Native Visibility Power Project

Findings Based on Focus Groups

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Methodology

- On behalf of IllumiNative, Lake Research Partners conducted 10 virtual focus groups from October 12 to 25, 2023. Focus group participants were recruited across the following states: Arizona, California, Minnesota, New Mexico, Nevada, New York, and Wisconsin.

Date	Time	Composition
10/12	6:00 PM ET	Black women
	8:30 PM ET	Gen Z people of color, mixed gender
10/17	6:00 PM ET	Asian American/Pacific Islander voters, mixed gender
	8:30 PM ET	Black men
10/19	6:00 PM ET	White voters who live within 200 miles of a tribal casino, mix of those who gamble and those who don't, mixed gender
	8:30 PM ET	Latino voters
10/23	6:00 PM ET	White non-college-educated men who frequently watch sports and white non-college-educated women ages 50+
	8:30 PM ET	White Gen Z voters, mixed gender
10/25	6:00 PM ET	White Independent/Republican suburban moms, lean college-educated
	8:30 PM ET	Latina voters

- Participants were recruited to represent a mix of ages (18 to 26 in the Gen Z groups and 27 to 70 in the rest), educational attainment (more college-educated were recruited for the Independent/Republican suburban moms group), party identification, ideology, employment status, household income, urbanicity and parental status (except the Independent/Republican suburban moms group), and marital status. Participants were screened to be registered voters and were not invited to participate if they were strong Republicans, or very conservative.

Qualitative Research Statement of Limitations

- In opinion research, qualitative research seeks to develop insight and direction rather than quantitatively precise or absolute measures. Because of the limited number of respondents and the restrictions of recruiting, this research must be considered in a qualitative frame of reference.

- The reader may find that some of the information seems inconsistent in character upon first reading this report. These inconsistencies should be considered as valid data from the participant's point of view. That is, the participant may be misinformed or simply wrong in his or her knowledge or judgment, and we should interpret this as useful information about their level of understanding.

- This study cannot be considered reliable or valid in the statistical sense. This type of research is intended to provide knowledge, awareness, attitudes, and opinions about issues and concerns.

- The following limitations are inherent in qualitative research and are stated here to remind the reader that the qualitative data presented here cannot be projected to any universe of individuals.

    - Statement 1. Participants who respond to the invitation of a stranger to participate in this research show themselves to be risk takers and may be somewhat more assertive than non-participants.

    - Statement 2. Some participants speak more often and more forcefully in focus group sessions than other participants, so their opinions tend to carry more weight in the findings.

    - Statement 3. Participants "self-select" themselves.

    - Statement 4. Participants were not selected randomly; as a result each person in the pool of possible participants did not have an equal chance to be selected.

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Summary Findings

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The Big Picture

- After talking to non-Native people about their familiarity with Native peoples and a range of issues that impact Native American individuals, communities, and nations, **the invisibility of contemporary Native Americans still exists**. But largely, focus group participants say **that this invisibility is unacceptable**.
- Throughout the discussions, participants voice a strong thread that **Native peoples were treated wrongly**, and **it is critical to acknowledge that** and **teach children and future generations accurate information about Native peoples in the past and present**.
- Participants volunteer **widespread and ubiquitous misconceptions, stereotypes, misinformation, and disinformation about Native peoples** throughout the discussions and across the groups.
- **We observed some differences by state, and proximity to Native Americans certainly can, but does not always translate to increased bias**. Many participants in Minnesota and the Southwest (Arizona, New Mexico, and Nevada) articulate a more well-rounded and dynamic familiarity with Native individuals and communities. However, white people who live near casinos also have a lot more exposure. They perceive their exposure to Native peoples as positive, but they have some misinformation and negative information that tends to dominate their views.
- Participants believe that **education and social media can be major avenues for correcting and reshaping non-Natives' perceptions of Native Americans**. They also believe that **we all have a role to play in surmounting and minimizing stereotypes** about Native peoples.
- **Black men and women and Asian American Pacific Islanders appear to be the best audiences to seek allyship with** as they relate to a lot of the issues and struggles Native Americans face in this country and understand the need for solutions. Out of the groups we conducted, **white voters near a tribal casino and white non-college-educated folks need the most moving in their mindset on these topics.**

Summary Findings – General Views and Knowledge

- Participants report hearing a range of amounts of information about Native Americans. **Some say they hear about them often, some say only a little bit, and others say they hear nothing at all**. Notably, a majority of those who live within 200 miles of a tribal casino say they hear about Native Americans often, specifically about gaming laws, the poor conditions Native Americans on reservations live under, and the treaties the state breaks.
- **What they are hearing about Native Americans varies.** They mention hearing about the missing Native American women, concerns around how Native Americans are portrayed in history, poverty on the reservations, reparations, hunting disputes, the casinos, and so on.
  - **They are split between saying what they do hear is generally negative versus 50-50 positive and negative**. Latinas say that what they hear about Native Americans is generally positive.
- When participants think of the stereotypes they have heard of about Native peoples in our society, **they volunteer stereotypes such as alcohol and drug abuse and misuse, poverty, gambling addiction, and lack of education**. Many say these stereotypes **come from the media, like movies and TV shows.** Some say **they come from prejudice passed down in families or are made up and passed from person to person**.
- When participants think of the strengths of Native cultures, **they think of the thriving culture, tight-knit community, resilience, prioritization of family, traditions, and spirituality of Native peoples**.
- Across groups, **the facts on Native Americans being one of the fastest growing groups in the country, tribal nations being the 8th largest employer in the country, and Native peoples being required to pay federal taxes**, are the ones that most people wrongly thought were false and the ones they thought were most surprising.
- **Most across groups could not think of any prominent Native figures off the top of their head**. Rotating figures across groups, we tested four prominent Native figures in each group, displaying their picture, name, and profession. **Very rarely is anyone familiar with the prominent Native figures shown**. Participants are most familiar with actor Zahn McClarnon, but even high-ranking officials like Deb Haaland register barely any familiarity.
  - **Participants do not have a negative impression** of any of the prominent Native figures they are familiar with.
  - They think Native Americans need increased representation in government and media and believe it to be important.

Summary Findings – Issues

- **Many know of schools near them that use or have used a Native mascot**. People are more compromised about changing local mascots than national teams. Many participants feel **indifferent** to the mascots, with **some noting they were under the impression that these mascots honor Native Americans**. Others feel that while they may not have a problem with the mascots, **they ultimately defer to the local Native American community about how to address the use of Native mascots**.
- Some in each group have heard about the Native American **boarding schools** and are knowledgeable about what happened, a few even live near a shuttered boarding school.
    - Across groups, hearing more information about the boarding schools horrified and disgusted many, **but they are not surprised about their existence, or by the practices employed by these institutions**. What surprised them was that these schools operated as recently as 1969.
- We showed participants a picture and name of two missing murdered women that made news headlines; one white (Gabby Petito) and one Native American (Savanna LaFontaine-Greywind). **Across groups, many were familiar with Gabby Petito and her story, while virtually no one knew about Savanna LaFontaine-Greywind**.
    - They acknowledge that they probably have not heard of her story **because of the media's bias in prioritizing stories about white women**.
    - Participants say this can and should change, and that change is possible through **increasing diversity and representation in the media industry, consuming and reacting more to more diverse/representative media, investing in reparations, raising awareness, and denouncing the practice of ascribing mysticism to Native Americans**.
        - While they made these recommendations in response to the issue of missing and murdered Indigenous women, we should consider expanding them to representation broadly.
- When read a statement about Native Americans' connection to climate, natural places, and wildlife, participants believe the message is that **they value land and the earth more than others, sustainability is innate in their cultures, and that while corporate America is trying to destroy the earth, Native peoples are on the frontline of protecting it**. Some are also **shocked to hear that Indigenous territories hold 80% of the world's remaining biodiversity**.
- Participants across groups **strongly reject banning books specifically about Native people or by Native authors, but also the practice of banning books generally. Participants think it is very important that schools accurately teach the history and culture of Native peoples.** Depending on where they grew up, many say that they did not learn accurate history in their schools.

Summary Findings – Addressing Visibility, Stereotypes, and Tribal Sovereignty

- Across groups, **participants agree that we all have a role to play in overcoming stereotypes**.
  - They believe we can work toward this by starting at home, in conversation with children, and to not remain silent. They believe everyone has a responsibility to uphold this commitment to overcoming stereotypes.

- **Most agree tribal nations should control their land base, oversee youth education, and define their tribal citizenship.** Most think tribal nations already do this.

- Suburban moms have mixed reactions to Land Acknowledgement. In the other groups who responded to Land Acknowledgment, participants **feel this solution does not go far enough**. Some suggest that a statement with no action behind it means nothing.

- **Many are confused about the concept of Land Back and would need more information to decide whether they support it or not**. In the Asian American/Pacific Islander group, they liked the idea of Land Back, but felt it might be met with resistance by others. Gen Z people of color say it sounds like it doesn't really change anything, and most feel it doesn't go far enough.

Summary Findings – Statements to Change how People View Native Peoples

- Overall, participants like the three statements.
  - Latinas and Latinos liked all three statements, but Latinas expressed the most positivity toward the first statement because they say it is accurate.
  - The Black men felt the third statement was the most important in changing how people view Native peoples.
  - The white voters near a tribal casino did not particularly like any of the three statements. They felt they were inaccurate and that the third statement felt disingenuous.
  - Black women and Gen Z people of color would like more specifics included. There is some concern around the third statement about values and a perceived implication that Native peoples are better than others when some participants feel that other groups can also live the values that the world needs.

Statement 1

Much of what it means to be and live as Americans, we owe to Native people: from our food, to our language, to our sports, to our love of the land, even our system of government.

Statement 3

Native peoples live the values the world needs: a belief in shared responsibility and interdependence, respect for the earth, equality of all human beings, respect for elders, having a say in the decisions that affect us, and measuring our actions and their effects on generations to come.

Statement 2

Many tribes are thriving, growing in numbers, holding on to their culture, and building businesses in parts of the country that need economic development.

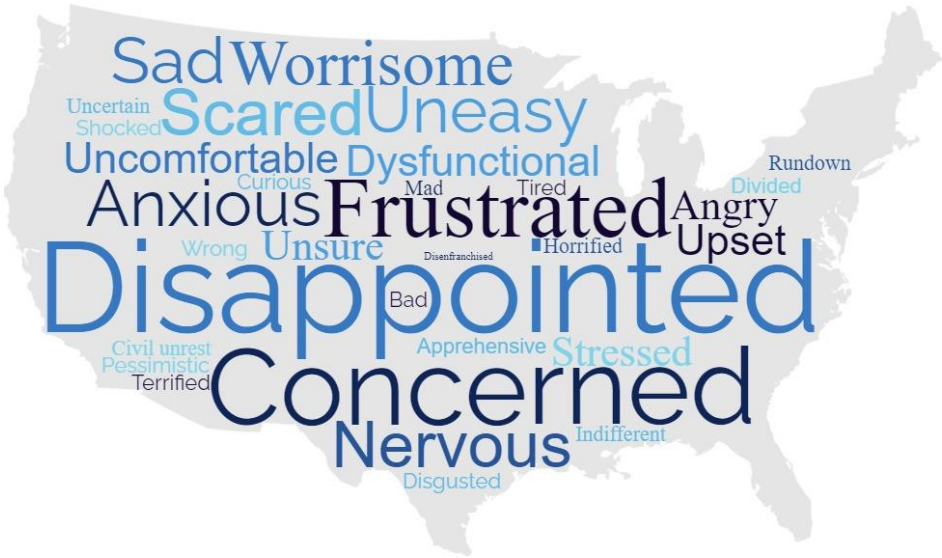
- If they had to write a statement about Native peoples to change how people view them, they would say things like have compassion, tell people to educate themselves, realize what we took from them and how we have wronged them, and talk about the contributions of Native peoples.

General Views and Stereotypes

Across groups, voters are feeling disappointed and concerned about the way things are going in the country today. Many bring up the political division in the country as reason for their negative feelings.

- "I know I feel pretty **frustrated**. Again, I work so hard and right now you know, the cost of living is just going up and up and up. You know it's really hard, you know the struggle is real and so **I'm really disappointed with the way things are right now**." – Latina voter
- "I would say probably **disappointed**. Me personally, **I feel like it's everybody but the people**. Like there isn't a particular side that's looking out for anyone other than their own pocketbooks. You know they're willing to vote themselves a pay raise, but they can't balance the budget." – White non-college man who frequently watches sports
- "Yeah, I was one of the **anxious** answers. And I would say **the divide is a really big one for me**. I feel like, I obviously am an adult in this time like age, so I don't know what it's been like in previous years, but **I feel like there's a big divide between political parties, a very strong divide**. And then also, piggybacking off of Thomas and Angie about the housing, we're in an extreme housing deficit and I think that makes me anxious." – White female Gen Z voter
- "I guess because, you know **our government is, you know fighting with each other** obviously congress, it was resolved today. But still it's just **there's a lot of turmoil in this country with the parties** and it's, it's **disappointing**." – White Independent/Republican suburban mom
- "I would feel, well I'll say **civil unrest, there's always an undercurrent of unrest, uneasiness** is how I feel. There's a lot of things that aren't said, but there are people who are pretty outspoken and will say what they want to say and usually it's not good things, but I always try to focus on the positive message instead of focusing on the negative." – Male Asian American/Pacific Islander voter
- "**I would say political division**, I mean there always sort of was, but it's kind of **very severe right now**..." – White male voter who lives within 200 miles of a tribal casino
- "Yeah, **I feel like there's a really large division between rural and urban areas**, and especially in Washington, D.C., it seems like, the only thing they can do is blame each other; they don't really get anything done." – Gen Z man of color

Q: I feel ____ about the way things are going in the country today.



When considering how often they hear about Black, Latino, and Asian Pacific Islander people, participants across groups say they hear about Black people a lot. Participants tend to attribute how much they hear about Latinos based on where they live. Many say because of where they live, they hear about them often, but Latinos don't think they hear enough about Latinos. Participants either say they don't hear much about Asian American Pacific Islanders or if they do hear about them often, it is because of the area they live in where that racial/ethnic group is more populous.

Blacks
"Often, very often." – Female Asian American/Pacific Islander voter "Every day..." – White female voter who lives within 200 miles of a tribal casino
Latinos
"Not as much, I, I don't think we speak as much as we should speak up." – Latina voter "Very often in my area." – White Independent/Republican suburban mom
Asian Pacific Islanders
"Not much." – White non-college woman age 50+ "Las Vegas is kind of known as the night island. We have a lot of Hawaiians who live in Las Vegas, so it's something that is always pretty common around here." – White female voter who lives within 200 miles of a tribal casino

Q: Would you say you hear a lot or a little about each of the following:

Participants report hearing a range of amounts of information about Native Americans, and what they are hearing about Native Americans varies. Some say they hear about them often, some say only a little bit, and others say they do not hear about them at all. Notably, a majority of those who live within 200 miles of a tribal casino say they hear about Native Americans often, specifically about gaming laws, the poor conditions Native Americans on reservations live under, and the treaties the state breaks. Other participants mention hearing about the missing Native American women, concerns around how Native Americans are portrayed in history, poverty on the reservations, reparations, hunting disputes, the casinos, and so on.

Native American/Indigenous	What they are hearing
"I hear **almost nothing** about Native Americans, as opposed to Latinos or African Americans." – Female Asian American/Pacific Islander voter "**Not much for me**." – White Independent/Republican suburban mom "**Little bit**." – Latino voter "**Up here quite a bit**." – White non-college man who frequently watches sports "I'm from Minnesota and I feel like **I hear about it pretty prevalently.** My family's from North and South Dakota as well, so, there's a high Native American population, so I think it's pretty prevalent from where I'm from." – White female Gen Z voter "**I live less than a mile away from a Reservation** as it --- (audio) up to the Green Bay City limits. **So locally I hear more about it than I would nationally**." – White male voter who lives within 200 miles of a tribal casino	"I think currently **we're hearing a lot about the young girls that have gone missing**, especially in New Mexico we hear a lot of that. Indigenous women just gone missing or killed or murdered and in their, you know either whether it be in their own communities or outside of their communities, but we are hearing quite a bit about that in New Mexico." – Latina voter "**There's a lot of concerns regarding how things are portrayed in history** between Native American and Hispanic and Latin American cultures. A lot of clashing, at least here in Santa Fe that's been directly going on and leading to some violence and unrest here." – Latino voter "I've heard the same, **reservations are experiencing poverty and the housing crisis as well**." – Latino voter "**That they were treated badly and there should be reparations** and that kind of thing." – White Independent/Republican suburban mom "Yeah, just a little like up north is kind of similar to Minnesota, I just hear about like **hunting disputes**, stuff like that, between Native American communities and just regular people or American citizens, so stuff like that. That's not much of that, just a little bit." – White male Gen Z voter "If I'm hearing or seeing anything about them, **it's predominantly at like the casinos** and they run pretty much all of them. So that, if I hear about them or see them **it's majority of the time through the casinos.**" – Black man

Q: Would you say you hear a lot or a little about each of the following:
Q: What do you hear most about this group?

Words and phrases like casinos, stolen land, injustice, culture, Indian, poverty, tribes, and original people come to mind when participants hear the word Native American. Most would not think something different if instead reacting to "Native peoples" or "Indigenous peoples." Some even say Native and Indigenous are interchangeable terms. A few do think Indigenous is a different term and question the meaning.

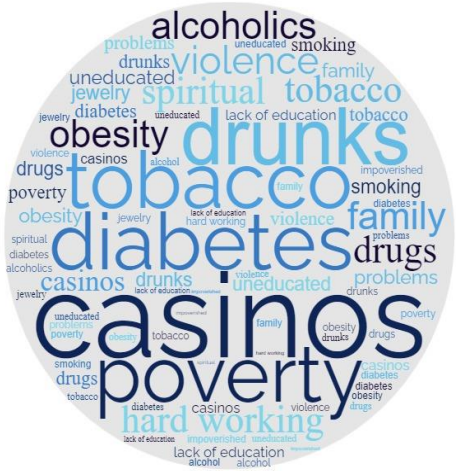
- "I mean, **I just think of the same thing**; when you say Indigenous people I think of the same thing as Native Americans. I live in New Mexico, and I have a lot of Native American people in my life, so they use the terms like **interchangeably**." – Latina voter
- "**Same association for me**." – White male Gen Z voter
- "**Very, very dissimilar. I don't know how far we want to go back**. Of course, the root is going to always be Black. So, when I think of Native people, we're going to go to the root. Native Americans, we kind of know what a lot of them look like by the time we've seen any photo or video of them." – Black man

- "When you say Indigenous, I think Native Americans, even though, like, **Native and Indigenous are like interchangeable**." – Gen Z woman of color
- "**I think Indigenous begins to confuse the issue**, because **how many generations do you have to go back before someone is Indigenous**? You know, some of us have been here, our family started 400 year ago on this continent. Are we not Indigenous, or are we?" – White male voter who lives within 200 miles of a tribal casino

Q: [WRITE IN CHAT TO MODERATOR] What comes to mind when you hear Native American?
Q: Do you think of something different if I say Native peoples? What about Indigenous peoples?

When participants think of the stereotypes they have heard of about Native peoples in our society, they volunteer stereotypes such as alcoholics, uneducated, poverty, casinos, lack of education, drugs, and drunks. Many say these stereotypes come from the media, like movies and TV shows. Some say they come from prejudice passed down in families or are made up and passed from person to person.

- "Probably just urban legends and things that you know I guess **prejudice maybe is taught and, you know we're taught that by whoever their, you know parents were** whatever." – Latina voter
- "**I think it also comes from like TV and the media you know and what we see in movies**, stuff like that…because you know not everyone has access to those type of people that, living in Wisconsin I ---. But I grew up in Chicago so I mean I grew up in a very, you know diverse area, so to me they're just normal people. But I feel up where I live, you know maybe they just have never been around those people so it's what you see in movies." – Latina voter
- "**I definitely think a lot of people and a lot of TV shows and media a lot of the time will portray Native Americans as like spiritual to a fault and like hyper spiritual and all,** you know, 100 percent connected with the land at all time, stuff like that. Which is really just not the case really with the majority of people are just, I mean, there are certainly people like that in the communities, but I think the majority of people are just like anybody else." – White male Gen Z voter
- "**Made up; everything we know as humans we make it up**. Somebody made it up and it just carried on. It had to be made up, or somebody seen somebody and assumed, because I'm pretty sure they don't drink Listerine and you know, and Pine-Sol, it's made up." – Black woman
- "**I would say movies**. **A lot of it the media kind of pushes you how they look, how they sound and what they do**. And you just kind of create that image, especially if you don't have a lot of interaction with them. You kind of just create that idea of what that person is like." – Gen Z man of color



Q: What are some of the perceptions or even stereotypes of Native peoples in our society?

Q: Where do you think these stereotypes come from?

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White voters near a tribal casino say that where they live does not contribute to the kind of stereotypes or perceptions they have heard about Native peoples. They say that the casinos always look well-run and clean. But some then say that the façade of a casino serves as a 'smoke screen' for what life is actually like on the reservation, obscuring the problems that negatively impact the community.

- "In my personal experience, no, **the casinos are well run and clean and they look ideal.** It's actually when you get out on the reservation itself where you see the poverty and the problems." – White male voter who lives within 200 miles of a tribal casino

- "**For me all I see is the wealth, so…I don't see any negative effects**." – White female voter who lives within 200 miles of a tribal casino

- "I think that the casinos contribute to the stereotype that they are lazy and don't work. But not some of the other stereotypes, because **they're like a smoke screen for everything else.** Like **you see the casino and you don't necessarily see the alcoholism, the violence, the other things because the casino presents a big smoke screen to cover all of that**. But it does contribute to like that they're lazy and that they don't work because they just get money from the casino." – White female voter who lives within 200 miles of a tribal casino

Q: [FOR GROUP 5 – WHITE NEAR TRIBAL LANDS:] Do you think living near a tribal casino contributes to the kind of stereotypes or perceptions you have heard about Native peoples in our society?

When participants think of the strengths of Native cultures, they think of the thriving cultures, tight-knit communities, resilience, family prioritization, traditions, and spirituality of Native peoples.

Q: [WRITE IN CHAT TO MODERATOR] What are some of the strengths of Native cultures? What positive things come to mind when you think about Native peoples?

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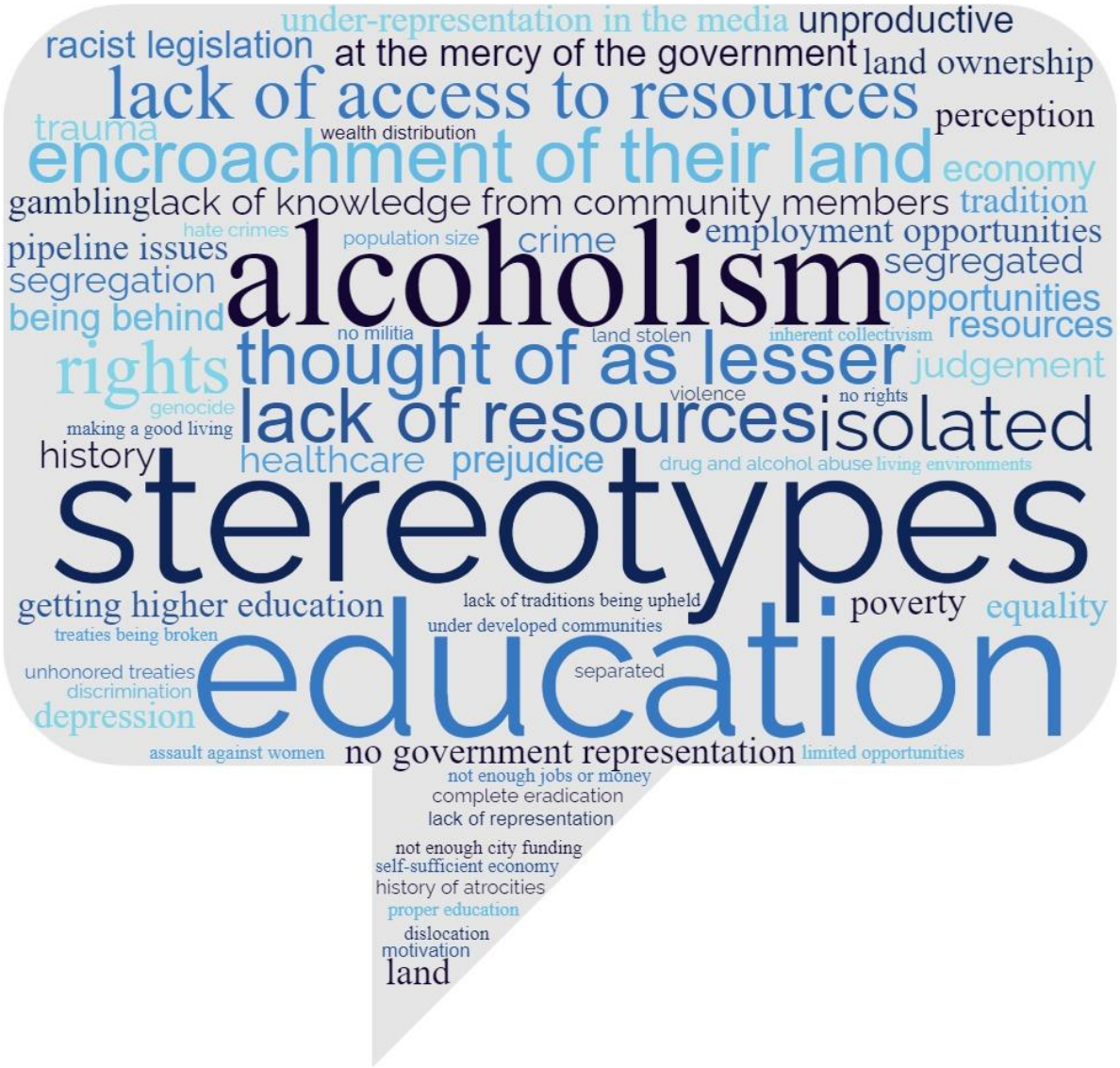
When participants think of the challenges or obstacles facing Native communities, they think of education, facing and overcoming stereotypes, alcoholism, isolation or being segregated from the rest of society, and lack of resources. Participants also mention challenges with land ownership/the US government stealing land.



Q: [WRITE IN CHAT TO MODERATOR] What are some of the challenges or obstacles facing Native communities?

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Knowledge about Native Peoples

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Across groups, the facts on Native Americans being one of the fastest growing groups in the country, tribal nations being the 8th largest employer in the country, and Native peoples being required to pay federal taxes are the ones that most people incorrectly thought are false, and the ones they thought were most surprising.

However, the white voters near tribal lands group did much better on this true/false exercise.

✖ 1. Native peoples are currently one of the fastest growing groups in the country. (T)
2. According to the Constitution, Native tribes are considered to be -- and treated as -- separate and sovereign nations. (T)
3. The U.S. government honored most of the treaties it made with Native peoples. (F)
✖ 4. Native peoples are not required to pay federal taxes. (F)
5. Most Native peoples live on reservations. (F)
6. Native peoples were given the right to vote and other benefits of citizenship before African Americans. (F)
7. Native American mascots in sports honor Native Americans. (F)
✖ 8. Tribal nations are the 8th largest employer in the country. (T)
9. There are no Native American shows on TV or streaming. (F)
10. Eighty-seven percent (87%) of schools in the country don't teach about Native American history after the 1800s. (T)

Q: Here are some statements about Native peoples. Let's go through each one and discuss how it makes you feel and whether you think it is true or not.

Participants are very surprised to hear that Native peoples are currently one of the fastest growing groups in the country, with even some who are skeptical of this fact, questioning how this is being measured and determined. Participants have a lot of questions about Native peoples being required to pay federal taxes, and the white non-college participants think that while Native Americans may be required to pay federal taxes, they pay less than everyone else. Being the 8th largest employer is also surprising to many, although they tend to associate this with their connection to casinos.

✖ **1. Native peoples are currently one of the fastest growing groups in the country.** (T)

- "**Yeah I'm really surprised, that's shocking**. I, I just think of them as, you know **suffering so much**, and so **it's hard to think of them as like growing**, yeah." – White Independent/Republican suburban mom
- "**I think this sounds misleading**, because **I don't know how you're measuring the fastest group.**" – Male Asian American/Pacific Islander voter

✖ **4. Native peoples are not required to pay federal taxes.** (F)

- "**Would it depend if they live on their tribal land… or out of their tribal land**; if they don't live in that area where their tribal land or group is, they don't pay taxes there if they didn't live there?" – Latina voter
- "**I don't think pay the same amount of taxes as we do**." – White non-college woman age 50+
- "**I was under the impression that they didn't**, maybe just because **they are their own like sovereign area**." – Gen Z woman of color

✖ **8. Tribal nations are the 8th largest employer in the country.** (T)

- "Probably because of the casinos." – Latina voter
- "**I was surprised just based off of what we heard so far in terms of the reservations not having a lot of resources** and therefore opportunity but…" – White male Gen Z voter
- "I mean unless the tribal nations are Smithfield or, I don't know, Goodyear or Ford or some other major employer, **I just find that difficult to believe**." – Black man

Q: Here are some statements about Native peoples. Let's go through each one and discuss how it makes you feel and whether you think it is true or not.

When further probed about whether they are surprised to hear that the federal government has not honored a single treaty it has made with Native governments and that even today, the federal government fails to live up to its treaty obligations, including encroaching on tribal lands, participants across groups are not surprised. Many say based on history, they expect this from the US, that it is typical behavior from our government.

3. The U.S. government honored most of the treaties it made with Native peoples. (F)

"**I believe it**." – Latina voter

"**I'm feeling bad [about] my country**." – Latina voter

"Yeah just because, **I mean in history the U.S. has done that a lot with other countries and other treaties where they just, they make the treaty, but then they disavow it basically** or they ignore what they said to get something else later on. So that's why I said, **it's kind of typical behavior**." – Latino voter

"**Not surprised**." – White female voter who lives within 200 miles of a tribal casino

"**That that was the expectation from the gate for me**. I mean power concedes nothing without a struggle, right? So, at the end of the day, you know, the United States is not going to just all of a sudden start honoring treaties, you know, after history like the Seminoles or the Trail of Tears and all of those other things that took place where they were constantly encroaching on land, constantly pushing people further to the West when they decided that, oh, you know what, now we want this land. So, I don't see that changing or, you know, **we don't change laws in this country, you know, because we care about people. We only change laws when we feel like we have to**." – Black man

Q: If I told you that the federal government has not honored a single treaty it has made with Native governments and that even today, the federal government fails to live up to its treaty obligations, including encroaching on tribal lands, how does that make you feel? Does it change anything for you?

Across groups, they do not find it surprising that 78% of Americans know little to nothing about Native peoples and that this invisibility fuels toxic misconceptions and bias, perpetuating ongoing inequity and injustice in our communities. Participants attribute the lack of the general population not hearing or knowing more about Native peoples to the education system, not learning about them in school, and some prejudice.

- "**We failed to educate ourselves**…**We tend to just stick to our communities,** or our own race and we failed to educate ourselves about other nationalities." – Latina voter
- "Well information, **lack of information brings ignorance** and that can lead to all kinds of things. You know you look down on them, you don't treat them like a human being. Whatever rough story comes out, that gets blown out of proportion; if they do something right, that's not good enough." – White non-college man who frequently watches sports
- "I just feel that **if you don't educate people and get more out there to the general public about individuals, they make up their own opinions... and they could be harmful.**" – White Independent/Republican suburban mom
- "**I think it has an affect because I feel like it's easier to make an assumption about something when you're not really educated about it**, you know. You can just kind of like write it off." – Gen Z man of color
- "I think that's believable given the fact that you know the last statement is true. **If so, many people aren't taught about it then it's kind of out-of-sight, out-of-mind**. So, then their issues kind of get neglected and it's kind of like a mentality is like; not my problem." – Male Asian American/Pacific Islander voter
- "**I think that can lead to a lot of prejudice based off of lack of awareness and information**." – Female Asian American/Pacific Islander voter
- "I feel like in school **I wasn't really taught about it**, just given the basics and **it's just something that's not spoken**, you know." – Black woman

Q: If I told you that 78% of Americans know little to nothing about Native peoples – what does that say to you? Some have said that this invisibility fuels toxic misconceptions and bias, perpetuating ongoing inequity and injustice in our communities, what do you think?

ILLUMINATIVE

Visibility of Native Peoples

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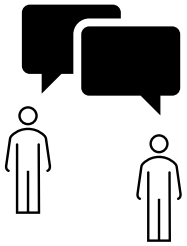
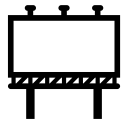
Participants say they get their information about Native peoples through conversations with Native people they know, social media, and the news. In the group among white non-college men and women, several mentioned seeing billboards where they live.

- "**News** and **social media**." – Latino voter
- "**National news**, **social media**…" – White non-college man who frequently watches sports
- "Yeah, I would say **news** and **social media** really." – Black woman
- "Well, we did learn about them in school and **there are a few influencers on Instagram that talk about their culture, and they share their problems on social media**, so you get to learn a lot through them." – Female Asian American/Pacific Islander voter



- "For me, **it's mostly conversation**. You know, I spent a lot of time going to Valley Fire out here and its Native land up there. So, there's a lot of petroglyphs and things of that. There's like a little museum and that type of stuff as well. So, most of that, it's mostly conversational." – Black man
- "**My husband's immediate supervisor or manager is a Native American** and he always mentions about going to the reservation to visit his family and the rest of the community. **And I have some colleagues who are Native American**." – Female Asian American/Pacific Islander voter
- "Well, **for me it's word of mouth**. My dad's dad stayed on a reservation in Oklahoma, and I had conversations with him about how difficult it was as far as access to water, access to healthcare, access to quality education. So, for me, it's not so much in the media. For me, it's more so within my family." – Black man

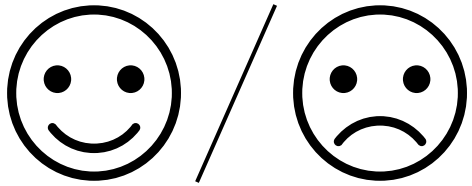


- "**They've got the billboards on…I saw one advertising a powwow not too long ago. And then I've also seen billboards concerning the Lithium mines situation**." – White non-college man who frequently watches sports

Q: Where are you coming across information about Native/Indigenous people? Where are you hearing about them?

They are split between saying what they do hear is generally negative versus 50-50 positive and negative. Latinas say that what they hear about Native Americans is generally positive.

- "**I hear something positive** about the never America, they say the son of the rich man that they had the owner from the casinos, and the people follow that tribe…so that they get some money mutually like a, it was a good thing." – Latina voter
- "…No **it's generally positive**, quite, quite positive." – Latina voter
- "I feel like if anything's going to be spoken about them now, **it's showing like a light on them and what they're doing and like their growth** and, you know what's going on." – Black woman



- "In my area I would say **50/50**." – White Independent/Republican suburban mom
- "**Both half and half**. They talk about their struggles how they're treated, their problems. They also talk about things from their culture. They're sharing their culture online so **it's a mix of good and bad**." – Female Asian American/Pacific Islander voter
- "And I say **50/50** because **we get so much positive out of our community from what they do give back** and how they are presenting themselves in our community. **But then we see other things that would make it not so positive.**" – White female voter who lives within 200 miles of a tribal casino

- "Well, when I lived in Arizona, they called Native Americans [rock freeze?] almost always and **they were treated as less than**." – White non-college woman age 50+
- "**I feel like I'm hearing negative things like happening to them…** Like the high rate of like sexual assault amongst women. Like I said, I don't even know if it's true anymore, like higher rates of diabetes and stuff like that." – Gen Z woman of color

Q: Would you say what you hear is generally positive or negative, or 50-50? What do you hear?

The Latino men talked about social media as well, specifically Twitter/X and TikTok. They also mentioned local media coverage of cultural events or crimes committed against Native peoples.

"I check everything. I read like Yahoo News, **there's Twitter or X** as it is now, a little bit of Facebook in the past, but I'm off of Facebook right now." – Latino voter

"Social media and the news. So, **platform specific, TikTok**… Yeah, the only thing I seen is them talk about the Reservation and how like, you know they can tell other Native Americans from a mile away, and they can, you know, have their own like dialect of English that they speak with each other and stuff." – Latino voter

"Usually here, locally, if it's on the news usually it's you know kind of a mixture of what [participant] was talking about of positive stories of **things going on in the community culturally**. But then there's also a lot of coverage on, you know, **crimes against Native Americans**. **Things that are often in the news are missing and murdered Indigenous folks**, that's a big topic in the area here. So usually it's 50/50 here and there's kind of a lot of things going on currently around **hate crimes** towards Native Americans and different groups. So that tends to be the majority of the topics across all the different kind of platforms here." – Latino voter

Q: Do you hear about Native/Indigenous peoples often or not so often in the media? Why do you think that is?

Most across groups do not know of any current prominent Native figures – several mention Pocahontas. If they are familiar, it is typically with an actor/actress or government official. Some say they do know of Deb Haaland.

- "I mean like I think **Pocahontas**." – Latina voter
- "**Deb Haaland,** right?" – Latina voter
- "**Deb Haaland the Secretary of the Interior** I believe…" – Latino voter
- "**Pocahontas**, Sacagawea, names like those. Jim Thorpe. I don't know if people know that one, but he's a football player." – White male Gen Z voter
- "There's a cabinet position that's held by a, I believe her name is **Deb Haaland**, or Holland or something, I'm not sure on the pronunciation." – White female voter who lives within 200 miles of a tribal casino
- "I know there's **a senator**, I don't know her name, but there is a senator… New Mexico, I think." – Black woman
- "I forget their name, **but they're both from Yellowstone**. Forget their names though." – White female Gen Z voter

Q: Do you know of any prominent Native figures? Who are they? What are your impressions of them?

From a group of eight prominent Native figures, we tested four figures in each group by rotating them across groups. Participants saw their picture, name, and profession.

Very rarely is anyone familiar with the prominent Native figures shown. Participants are most familiar with actor Zahn McClarnon, but even high-ranking officials like Deb Haaland have barely any familiarity with participants. Participants do not have a negative impression of any of the prominent Native figures they are familiar with.

Deb Haaland	Sharice Davids	Zahn McClarnon	Quannah Chasinghorse
			
Joy Harjo	**Lynn Malerba**	**Notah Begay**	**Amber Midthunder**
			

Q: Now, I am going to show you some pictures of different Native people. For each, please indicate if you are familiar with them or not.

Participants across groups feel positive toward increased representation in government. They feel diversity and representation of different groups in society are important. They also believe it is important for Native peoples specifically to have representation in our government.

- "**That's a good thing**." – Latina voter
- "**It's about time**." – Latino voter
- "I think that if they can be, and if they're doing positive stuff, **that they should most definitely be representatives**…" – White non-college woman age 50+
- "**I think it's really good if some of them get up there, it's good for the youth to see that** and because if they're not seeing that they're never going to think; hey that could be me, I could do that, you know and so they're not going to get there." – White Independent/Republican suburban mom
- "**I think it's a good thing because we should have representation from all the groups within you know, society**." – White female voter who lives within 200 miles of a tribal casino
- "I mean **other cultures or races should be part of political stuff** or whatever. It shouldn't just be, you know a white person or a Black person, I mean it's all cultures everywhere in every state, so everybody should get, not a term, but should be a part of it, or try to be a part of it." – Black woman

Deb Haaland	Sharice Davids
	

Q: Recently, there has been more Native representation in government like the first Native be appointed to the Secretary of the Interior, Deb Haaland, and Congresswoman Sharice Davids. How do you feel about this increased representation? Positive? Negative? Neutral?

Q: Do you believe it is important for Native peoples to have representation in our government?

ILLUMINATIVE

Mascots

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Many know of schools near them that use or have used a Native mascot. Many participants feel indifferent to the mascots, with some noting they were under the impression that these mascots are to honor Native Americans. Others feel that while they personally do not have a problem with the mascots, they ultimately defer to the local Native American community. Latinas and Latinos do not feel that Native mascots are an issue and see them as a positive thing. People are more compromised about the local mascots than national sports teams.

"I do, in Menomonee Falls, but I'm not sure if they changed it, or if they changed it back, but yeah there was a big fight and uproar about that too. I was kind of just like **leave it alone because I felt like it was honoring them, it was not taking away from them**." – Latina voter

"**I don't really think it's a big deal**, I don't really get offended that easy over things like that. I mean I kind of used to like the Tomahawk chop and you know it's part of the game. It brings them out. Does it offend me? I'm not Native so, but I am Hispanic, and I don't get offended easily with little things." – Latino voter

"Not really. Like I said earlier, but you know, I don't live in Arizona, and I think there are a lot more Natives there than here in Los Angeles, and I just, you know thought it was an Indian name and **I just thought it was honoring them, I don't think it's offensive**." – Black woman

"Again, I go back to like, you know **I completely defer to the local community**. You know they're the ones being kind of represented, so I don't really try to project my opinion onto that. Like it's a deferential kind of stance." – White non-college man who frequently watches sports

"I don't know, **I didn't have a problem with it being a Native American symbol, but I'm not Native American**. But there weren't like big, you know protests about it or anything. That it was, you know that it was a Native American. There are several schools in our area, you know, Piapot Leagues they had changed from the Piapot Lakes Indians to the Patriots, then, it happened to a lot of schools around here. It seemed like there were a lot of schools around here that had Native American, you know symbols or mascots or something of that nature, and they've all kind of changed over the last probably 10 years." – White female voter who lives within 200 miles of a tribal casino

Q: Do any of the schools near you use a Native mascot such as Chiefs, Warriors, Indians, etc.? What do you think about this?

White participants especially believe that it is people who are not Native American who lead efforts to change the mascots. They believe it is white people and Democrats or social justice warriors.

- "**It depends who's behind the effort**… Well, I mean I think I've seen Native communities be behind these efforts, from time to time, but also some… I'm sorry, **very sensitive white people** who feel very poorly about their history of treatment of Natives. I think they might mean well, but maybe they kind of… take things a little…" – White non-college man who frequently watches sports
- "**I feel like it's typically white people**." – White male Gen Z voter
- "…to piggyback off that, I think Native people have, I won't say all the time, but where I'm from and the kind of the vibe I get from general things in the countries that **they most of the time have bigger things to worry about than that**. But it does come up still. **But I think most of the time they're worried about other things.**" – White male Gen Z voter
- "**It's always the Democrats, social justice warriors who, on behalf of the Indians think they are, you know, advocating for them and the Indians usually just don't care**." – White male voter who lives within 200 miles of a tribal casino
- "Just like with the Florida Seminoles, Florida State, **they are proud of that**. I think it boils down to you could use anything as a slur…You can make anything negative. But **I don't think it's always looked at that way from Native Americans**." – White female voter who lives within 200 miles of a tribal casino

Q: What, if any, effort has been made to change these mascots in your area? Please describe this effort. Who is leading this effort? What has been the reaction of the community?

Asian American Pacific Islander participants and Black women tend to oppose the use of Native mascots. They say it is good to remove these mascots and is a step in the right direction.

- "**It is a start towards making things go right.** Even when I was in high school in the late 80s, after I graduated a freshman brought up the concern as far back as that, where you know my high school mascot was an Indian, so they had to change that…" – Male Asian American/Pacific Islander voter
- "**I think if something is using another part of someone else's culture and that group from that culture says that this is uncomfortable and not okay with us, then I think we as the other party need to respect that**. And so, I think that, you know, I agree with everybody else like **it is about time**. It's very, you know somebody says these are my pronouns, you need to respect that and use the proper pronoun. So, I think it's just about, you know, listening to the actual group and again, **if they're the ones that are saying that they're not comfortable with that use, then we need to honor that**." – Female Asian American/Pacific Islander voter
- "Yeah, **I think it's a good thing to remove it**, especially considering, I can't remember exactly what the number was, but majority of the schools aren't even teaching their history." – Black woman
- "**I think it's good.** But I also just, in the back of my head, just want to know why that name was chosen, I don't know why, I just want to know their reasoning behind it, you know." – Black woman

Q: As you know, there have been efforts to change the names and/or mascots, not only of professional sports teams such as the Chiefs or Braves, but also to change mascots at public schools. What are your reactions to these efforts? Is this something you support? Why or why not?

Even when told that based on science, this causes psychological harm to Native American children, white men are skeptical. It is hard for them to believe that it causes psychological harm or that it is something they should be concerned about. However, the white Gen Z men are more open-minded. They can see how the imagery of Native mascots can affect a child. White suburban moms also think it could be plausible that Native mascots cause psychological harm to Native American children.

- "Oh, for my end, it's just like in what she said earlier, **who does the research, who's paying for it**?" – White non-college man who frequently watches sports
- "Well then that would go against a thousand years of Native American living. I mean they didn't have the comforts that we had. They didn't have the peaceful interactions with other tribes maybe that they have now… I mean like it's over-time they've been in a sense deep, you know they've lost their roots in a sense and they've been pulled away; but I don't think we could really take away everything like that. At least personally, **I don't know, for them to look at a cartoonish mascot and be traumatized is a little bit of a stretch for me**." – White non-college man who frequently watches sports
- "Yeah, **I find all of that to just be BS**. You know, we all have to grow up tough, and if we're all concerned about being offended then we're never going to get anywhere." – White male voter who lives within 200 miles of a tribal casino
- "**It reinforces stereotypes** like, you know, just, they're just warriors or fighters or something, you know, that's generally the way the mascot's portrayed, you know, with the arrow or hatchet or, you know, what not. **So, yeah, I could see how that could lead to that**." – White male Gen Z voter
- "Yeah, I mean **they're typically portrayed more savage-like than humans, which is pretty unfair, and I think if you grew up seeing yourself in that, or like portrayed in that way, it could definitely be damaging**." – White male Gen Z voter
- "**Yes if people have you know done studies or somehow figured this out then we need to take that into consideration**, because I think at the end of the day people get really upset about a lot of things, and then we need to think about the future and just about what the next generation is going to think about these things, you know just in a much smaller thing." – White Independent/Republican suburban mom

Q: What if I told you that based on the science, this causes psychological harm to Native American children. How does this impact what you think about this topic?

ILLUMINATIVE

Boarding Schools

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Some in each group have heard about the Native American boarding schools and display a baseline level of knowledge about what happened, a few even live near a former boarding school site. Some bring up the schools in Canada or Australia.

- "…Basically, they are kind of educating the Native Americans into a more, the cultural of the settler itself, and kind of **trying to erase their culture, making them a little bit homogeneous with the rest of the population**." – Gen Z man of color
- "Actually I heard about them in Canada… Well actually it's happened in Australia too, where it's just like Indigenous children were taken; and well actually from here as well. I mean just pretty much anywhere right, with the Indigenous population, where they were just taken. And then they were quote unquote I guess, I don't want to say 'colonized or Americanized' or whatever the business within Canada as well. Where they were taken away and then, you know, they weren't allowed to speak their native language. They only had to speak English and had to, you know, to do I guess the white man's way, right. So yeah, **it happened in Australia that I know for sure, and Canada, and as well as here**." – Black woman
- "…Well, very famously **we had a boarding school here in the Phoenix area**. And we even have one of our major thorough streets called the Indian School, Indian School Road. And it was ignored for many years, but in recent years more people have learned about what went on at those boardings schools, and it's nothing to be proud of. …And we're becoming more aware of it as time goes on." – White male voter who lives within 200 miles of a tribal casino
- "Oh yeah, this is a big thing, and it took a very, very long time. This happened many, many, many years ago. This was like, you know, and that's **Canada's way of trying to gentrify the Native population and basically force Native families to send their kids to boarding school**. And in the boarding school **they were tortured, they were beaten, they were killed**. Their deaths were, you know, they're still discovering skeletons in the ground today. And this is all under the guise of religion and the Catholic Church had a lot to do with this. The Pope finally apologized after what, 70 years of this happening… that he actually went, I think it was this year to say that, to go to the tribes and say I'm sorry." – Male Asian American/Pacific Islander voter
- "**The Steward Indian School is in Carson City here**, it's got a pretty bad history… They basically, it's kind of your standard sort of civilization of the Native population kind of cleanse…**it's ethnic cleansing**. It's basically getting them to reject their traditional values, education, and embrace a more western style of culture. And just kind of, it's ethnic cleansing, **it's getting rid of their culture**." – White non-college man who frequently watches sports
- "How **Native Americans were taken off the land purposely to be basically re-oriented into white society**. And anything they did was basically washed out of them as much as possible." – Latino voter

Q: Have you heard anything in the news about Native American boarding schools? Tell me about that.

Across groups, hearing more information about the boarding schools horrified and disgusted many, but they are not surprised that these institutions existed and persisted. The only surprising part for a few is that these schools operated as recently as 1969.

Indian boarding schools were founded to eliminate traditional American Indian ways of life and replace them with mainstream American culture, and the schools were operated by the U.S. federal government and religious institutions. Last year, the U.S. Department of the Interior released a more than 100-page report on the federal Indigenous boarding schools. Between 1819 and 1969, the U.S. ran or supported 408 boarding schools, the department found. Students endured "rampant physical, sexual, and emotional abuse," and the report recorded more than 500 deaths of Native children—a number set to increase as the department's investigation of this issue continues.

- "**Appalled**." – Latino voter
- "**Sad. That's terrible**. I didn't know what was a thing and to be honest I can't believe that it was." – White female Gen Z voter
- "**I think I'm shocked it went on as late as 1969**." – White Independent/Republican suburban mom
- "Yeah but wow, **the surprised part is that it was up to 1969**. That was two years before I was born, wow." – Latino voter
- "**Horrifying. It's horrifying**. What more can you say, you know, it's a horrible thing that happened…" – Female Asian American/Pacific Islander voter
- "Yeah, **this is definitely not shocking**. I mean a lot of culture, Indigenous culture was banned, drum circles were banned. Indigenous garb was banned. Even the Boston Tea Party, for example, the colonists were masquerading themselves as Native Americans in order to shift the blame in regards to their participation, you know, the dumping of the tea in the Boston Harbor onto the Indigenous population. So, I think that not only have those populations have been miseducated. They've been portrayed in such a way that doesn't reflect their current existence or their past perspectives." – Black man
- "It's just one of those things that where it's like, **of course this managed to happen**. **It's discouraging, it's depressing**." – Gen Z man of color

Q: Here is some information about Native American boarding schools. How does this make you feel? Is this what you have been hearing?

Participants have different ways of thinking through why this happened. Some bring up racism, control and power, and white supremacy, and Black women say that this is simply "the US brand."

"I think that some people are arrogant about their ways of living and their beliefs are far superior than the Native Americans, so they have to teach them their ways to help them become civilized. And so, **I think it's a lot of arrogance and need for power**." – White male Gen Z voter

"Because **this is what America do**, it's what they do to other races, that's just what it is. **To me, this is how they treat other races.**"
– Black woman

"I mean it's…I think what like [participant] said, that **they want to erase their culture, their history and get them to assimilate into I guess like white people's culture** and their values and accept that." – Female Asian American/Pacific Islander voter

"**I think it's a control thing**. I mean, and also getting back to the voting, you know **the government and powers that be did not see Native Americans as being fully human, so they weren't treated as they were fully human**." – White Independent/Republican suburban mom

"It's on brand it's, **this is the U.S. brand**."
– Black woman

Q: Why did this happen?

Participants across groups feel horrible about hearing that the report found that an upward of 100,000 Native Americans were removed from their homes and forced to attend these schools, but again, it is not surprising to them.

- "**Oh, that's horrible**." – Latina voter
- "**I'm not surprised** in that time." – Latino voter
- "But hearing about it, **I'm not surprised just because you know our government, our country has a huge history of marginalizing people that are not white**. And kind of, you know, putting them into situations where they're abused or made to feel less than. I mean you can look at what we're talking about the Indian boarding schools, what we have done to the African American population, what we did with, you know Japanese people during World War II after Pearl Harbor. **I mean we have a history of doing this, so it's not surprising.**" – White female voter who lives within 200 miles of a tribal casino
- "**Very believable, because it's the American way**, what they do, like I said." – Black woman
- "**Yeah, that sounds pretty typical**." – Black woman

Q: What if I told you that the report found that an upward of 100,000 Native Americans were removed from their homes and forced to attend these schools? How do you feel about that?

Participants have various ideas about what could be done about the removal of Native Americans from their homes and forced to attend the boarding schools. They mention educating about this event in history, giving back land and freedom/independence, more tax breaks or subsidies from the government, increased representation in government, and putting policies in place that would protect against something like this happening again. Some mention that it is difficult to think of what can be done to right the wrongs of something that happened "a long time ago."

- "I think you've already talked about **education**, we need to make sure that children, but then also just, you know maybe if it wasn't taught enough in the past then **we need to be educating the adult population of our country right now** as well, about these things. Because it's like people said, **there's nothing we can do about things in the past, we can't change history, but we have to be able to learn from it**." – White Independent/Republican suburban mom
- "**I mean we took a lot of their land from them**. We took their **freedom** from them, you know **give them back what was taken from them**…" – White non-college woman age 50+
- "**I think it would be good if the institutions were held accountable. I'm not sure how that would get done**. Obviously, it's hard to give out things like reparations because it's logistically it's not sound and financially it can't always be sound. But I think that everything that could be done should be done to rectify that, whether that's **more and more tax breaks, more and more government help with like supplementing community income for bigger services and better housing and better medical care**." – White male Gen Z voter
- "I think we're all responsible for this and **that's why it's important to have this representation of all peoples in our government** and in other areas of life; that's the only way it changes." – White Independent/Republican suburban mom
- "I think what should be done about it is exactly the opposite of what has been done, which is now we reverse what has been done. **We vocalize and educate on the culture**, on the people, on the marketing efforts, you know, the whole spectrum of what they don't have and put forward what they should have." – Female Asian American/Pacific Islander voter
- "I guess **just learn from it**. You know, don't do it again. **Try to have policies that would prevent this type of stuff**, more focus on protecting you know, Native Americans or marginalized groups. **I mean there's not else a whole lot that can really be done, because it's like what do you do to somebody that was there generations ago**, and if they're not here anymore?" – White male voter who lives within 200 miles of a tribal casino
- "I was going to say the number one thing that can be done and should be done is what should've been done at the beginning, which is to **recognize and honor those treaties**, and **allow them to be the independent nation we told them they would be allowed to be**. And if we do that they can then begin to build themselves into something. Currently the way politics works, someone's going to say; oh we need to give them money, we need to give them this, we need to give them that, but that makes them; it keeps them a political pawn, politically useful and that actually disrespects them… They should simply be allowed to be what they wish to be." – White male voter who lives within 200 miles of a tribal casino
- "I don't know if there's already a law in place, but **maybe putting a law in place that that could never happen again**." – Gen Z woman of color
- "Personally, **I don't see that we need to do anything**, but I think just having this information out there, **it can help inform whenever we come up with new ideas, new laws**, so we don't get the same pitfalls that we have done in the past." – Gen Z man of color

Q: What do you think should be done about this? Should institutions be held accountable? In what way should they be held accountable?

ILLUMINATIVE

Missing Indigenous Women

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We showed participants a picture and name of two missing murdered women that made news headlines; one white and one Native American. Across groups, many were familiar with Gabby Petito and her story, while virtually no one knew about Savanna LaFontaine-Greywind.

Gabby Petito

Savanna LaFontaine-Greywind

Q: Now, I am going to share on the screen a picture of two women with their names. Please tell me if you have heard of or are familiar with either one.

When shown the stories of Gabby and Savanna, participants still do not recognize Savanna's story. They acknowledge that they probably have not heard of her story because of the media's bias in prioritizing stories about white women.

So that we are all on the same page here, in August 2021, Gabby Petito was killed by her fiancé at the age of 22 while they were traveling together on a van life journey across the United States. The trip was planned to last for four months and began on July 2, 2021, but Petito disappeared on August 27. Petito's story gained national media coverage, and an intense investigation from officials and the general public followed.

Twenty-two-year-old Savanna LaFontaine-Greywind, was eight months pregnant when she disappeared in August 2017 from her home in Fargo, North Dakota. Her body was found nine days later, wrapped in plastic and floating in a nearby river. Her upstairs neighbor pleaded guilty to murdering LaFontaine-Greywind and cutting her unborn child out of her belly.

- "I think it goes back to something that's been prevalent in news cycles since the news existed. News companies and media, especially online and on TV, do not report on these things as much as they report on what they perceived to be, what will get people outraged or get the most views which would be, you know, Gabby **because she is white**. So, you know, you typically don't hear about every black child and where I'm from, you know, you wouldn't hear about every black child who was shot or killed in a drive by... **but you would hear instantly if some white lady got assaulted.** So, I think that's just really indicative of that." – White male Gen Z voter
- "When the Gabby Petito story was making the news **I was seeing repeatedly people from different groups, natives, blacks saying; why aren't our children on, you know my child is missing, and I mean people were making a point of it when that was happening… I mean they're right, they're right a hundred percent**." – White Independent/Republican suburban mom
- "And as he said there are so many cases of missing people, missing young women **that the press, trying to make money and advertising dollars, they focus on the ones that are most salacious**. The ones that capture attention, **and unfortunately that usually means white girls**." – White male voter who lives within 200 miles of a tribal casino
- "I think lots of bad things happen to a lot of people, **but the only people that actually get that sort of exposure or media coverage are only white people, not people of color**." – Female Asian American/Pacific Islander voter

Q: Have you heard about this?

When told that within the last nine years, 710 Indigenous people, mainly women, have disappeared in the same area where Petito was found, and most cases have remained unresolved, participants are not surprised to hear this. Black men and women note how this issue is similar to what their community faces when a Black woman faces this kind of violence.

- "I mean **it doesn't surprise me at all**, because I mean this is like a typical thing; like if a white child goes missing versus a black child like I've seen…**the media always is showing more of the white people** who are murdered, missing, whatever…so it doesn't surprise me at all. Here in Albuquerque, there was a lot of murders on the West Mesa and because these women were like mostly Hispanic or women of color and prostitutes, it wasn't like, they weren't really doing a lot to solve it you know. So, I'm not surprised that I heard about this." – Latina voter
- "**It's pretty surprising, but I think at the same time it's not**. Like [participant] and [participant] said, I see a lot of posts and billboards and signs of missing women, Indigenous women. I guess I didn't realize it was that many, yeah." – White female Gen Z voter
- "**I am not surprised** just because I have heard about this, and I feel it's tragic." – Male Asian American/Pacific Islander voter
- "**I'm not surprised at all**." – Black man
- "**It's no different than what we face today**. I mean many of, you know, our kind come up missing and, you know, trafficking and all of that other craziness, **it's not surprising**." – Black man
- "Yeah, I've actually heard about a lot of these Native American women go missing, but I would also say too, but when African American women right, are kidnapped and that kind of a thing, they don't get this kind of, you know sensational media… Well don't get me wrong, I don't agree with abducting anybody, right. **But I feel that that's also applicable to African American women as well**." – Black woman

Q: What if I told you that within the last nine years, 710 Indigenous people, mainly women, have disappeared in the same area where Petito was found, and most cases have remained unresolved? How do you feel about that?

White non-college folks feel that the rate of missing Indigenous women is so high because they are easy targets being a marginalized group, people in powerful positions don't care about them, and a few believe that some of the women want to be missing.

"I think many of these people that are missing want to be missing, and have left town…And their families have reported them. I'm not saying it's true in a lot of cases, but I do personally know of a couple of people who left the reservation because of the way they were treated, and they don't want to go back, and they don't want their people to find them." – White non-college woman age 50+

"They might be an easy target…Well because they're marginalized. I think you know they're given less value and so if someone thinks it's easier for them to get away with it." – White non-college woman age 50+

"When stuff like this happens if they try to bring in outside help to deal with it, it creates more problems frequently for the population on the Rez. And so, they don't like to bring in help and things often get covered up in sort of into situations like that, and people just get away with things. You find similar things where you have refugees being taken advantage of and crimes being committed against them. So you have people who are, you know just destitute, poor and they're treated like trash. And very often people in authority positions don't care about them. They don't have any money to bring any influence to, you know, the perhaps politicians who might have some sway in situations like this. So, you know they're just forgotten, thrown out, no one cares, except their families." – White non-college man who frequently watches sports

Q: In 2022 5,487 Indigenous women have been reported missing. What does that say to you?

Participants say the ways that the high number of cases of missing and murdered Indigenous women and the underreporting in the media of those cases can change is by increasing diversity and representation in the media industry, consuming and reacting more to diverse/representative media, investing in reparations and policies, raising awareness, and denouncing stereotypes about the "mysticism" of Native Americans.

"**I think they need to be like humanized as people and not seen almost like, mystical**, I feel like, because that kind of leads to infantilization, not sure if it is the right word, but almost like sexualization. Like if you think they're, I don't want to say Pocahontas, but **if you see these as like sexual beings who aren't really a part of your society, then I think it's easier to see them as expendable.**" – Gen Z woman of color

"**I think policy-wise there's a lot of work that the local and federal government can do**. I'm not an expert on this topic and I'm sure there's a lot of other smarter people on this topic, but the first thing that comes to mind is **investment in reparations**." – Male Asian American/Pacific Islander voter

"The media reports on what sells and I think it ultimately, **again lies with us**, because **if we're interested in the information and we're responding to the information then they give us more of that information**; and what we're not interested in and we don't respond to doesn't get the time." – White Independent/Republican suburban mom

"**I believe that we as individuals just need to raise the awareness** whether it's just a re-tweet, a re-post of something by educating yourself about it, reading up about it, talking to people about it, see just to create that space. Because if we don't create that space, you know, there's gonna be very few people that do." – Male Asian American/Pacific Islander voter

"We kind of have to change, **start by maybe changing the look of the media.** If the people in the media look like us, they're going to push for reporting those topics more, I would think." – Black woman

Q: How can this change?

Climate and the Environment

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When read a statement about Native Americans' connection to climate, natural places, and wildlife, participants believe the message is that Native peoples value land and the earth more than others, sustainability is innate in their cultures, and that while corporate America is trying to destroy the earth, Native peoples are on the frontline of protecting it. Some are also shocked to hear that Indigenous territories hold 80% of the world's remaining biodiversity.

Native Nations, and Indigenous leaders have been increasingly on the front lines of the fight against new threats like policies that have relaxed federal regulations, endangered waterways, and allowed the fossil fuel industries to extract dirty energy leading to climate change and natural disasters that harm Indigenous and non-indigenous communities alike.

Over the last ten years, Native Nations and Indigenous leaders have worked with others to protect critically important natural places like the Florida Everglades, the Grand Canyon, the Arctic National Wildlife Refuge, Bears Ears National Monument, and the Missouri River. Protecting these lands for the future. Indigenous territories that make up about 22 percent of the world's land surface hold 80 percent of the world's remaining biodiversity. And while biodiversity is under threat everywhere, it is declining more slowly in areas managed by Indigenous peoples. Every direction you look, the ways to stop the mass extinction of species are deeply tied to the knowledge and practices of Indigenous peoples.

- "**For me it's saying that the Native people they value land and the earth, and they respect it a lot more than others**." – Latina voter
- "**I think it's kind of showing that the Native Nations, Native Americans care more about the land, wildlife, and things like that than maybe the nation as a whole**. And they're doing more to protect it, and it's more important to them to protect it now or the future, and apparently doing a better job than the rest of the nation." – Latino voter
- "**That they hold 80 percent of the world's main biodiversity, that's pretty substantial** I would say. And that's pretty amazing that they have that, or they, but Indigenous people have that much sway remaining of our earth's life, so it's pretty crazy." – White male Gen Z voter
- "The Native Americans if I may say so, **sustainability is innate in them**. It's not something like a corporate thing that is a buzz word of the current year or it's a trend or something; it's in them… to say, they want to preserve, they want to conserve, they want to protect the wildlife and the nature and that's their innate thinking, that's how they are. And the way to protect their environment is also to protect them. I mean I am not from America, but I don't have that type of mindset." – Female Asian American/Pacific Islander voter
- "Well, me, what I take away from it is, **while industry is doing everything to make money and basically destroy the land, that they are on the forefront of trying to use their knowledge to try to preserve the land.**" – Black man

Q: Now let's look at a statement that has been made around climate, natural places, and wildlife. What do you think about what this is saying?

The statement makes participants feel that Native Americans do a lot more than other cultures for the climate justice movement, that they are doing the best they can with the resources they have, and that they are an integral part of the movement. They feel Native Americans play a particularly important and major role in this.

- "Yeah I feel like **they've obviously done more than most other people**. The relationship they have to the land in general I think is more than a lot of people have. And the way that they respect it and take care of it, and it's like part of their culture and religion and all of those things. The deity that they have for it I think is great, and **I think a lot of the reasons why I think a lot of us have a lot of natural parks and a lot of these things that have been well protected by a lot of the time Indigenous People**." – Latino voter
- "**They're doing what they can with what they have to work with**." – White non-college man who frequently watches sports
- "…Absolutely, **this is the way it should be**. You know we want to preserve nature, we want to preserve clean air and all the natural beauties of Grand Canyon, and, you know, all those things, absolutely. And if they're working so hard on it, I'm just surprised that I'm not aware of it in the media whatsoever." – Female Asian American/Pacific Islander voter
- "**I respect their intent to do what they can**. I think it's a tragedy that the federal government prevents them from doing more." – White male voter who lives within 200 miles of a tribal casino
- "Well **it made me feel like they're like an integral part of it**." – Gen Z woman of color

Q: How does this statement make you feel about the contribution of Native Americans to the climate justice movement?

Some in the white voters near a tribal casino group did not like elements of the statement we provided, saying that they do not like the mix of two different metrics (talking about what is happening in the United States then providing statistics that are across the world) and that they feel it is trying to use Native peoples to move a political agenda.

"I don't like the idea that you're trying to mix two different metrics. You're talking about what's going on here in the United States, and then you throw in statistics about what is happening across the world…What's happening in the Brazilian Rainforest is totally different than what's going on here in the United States. And I think that's disingenuous." – White male voter who lives within 200 miles of a tribal casino

"And there is a little bit of political trickery that goes on where certain political powers try and use the Native American mysticism that many of we white people think of them having and try and use them as a pawn to move an agenda that may or may not necessarily have anything really to do with science or what's going on. And I think the Native Americans are hip to some of that, but they also want more political power understandably, so I think they allow themselves sometimes to be used that way, but there's a tit for tat that goes back and forth." – White male voter who lives within 200 miles of a tribal casino

Q: Is there anything you didn't like?

ILLUMINATIVE

Critical Race Theory

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In a few groups, we tested an engaged debate on curriculum. Asian American Pacific Islanders and Black women tend to agree with the statement about how teachers should be able to cover age-appropriate material on our history more than the statement that critiques CRT.

Some people have said that too many teachers are bringing their personal views to their lessons, including teaching about Critical Race Theory that focuses on what is wrong with America and says some of us are racists and some of us are victims.

Others say teachers should be able to cover age-appropriate material on our history to make sure children do not miss out on what really happened when it comes to topics like the history of Native people, slavery, and racism. They say our children should learn age-appropriate lessons about America, from our greatest triumphs to our darkest moments.

- "**I think it's important to have objective truth**, I think it's important to cover things universally with equity. I just think that it's going to give our young minds that are going to be, you know, future leaders of our country, the full picture to allow them to have all the information they need. I think that's only going to be the best option in terms of moving forward instead of a narrower selective point of view." – Female Asian American/Pacific Islander voter

- "It was basically the same thing [participant] was saying, **I just think it needs to be taught**, but also they shouldn't give in their opinions. It should be expressed in a structured way so it's appropriate. So there's really no feelings being taught, it's just the lesson being taught, you know." – Black woman

Q: What do you think about this? Which one do you tend to agree with?

Participants across groups strongly reject banning books about Native people or by Native authors. They do not like banning books of any kind.

- "**Banned books are the best books**." – White non-college man who frequently watches sports
- "**Angry**." – White Independent/Republican suburban mom
- "**Wrong, wrong, wrong**..." – White Independent/Republican suburban mom
- "...**I don't approve of censorship**." – White Independent/Republican suburban mom
- "In my opinion, **you shouldn't be banning anything**, whether it's by African Americans, Asian Americans, Native Americans, you got to have different new voices and you need that nuance." – White male voter who lives within 200 miles of a tribal casino
- "**I think it's wrong,** but then it's like I think all banning of books are wrong, you know, so." – Black woman
- "I'm pretty sure that **that sounds ludicrous to me**. It's like, just **denying information to the population doesn't make sense**. Difference of opinion creates a better individual, and if you are just trying to make copy/paste of every individual, you are getting nowhere and really, what's the point of education at that point." – Gen Z man of color

Q: What do you think about the banning of books about Native people or by Native authors?

When asked, most white participants say "yes," they think what children learn now includes the genocide of Native peoples that occurred in this country, whereas Black women are more skeptical, answering "no."

Participants across groups think it is very important that schools accurately teach the history and culture of Native peoples.

- "Yeah. I mean we, like people have said, we can't really move on and learn like the new things. And it just, being stuck in the past doesn't help anyone, and carrying the newer things and not just stopping at the history at some random point, like **I think just gives everyone a new perspective and lets people appreciate different cultures, different people**." – Latino voter

- "Very… **it's very important**… Because they need to learn where our country came from, what we took from them, and why we took it." – White non-college woman age 50+

- "**Very important… I think that sounds like the least we can do** to solve a lot of the injustices and erasure that we've intentionally done to some of these communities. As for the idea about Critical Race Theory, I don't think that's actually being taught in schools. All we're talking about like [participant] said was objective facts, and it's fact that the U.S. did a lot of these things." – Male Asian American/Pacific Islander voter

Q: Do you think it talks about the genocide of Native peoples that occurred in this country? What do you think about that?
Q: How important is it that schools accurately teach the history and culture of Native peoples?

Latinas and Latinos believe these topics should mostly be taught in middle school and high school, when students can fully understand what they are learning and the weight of it.

"I'm just saying oh my daughter in middle school is learning about like World War II and Nazis, and how it was racially motivated. And I think you know, I think middle schools an appropriate age because they're still young enough you know where they can recognize these things, and what these people have been through. And you know and they go to school with marginalized groups as well, so just have them aware of their history and with you know their culture has suffered might make them more empathetic towards them. And you know maybe potentially reduce any bad feelings towards anyone, knowing that they, everyone has gone through a struggle, or most people." – Latino voter

"I get it you should be taught younger, but think middle school is the best because your brain isn't… enough to, to learn how to differentiate. If you come as kid, or a child, you know they chopped the head off this guy…that's inappropriate maybe." – Latino voter

"Yeah I think like middle school, high school is like a really good age to start telling them those kind of things." – Latina voter

"Yeah middle school, high school I think is a good age." – Latina voter

Q: Some have said we need to cover age-appropriate history so children learn what really happened when it comes to topics like the history of Native people, slavery, and racism. What do you think about this?

Latinas and white voters who live near a tribal casino think parents and educators should be leading these efforts, whereas Asian American Pacific Islanders feel it should be a Native American advocacy group leading the effort.

"I was going to say the parents." – White male voter who lives within 200 miles of a tribal casino

"The parents." – Latina voter

"The educators." – Latina voter

"Native American advocacy should, because they know the culture better, they know how to represent them better. They know what the curriculum should be versus, you know, higher up educational administration." – Female Asian American/Pacific Islander voter

Q: Who do you think should be leading these efforts?

ILLUMINATIVE

Addressing Visibility, Stereotypes, and Tribal Sovereignty

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Across groups, participants agree that we all have a role to play in overcoming stereotypes. They believe we can work toward this by starting at home, in conversation with children, and by not remaining silent. They believe everyone has a responsibility to prevail over stereotypes.

We all have a role to play in overcoming stereotypes.

- "Well, I think as we talk to our kids, somebody was mentioning in regards to telling your children; you know **you start with your house with your children, you know what you tell them**, and if you're going to be telling them, they're going to treat you different because you're brown or because you're Native or because, you know that's where it goes wrong. You need to teach them that you deserve it just like anybody else does. You're no different than they are if, you know you are, that you know you're worth it, you know teach them not, you know having a diversity, but not teach them like oh well the Caucasians you know they are, have more power, no, you have the power." – Latina voter
- "Yeah, same thing. **I think everyone has a personal responsibility to do that** and, yeah, I just, I don't know what else to say except I agree with that one." – Latino voter
- "**If you have children, it's your responsibility**. I'm sorry." – White non-college woman age 50+
- "**I think just as human beings, as citizens we have a responsibility**." – White non-college woman age 50+
- "**If you're silent you're tolerating it**..." – White female voter who lives within 200 miles of a tribal casino

Q: What do you think about this? How can we work toward this?

Most agree tribal nations should be in charge of controlling their land base, educating their youth, and defining their citizenship. However, most think tribal nations already do this.

Do you agree or disagree that tribal nations should be in charge of controlling their land base?

"Yeah. It kind of, I think it ties back to one of the first things we talked about, how the U.S. government hasn't honored any of the tribal agreements. So yeah, I think it's important to honor that." – White female Gen Z voter

"If they were here before everybody else so they should be able to live their lives as they choose and as they had been before the colonial people came in and changed everything." – Black woman

Do you agree or disagree that tribal nations should be in control of educating their youth and how they do that?

"I mean every other local community sets the precedent for what they teach their kids, why should they be any different for Native Americans?" – White non-college man who frequently watches sports

"Just so much has been done in the past. It's been kind of wrong, you know kind of just need to step away and allow them that freedom." – Latino voter

Do you agree or disagree that tribal nations should be in control of defining their citizenship?

"I think it's important because, they were the stewards of the land before the colonists came and they knew how to rotate, they knew that rotating the crops was the best way to, you know, avoid the dust bowls and things of that nature. You know, I think they knew more about the land, so I think it's up to them where they stand within the country." – Black man

"I would say for the extent of their nation and their culture they should. But also at the same time they should also recognize that they're technically part of the United States. They may not see it as that, but you're also that as well, it's like a duality." – White male voter who lives within 200 miles of a tribal casino

Participants think making sure Congress and the federal government do not infringe on the sovereign rights of tribes is very important. They feel Native peoples are owed this based on agreements and treaties.

- "**It's pretty important**, but I think that **we could still have some oversight or somebody that they could go to outside of the tribe if there were problems**." – Latina voter
- "Because, no, **I agree that it is important that we do not infringe on their sovereign rights because we agreed not to**, and they signed. That was an agreement and I believe we should uphold our agreement in that." – Latino voter
- "**They deserve it, they're owed it,** you know." – White female Gen Z voter
- "I want to say I think that **they didn't follow-through with any of the other promises that they had in the past**, so like we talked about earlier, that they, whatever they had promised or whatever. **So why not make good on it now**? I mean like you can't change what it is that you, whatever they promised in 18-or whatever, but in 2023 you can make promises and you follow-through with those…" – Black woman

Q: How important is it to make sure Congress and the federal government do not infringe on the sovereign rights of tribes?

Suburban moms have mixed reactions to Land Acknowledgement. One woman says her child's school does this every day. Some feel it shows respect, others said it was lip service, divides people, and feels like we are dwelling on it rather than moving forward.

Land Acknowledgment

So that we are all on the same page, a Land Acknowledgment is a formal statement that recognizes and respects Indigenous Peoples as traditional stewards of this land and the enduring relationship that exists between Indigenous Peoples and their traditional territories. Here is an example of what a Land Acknowledgement could look like.

"We begin by acknowledging that we gather today on the ancestral lands of [Native peoples] who were removed unjustly, and that we in this community are the beneficiaries of that removal. We honor them as we live, work, and study here at [organizations name]."

Tested in the following groups: Black women, Black men, white voters who live near a tribal casino, Latino men, and white Independent/Republican suburban moms

- "I don't know if they, like do they feel honored when we say that? I mean **it's like lip service**; we're saying oh we're honoring you, that's all we're doing in saying this." – White Independent/Republican suburban mom
- "There's a difference between honoring and like, and dwelling, and I feel like that's, **that's a lot of dwelling**; like oh I'm so sorry we did this to you, you know 200 years ago and let's talk about it every day." – White Independent/Republican suburban mom
- "If we're trying to accomplish something together as a group I mean how do we come together when **you've just like divided everybody into this half of these people who are victims, and these people who are oppressors**, and I don't know. It didn't feel healthy and positive to me, and like I would rather be focused on where we're moving forward and of course that involves learning from your past, but I don't think the 24/7 focus on it. And I also agree with Melissa it just, **it felt sort of like lip service** you know, like you're doing it to make yourself feel better…" – White Independent/Republican suburban mom

Q: What are your reactions to this? Positive? Negative?

In the other groups that reacted to a description of Land Acknowledgment, they feel this solution does not go far enough and that a statement with no action behind it means nothing. Some in the Black men group even found it insulting, while some in the white group did not like how it was worded, particularly the "removed unjustly" part.

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Tested in the following groups: Black women, Black men, white voters who live near a tribal casino, Latino men, and white Independent/Republican suburban moms

- "**I think it's garbage…Removed unjustly?** The whole human experience is of conquest." – White male voter who lives within 200 miles of a tribal casino
- "I mean it's cute, right? I mean it's, yeah, you make a statement, but I mean, **there's nothing really behind that**, right. That's just like making a statement and not paying reparations to us, the Black folks, right. I mean you make a statement, this should, if there's really, if you're going to recognize that there was an injustice done to a people, then that should come at a cost as well. Just acknowledging that… you know what my house, while I'm sitting here right now, my house used to be Indigenous land. Okay, great, now what, right? Am I paying taxes to the original tribe that was here or am I paying taxes to the government that took the land from them? So, **I don't think it goes far enough**." – Black man
- "I could see how it could be perceived as nice. But also, like **I almost feel like it would almost be like a slap in the face**. You know it's like, it's kind of rude." – Latino voter
- "Okay, **it feels like insulting** because it's saying that we took their land, but they owned it and somewhat it's okay. Like how it's written, sounds like that." – Black man

Q: What are your reactions to this? Positive? Negative?

White non-college participants have mixed reactions toward the concept of Land Back. Some say it sounds reasonable and makes up for the land we took away, but some say they need more information to get behind this idea or say this wouldn't be possible to achieve. Many Latinas are also confused about this concept, saying they need more information. In the Asian American/Pacific Islander group, they liked the idea of Land Back, but felt it might be met with resistance by others. Gen Z people of color say it sounds like it doesn't really change anything, and most feel it doesn't go far enough.

Land Back

So that we are all on the same page, Land Back (or #LandBack) is a decentralized campaign by Native Americans in the United States and Indigenous peoples in Canada and allies alike, that seeks to reestablish Indigenous sovereignty on ancestral lands and hold the government accountable. The implications of Land Back do not affect those who currently live on this land, and those who live on this land would not be removed. Land Back signifies a spiritual relationship between Native peoples and Mother Earth that is symbiotic and a reclamation on land stewardship. It is an acknowledgment that only when Mother Earth is well, can we, her children, be well.

- "**I would need more explanation**." – Latina voter
- "**There is just not enough information there to know**…" – White non-college woman age 50+
- "**I agree with this**, the Land Back thing. However, **we can already foresee a lot of resistance in it,** because you know, corporate, so they have all vested interests. And the Native Americans are just different in their ways of living and the concept of nature and all that. It would take; it might not be in my lifetime… see this is a noble and a very lofty ambition, but **there's going to be a lot of resistance**." – Female Asian American/Pacific Islander voter
- "**It kind of feels like pussyfooting to me**. It's like, because I feel like because land back, the part where it says implication of land back does not affect those who currently live on the land, and those who live on this land will not be removed. It's kind of like, like say it. Like, not even say it, but I don't know, like the not…not scared, because truly I'm…maybe they like really mean, like, I just want acknowledge and we just want everything to be well, but it's also like, this isn't; you can just say, like you can get off my land …Like it just seems like you're, yeah, like I said, pussyfooting." – Gen Z woman of color

Tested in the following groups: Gen Z people of color, Asian American Pacific Islander voters, white non-college voters, and Latina women

Q: What are your reactions to this? Positive? Negative? What do you think this is saying?

ILLUMINATIVE

Statements to Change how People View Native Peoples

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The groups reacted differently to the statements about changing how people view Native peoples.

In general, **Latinas** liked all three statements about changing how people view Native peoples. There was the most positivity expressed toward the first statement about "what it means to be and live as Americans, we owe to Native people." They say it is accurate.

The **suburban women** also respond positively to the statements and say they make them more curious.

The **Black men** felt the third statement was the most important in changing how people view Native peoples.

The **white voters near a tribal casino** did not particularly like any of the three statements. They felt they were inaccurate and that the third statement felt disingenuous.

Conversely, the **Latino men** liked all three because they felt they are accurate, paint Native peoples in a positive light, and can change how people view Native peoples.

Black women and Gen Z people of color would like more specifics included. They do like that Native people are thriving and building businesses. There is some concern around the third statement about values and a perceived implication that Native peoples are better than others when some participants feel that other groups can also live the values that the world needs.

Much of what it means to be and live as Americans, we owe to Native people: from our food, to our language, to our sports, to our love of the land, even our system of government.

Many tribes are thriving, growing in numbers, holding on to their culture, and building businesses in parts of the country that need economic development.

Native peoples live the values the world needs: a belief in shared responsibility and interdependence, respect for the earth, equality of all human beings, respect for elders, having a say in the decisions that affect us, and measuring our actions and their effects on generations to come.

Q: Now, we are going to read some short statements and I want you to tell me how important each is in changing how people view Native peoples.

Overall, most participants like the statement about Natives' contributions to American culture, but white voters who live near a tribal casino feel it is inaccurate. Some suggest providing more information or context about Natives peoples' varied and complex influences on American culture.

Much of what it means to be and live as Americans, we owe to Native people: from our food, to our language, to our sports, to our love of the land, even our system of government.

- "Yeah that's what I would say is that they were first, that's kind of what we were taught in school, you know they were, **they were here first**, so they have the rights and they were generous enough to share with us so." – Latina voter
- "**I think it's a helpful statement**." – White Independent/Republican suburban mom
- "**I don't think it's accurate at all**." – White male voter who lives within 200 miles of a tribal casino
- "Yeah, but Native Americans have contributed a lot, but what we made of ourselves after we kicked them off their land, we did for ourselves. **To say that we based our government off of them is just entirely inaccurate**." – White male voter who lives within 200 miles of a tribal casino
- "**I feel it is important to say**, but I wall also as a caveat of giving examples as well, because maybe people might not know about the food or even like the system of government as well." – Black woman

Q: Now, we are going to read some short statements and I want you to tell me how important each is in changing how people view Native peoples.

Participants question the accuracy of the statement about tribes thriving in parts of the country that need economic development but say that knowing this is good and if it is true, it is good for Native Americans.

Many tribes are thriving, growing in numbers, holding on to their culture, and building businesses in parts of the country that need economic development.

- "**No, I think they're in poverty**." – Latina voter
- "**I think it's good for them**." – Latina voter
- "I think with this statement, I think along with you know Native American cultures, but just other diverse cultures in general, **there needs to be more statements and acknowledgments like this.** That we're a collective culture and have learned from the people that were here. But I think if there was more of an acknowledgment like this on a nationwide scale, would help foster more respect and maybe more curiosity for people to learn." – Latino voter
- "**I think the whole country needs economic development, so I feel like that part kind of just threw me off**, but that's my piece." – Black woman
- "I feel like once again, **it feels broad**, but I'd like if there was **more definition on what it means by economic development**." – Gen Z man of color
- "Yeah, I do like it. I also think that **I do like this statement better than the last one because it does say they're thriving**; how you were just about, I thought that they were dying or like a dying culture. And also, I didn't know like, in the beginning when you said that…I think it was about like businesses, something about businesses, how they were employing a lot, and this one's talking about building businesses that in parts that need economic development." – Gen Z man of color
- "And you know, here locally our tribes are receiving a great deal of income, **but they are not thriving**…" – White male voter who lives within 200 miles of a tribal casino

Q: Now, we are going to read some short statements and I want you to tell me how important each is in changing how people view Native peoples.

Participants feel the statement about Native peoples' values is positive and that it helps portray the Native American community positively. However, some note that this statement "mystifies" Native peoples or makes them sound better than others.

Native peoples live the values the world needs: a belief in shared responsibility and interdependence, respect for the earth, equality of all human beings, respect for elders, having a say in the decisions that affect us, and measuring our actions and their effects on generations to come.

- "**I like this statement, I mean… it basically says that they're good wholesome people** that, you know they believe in sharing responsibility so like I said before, you know they're more of a community versus a just for me kind of thing. You know they're respecting where they live, you know versus many other people just you know liter and throw trash everywhere and just don't care. That you know, they actually have respect that nowadays, you know kids don't have. And I mean I think it all goes back to the parents and stuff, but I mean I think they're raising their kids to be good wholesome people to have respect for people." – Latina voter
- "**I feel like this statement sheds light that most Native Americans are more enlightened than a lot of Americans**, other Americans. I don't think that a lot of reg…a lot of Americans that aren't, you know that weren't Indigenous believe in you know, making decisions that affects generations to come. I think a lot of people are thinking about the here and now. I mean I think now there's a shift in our culture to start thinking about the future and generations to come, but that's something that's just now occurring while Native Peoples have held this belief for a long time. So, that's what I'm getting from it." – Latino voter
- "**I would say there's value in it**, but it **also mystifies them as well.** I mean they can have as many faults, and you know quirks as we all do ourselves." – White male voter who lives within 200 miles of a tribal casino
- "**I think it gives us like a small window into how they live their lives**. I think this is a really good start, **this one was the best one so far**." – Black woman
- "…**but I don't want it to make it seem like they're saying Native People are better than other people**, in a way, because everyone concerned…like anyone could really feel this way, you know, wherever, this lifestyle and not be Native. So yeah." – Black woman
- "I got a look at this and I just think it's very broad and it's very, you know it's making a great light, but **it's not necessarily reflective of the majority of Native Americans necessarily today. I think we all have flaws** and you can say this could've been true maybe at one point in time, but not necessarily at this point in time with all the flaws that us as humans have." – White male voter who lives within 200 miles of a tribal casino
- "**It shows that they have very reputable qualities and it's a community that you would feel good following**. That they have morale that you could just enjoy you know following them. You know, values." – Gen Z woman of color

Q: Now, we are going to read some short statements and I want you to tell me how important each is in changing how people view Native peoples.

If they had to write a statement about Native peoples to change how people view them, they would say things like have compassion, tell people to educate themselves, realize what we took from them and how we have wronged them, and talk about the contributions of Native peoples.

"Learn more about the people and their way of life and ask what we can do." – White non-college man who frequently watches sports

"Native peoples have suffered a lot in our country throughout history and continue to suffer in many ways. But they also have vibrant cultures and are a growing and thriving part of our communities. All Americans should learn about this, honor this, and seek to right some of the wrongs that still affect us all." – White Independent/ Republican suburban mom

"Native peoples have been portrayed to be impoverished and have been criminally underrepresented in their achievements. They contribute a lot to society, our economy with jobs and have done amazing things for preserving our land and they deserve more respect than they've been given." – Latino voter

"Despite all of the negative events that have happened to Native peoples, they still are the biggest supporters of land and climate conservation. They should be lauded for their environment-first ideology." – White Gen Z man

"Native American peoples are much more thriving than we think they are. They are not the way the media paints them to be, and they help our economy greatly as well." – Gen Z man of color

"I would state to think of them as regular people, your neighbors, friends, loved ones. Treating them as regular people." – Black woman

"Everyone is the same regardless of their race so you should give everyone a fair chance in this world and you may learn something." – White female voter who lives within 200 miles of a tribal casino

Q: [WRITE IN CHAT TO MODERATOR] If you had to write a statement about Native peoples to change how people view them, what would you say?

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