpower for many events.

The next deadline to submit applications is Dec. 1, 2020. Eligibility for money from the charitable fund is limited to two categories:

- Entities and activities located in the Siletz Tribe's 11-county service area

(Lincoln, Tillamook, Linn, Lane, Benton, Polk, Yamhill, Marion, Multnomah, Washington and Clackamas counties)

- Native American entities and activities located anywhere in the U.S.

Applications and requirements can be obtained at ctsi.nsn.us/charitable-contribution-fund; by calling 800-922-1399, ext. 1227, or 541-444-8227; or by mailing Siletz Tribal Charitable Contribution Fund, P.O. Box 549, Siletz, OR 97380-0549. Applications can be submitted via e-mail at stccf@live.com.

Distribution of \$92,157

Arts – \$2,870

Salem Art Association – expand outreach to educators with virtual resources and art supply kits; Salem, OR; \$2,870

Education – \$2,566

Salem-Keizer Public Schools, Indian Education – supplies for stoles, beaded feathers and DVDs for culturally based virtual graduation celebration for American Indian seniors; Salem, OR; \$2,000

Siletz Valley Friends of the Library – liability insurance for board and volunteers; Siletz, OR; \$566

Environment & Natural Resource Preservation – \$10,000

Nez Perce Tribe, Wildlife Division – design and distribute educational mobile app to help hunters select non-lead ammo and make a permanent switch to safer practices; Lapwai, ID; \$5,000

The Wetlands Conservancy – develop beaver activity survey; train and equip agency partners and volunteers to survey Lincoln County estuaries; Portland, OR; \$5,000

Health – \$17,400

Alsea Valley Gleaners – food for community food bank; Alsea, OR; \$2,000

Fern Ridge Community Action Network – Produce for Kids tokens, advertising, supplies and signage for Veneta Downtown Farmers Market; Veneta, OR; \$3,400

North Santiam Gleaners – food for gleaners and community food banks; Scio, OR; \$2,000

Waldport Lions Club – help people in need with out-of-pocket costs of exams, glasses and hearing aids; Waldport, OR; \$10,000

Historical Preservation – \$25,000

Siletz Tribal Arts and Heritage Society – Tribal museum capital building fund; Siletz, OR; \$25,000

Housing – \$11,430

Benton Habitat for Humanity – support for zero-profit loans for building supplies to assist vulnerable households with repairs; Corvallis, OR; \$5,000

Family Assistance and Resource Group – crisis and emergency supplies (tents, sleeping bags, tarps, lanterns) for the homeless; Lebanon, OR; \$6,430

Other – \$10,686

North Lincoln Eagles #2576 – groceries and gifts for holiday food baskets for families in need, especially due to the pandemic and wildfires; Lincoln City, OR; \$10,000

Siletz Valley Grange – liability coverage; Siletz, OR; \$686

Prevention – \$7,500

Neighbors for Kids – food, supplies and tuition scholarships for preschool and after-school child care programs; Depoe Bay, OR; \$7,500

Public Safety – \$4,705

Oregon Coast FOOLS – specialized forcible entry fire training prop for hands-on training for fire units in Polk, Yamhill, Tillamook and Lincoln counties; Salem, OR; \$3,025

Pacific Northwest Search and Rescue – vacuum spine immobilizer boards and storage cases; Milwaukie, OR; \$1,680

Mapping, continued from page 1

on paper. It can be a story or a song that describes important places, landmarks and people's relationship to the land.

This means Indigenous maps can better account for the ever-changing nature of both the natural and built environment, not just serve as a static snapshot. If a wild-fire sweeps through an area and alters its appearance, Indigenous mapmakers can add a new chapter or verse to include that part of the story.

"It's not so much the method that's different; it's the epistemology and methodology. In other words, it's how we know what to put on the map, how we decide what a map is supposed to do and look like, who should be at the table making the map and how that map is supposed to be read and shared," said Annita Lucchesi, a doctoral student at the University of Arizona and co-author on the essay and journal. "The form is only one small part of what makes a map Indigenous – the values and practices underpinning and influencing the form are the big stuff."

Many decolonial maps are created by and for Indigenous groups and anyone outside that group likely lacks the cultural competency to read them. In addition to territorial borders, these maps may pinpoint spiritual sites or burial grounds, which are not meant to be found by non-Tribal members. Historically, Indigenous

maps also differed from Western maps in the degree of inter-Tribal overlap, rather than strict boundaries.

"Colonial map-making contributed to the repressive erasure of Indigenous ways of knowing and being in the world, and this colonial legacy continues to shape geographical imaginations today," said Reuben Rose-Redwood, another co-author and a geography professor at the University of Victoria in Canada.

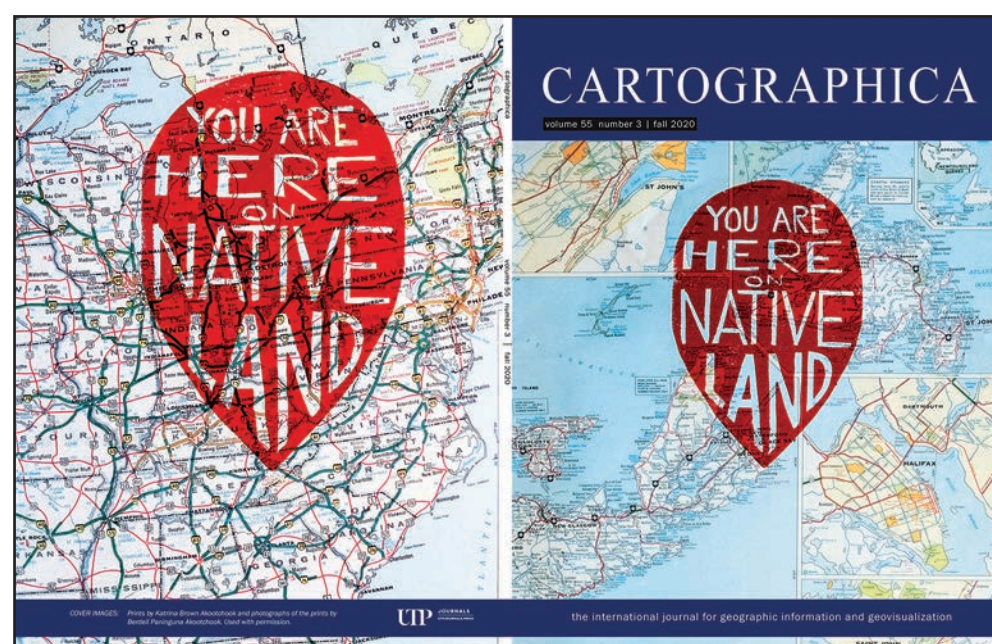
The goals of the decolonial mapping movement vary, from reclaiming Indigenous place names, to reinforcing historical treaties, to mapping the locations of missing and murdered Indigenous women, Rose-Redwood said.

It's a movement that needs everyone on board, Lucchesi said.

"Collaborative mapping projects centered on Indigenous data sovereignty can be a literal path to decolonization because of the dialogues and relationships they create space for," she said.

At a minimum, Barnd said the movement wants more people to understand and acknowledge the role mapping has played in colonizers exerting force and violence against Indigenous people.

"The maps don't get up and attack someone. But there are a number of symbolic violences in the idea of needing to map something," Barnd said. "It's the idea



Courtesy photo from Oregon State University

The cover of Cartographica magazine

that, 'This is our territory, we're going to use it; once we map it, we know how we can remove and extract the territory from the folks who are there claiming it.'"

Maps reveal just as much about the map-maker as they do the area depicted, he added.

"The way we think about the world is never what it is. It's always how we understand ourselves."

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Most Often Requested Numbers

Confederated Tribes of Siletz Indians – 800-922-1399
Salem Area Office – 503-390-9494
Portland Area Office – 503-238-1512
Eugene Area Office – 541-484-4234

Purchased Referred Care (PRC) – 800-628-5720
Siletz Clinic – 800-648-0449
Siletz Behavioral Health – 800-600-5599
Chinook Winds – 888-244-6665

Chemawa Health Clinic – 800-452-7823
Bureau of Indian Affairs – 800-323-8517
Website – www.ctsi.nsn.us