

Meeting the Needs of Native American Radio: A Preliminary Exploration of *Native America Calling*

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Ethnic radio talk shows are rare in the world of media, especially those airing daily on terrestrial radio. One exception is found in the Native American culture in the daily program *Native America Calling* produced by Koahnic Broadcasting and aired on over 30 stations with substantial Native American audiences. Because of the unique, but culturally diverse audience of this program, this paper examines how it meets the needs of Native American radio stations and their listeners. First, a content analysis of the *Native America Calling* was conducted in order to identify show topics and reoccurring themes, which found Cultural/Arts/Entertainment, Native Issues, and Health to be the most prevalent discussed topics, with Religion being the least discussed topic. Next, a second content analysis of *Native America Calling* was conducted in order to identify tribal affiliations in show topics and guest tribal affiliations, which found that only 90 of the 781 programs specifically focused on a particular Native American tribe, with Native Alaskan being featured the most.

According to Debra Merskin (1998) the 1990s was the decade in which media had decided to turn their attention to the Native American culture. We see this in the explosion of Native American media study publications, such as *Signals In The Air: Native Broadcasting In America* by Michael C. Keith (1994). Since the 1990s, very little research has been conducted on the actual content or effectiveness of the media that target the Native American community. This is the basis of our research. This study focuses on one specific radio program, *Native America Calling*, since radio is the dominant form of broadcasting targeted towards this community. This study hopes to discover what topics are covered by the programs presented on *Native America Calling*, what are the most prevalent issues, what topics address the unique needs of the native population, and which tribes are featured on this program as both the specific topic of a program and/or as the guest experts. The research in this paper is meant to be a starting point for further research.

Literature Review

When we look at research that deals with Native Americans and the media, we tend to refer to research that has been conducted about the media representations, or misrepresentations, of the Native Americans. Murphy and Murphy (1981) discuss how the media's stereotyping of Native Americans has been so prevalent that this minority group was left out of the civil rights movement.

Native American Media Use

Merskin, however, conducted a study in 1998 of 190 self-identified Native American students that not only looked at the media representation of Native Americans, but also

analyzed their media use. This survey found that 46% of these Native American students read the newspaper, 59% subscribed to magazines, all owned a radio, and 82% owned a television. Of the newspaper readers, 44% read both tribal and daily papers and 8% only read tribal papers. In the other media area uses, tribal or Native American media were not specifically identified (Merskin, 1998). Although radio is the most used medium among Native American students, the study does not address explicit usage of Native American radio programming.

Native American Radio

Before addressing the radio program, *Native America Calling*, we must first look at the history of Native American radio. Native-controlled radio stations emerged in the early 1970s with funding becoming available from the American government through the Corporation of Public Broadcasting (Smith & Brigham, 1992). While Native radio was a new concept to this culture, the art of storytelling was not. Young Natives often learn about their heritage and culture through storytelling (Keith, 1994).

WYRU-AM in Red Springs, North Carolina is identified as being the “first broadcast license awarded to a tribe” in June, 1970 (Keith, 1994). KMDX-FM in Parker, Arizona was the first Native-owned commercial radio station, which began in 1977 but broadcast only one year due to the lack of advertising support (Coward, 2007). The distinction is WYRU was tribally-owned and noncommercial while KMDX was owned by an individual Native and was a commercial enterprise (Keith, 1994).

Prior to the establishment of the first Native-owned radio station, few Native-oriented radio programs could be found on mainstream radio. Stations broadcasting in an area with a large Native audience did not air Native programming, but often targeted advertising to the Natives in their native language around the time of government check distribution. Other stations which aired Native programming, because of public affairs programming requirements, did so during inconvenient listening hours. The most valuable Native programming appeared on non-commercial stations that were not concerned with profit. The 1970 movement of tax-funded public broadcasting networks such as National Public Radio and the Public Broadcasting Service increased the opportunities for Native programming (Keith, 1994).

The development of Native radio grew faster in the 1980s. In 1987, progress was gained when *National Native News* was launched to 30 stations. In 1994 the number of affiliates increased to over 170 stations. During this decade, several Native broadcasting groups were formed and still operate to this day: Native American Public Telecommunications (formally the Native American Public Broadcasting Consortium) and American Indian Radio on Satellite (AIROS) (Keith, 1994). While these accomplishments may seem to be significant, there is still evidence that it is not enough. In 1994, out of the 11,577 licensed radio stations, only 24 were licensed to Native Americans and most of those were educational (Keith, 1994). Currently, the number of Native radio stations has only increased to 33.

Native America Calling

Native America Calling is a program that has developed out of the need for Native programming and as an effort to have Natives help Natives. *Native America Calling* is a live call-in radio program that airs on public radio stations and streams on the Internet. The program is produced by Koahnic Broadcast Corporation, which is a Native-operated media center located in Anchorage, Alaska. The general purpose of this program is to merge “noted guests and experts with callers throughout the United States” in order to create “thought-provoking national conversation about issues specific to Native communities...to improve the quality of life for Native Americans” (Native America Calling, 2008a). This program is aired on approximately 52 affiliate stations that are located in Alaska, Arizona, California, Colorado, Idaho, Montana, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming and Canada and reaches approximately 500,000 listeners (Native America Calling, 2008c).

Methodology

Research Questions

The intention of this preliminary examination was to describe the issues presented in the programming of *Native America Calling* (NAC) and to discover how the program addresses the specific needs of Native Americans. In order to accomplish this task, an analysis of the program content needed to be completed. The content analysis gathered data for this project in order to answer the following questions:

1. What topics are covered by the programs presented on *Native America Calling*?
2. What are the most prevalent issues discussed on *Native America Calling*?
3. What topics address the unique needs of the Native population?
4. Which tribes are featured on this program as both the specific topic of a program and/or as the guest experts on *Native America Calling* programming?

Episode descriptions were collected from the website of *Native America Calling* (Native America Calling, 2008b). This site provides a partial listing of past *Native America Calling* programs. Although a complete listing of descriptions for the programs aired from 2003 to 2007 was available, the website only provided partial listings for 2002 and 2001 representing approximately six months each and only eight listed episodes from 2000. Neither archives nor descriptions for programming from 1995-1999 are available through this source. The site also contains online audio files of programming beginning on April 18, 2007.

For the purposes of this study, two phases of analysis were conducted. The first phase used the data from 2003 to 2007 and examined the program descriptions covering that five year period. The second phase reexamined the data to identify the Native American tribes featured on *Native America Calling* programming and the tribal affiliation of the guests. This phase only considered the time period from 2005 to 2007 because before that time, the

episode descriptions were inconsistent with identifying the tribal affiliation of program guests.

Phase One

The first phase of the content analysis was conducted in order to examine the first three research questions: to identify the range of topics covered by the program, to describe the most important issues discussed on the program, and to address the topics that address the unique needs of the Native population. This phase of the research examined 1306 episodes of *Native America Calling* from 2003 to 2007. Using a single coder, each episode description was analyzed in order to develop a list of issues addressed in the programs. In the initial coding, each program was assigned up to six different issues with many of the programs (39.3%, n: 512) being assigned to a single topic. The coder had 15+ years of working in public radio and had specific experience developing quarterly Issues and Problems Reports. Based on the terms of their federal radio license, each radio station must develop a report of Issues and Problems on a quarterly basis which contains lists of programming that address the most significant community issues. The list contains both a description of the issues and the programming. These reports must be maintained as a part of the station's Public Inspection File. By having experience in writing these reports, the coder has experience in identifying issues presented in radio programming.

The original issues were then assigned to one of 11 categories. These categories were based on a compilation of Issues and Problems Reports found online from different radio stations. This summary identified a list of eight issues: Business/Economics, Culture/Arts, Education, Environment, Government, Health, Public Safety, and Religion. These issues were selected because they were mentioned in at least two of the online stations' Issues and Problems Reports and/or Ascertainment Studies. The lists of community issues found in these reports are actually holdovers from the pre-1984 ascertainment requirements by the Federal Communications Commission for broadcast stations. Ascertainment required stations to develop a method to determine the most important issues within their local communities. Although this requirement was abolished in 1984 as a part of the deregulation of broadcasting, stations were still required to meet the needs of their community and to have documentation about how those needs were met. Many stations continued to conduct ascertainment research on a voluntary basis in order to meet these requirements. It is interesting to note that there is considerable interest at the Federal Communication Commission to reinstate ascertainment requirements.

In addition to the eight issues identified by the online compilation of issues and problem lists, a category for specific Native issues was included as well as a "miscellaneous" category for program topics that do not fall into one of the other categories. It is important to note that only 15 of the 1,306 programs covered topics did not specifically address the concerns of the Native audience, but there are several issues unique to the Native experience or that fall outside of normal classification. The following provides examples of the type of programs that were included in each category:

- Businesses/economics – all topics involving business, economics or financial concerns

- Cultural/Arts/Entertainment – art, books, cultural events (i.e. cultural ceremonies, indigenous sporting events, and powwows), media, music, and performances (i.e. comedy, dancing, drumming, and theatre)
- Education – pre-school, K-12, & higher education
- Environment/Energy – conservation, environmental protection/reclamation, hunting and fishing, land/water resources, mining, nuclear energy, and recycling
- Family – children, parents, and family issues like domestic violence or housing
- Government – government policies, individual federal departments/offices with the exception of those whose mission involve native populations, legislative issues, as well as state and federal governments
- Health – physical and mental health problems including substance abuse or disease
- Native issues – Indian Trust Fund, gaming, language preservation, repatriation, sovereignty, tribal identity tribal government, and specific federal government agencies such as the Bureau of Indian Affairs and the Indian Health Service
- Public safety – crime, safety, transportation
- Religion – specific religious practices
- Miscellaneous – topics that do not fit into one of the other 10 categories.

Phase Two

The second phase of the content analysis was conducted to identify which tribes are represented on *Native America Calling* as either the focus of a program and/or as the guests used to discuss the program topics. Because the content of the episode descriptions did not specifically identify the tribal affiliation of the guests featured on the programs until 2005, only the final three years were used to identify the tribal affiliations for both the program topics and of the program guests. For this portion of the research, 781 program descriptions were analyzed by a single coder.

Results

Phase One

The first tabulation identified a total of 188 different issues ranging from health care to war protests. For the complete listing of issues, please refer to Appendix A. A total of 30 issues were featured over 20 times each during the five-year examination period, giving these programs the potential of being featured a minimum of four times per year over the five-year period. Almost half of the issues (49.5%, n: 93) were represented four or fewer times during the analysis period, which indicate they were not even addressed on a yearly basis. According to this tabulation, the most prevalent issues covered on the program were: Health Care, Cultural Preservation, Native Entertainment, Music, Education, Children, Native Publication, Books, Current Events, and the Environment. The next step of the analysis compressed the issues into the 11 categories identified from the online issues reports from other stations and

Table 1. Category of Issues

<i>Issue</i>	<i>Number of programs</i>	<i>Issue</i>	<i>Number of programs</i>
Cultural/Arts/Entertainment	609	Environment/Energy	144
Native issues	351	Education	77
Health	285	Public safety	76
Family	213	Businesses/economics	66
Government	189	Religion	35
Miscellaneous	150		

are found in Table 1. The largest number of programs fell under Cultural/Arts/Entertainment with 609 programs in this category. It is important to reiterate that although these programs covered topics that are typically found in this category (i.e. Art, music, media etc.), every program focused exclusively on the portrayal of Native cultures.

The second most prevalent category was Native Issues. These 351 programs are those that speak to the unique experience of the Native American population. The information found in this category addresses the third research question: “What topics address the unique needs of the Native population?,” which will be further discussed in the discussion section of this paper. The category with the fewest programs was Religion with 35 programs. This implies the topic was featured on the program approximately 16 times per year.

Phase Two

The second phase of the analysis, which addressed the fourth research question by tabulating the tribal affiliation information, found that only 90 (11.5%) of the 781 programs specifically focused on a particular Native American tribe. The remaining 691 (88.5%) episode descriptions did not mention an individual tribe as being the topic of the program. Fifty-eight different tribes were represented as the topic of a program with the most often featured tribal group being Native Alaskan, (12.2%, n: 11) with nine references to Native Alaskans in general and two mentions of specific Alaskan tribes. The second most featured group was the Navajo with ten (11.1%) programs, followed by the Lakota with eight (8.8%) programs. The Cherokee were represented in six (6.7%) programs and Native Hawaiians were featured in five (5.6%) programs. The remaining 51 tribes were the topic of a program from one to four times.

When the tribal affiliations of the guests were examined, there were 215 different tribes represented on the program. Navajos were guests on *Native America Calling* 101 times, making them the most featured tribe on the program. The second most represented tribe was

the Cherokee with 77 guests. This was not surprising considering the Navajo and Cherokee have the largest native populations according to the United States Census Bureau (2007). Eighty-eight tribes were only represented once as a guest on the program. A complete list of tribes represented can be found in Appendix B.

Discussion

Phase One

The research confirmed that *Native America Calling* offers a wide range of programs. Although the topics are consistent with the types of public service programming offered by non-Native stations, the vast majority of these descriptions (98.85%, n: 1291) addressed these topics from the distinctive Native American perspective. This program offers its audience a variety of programming that meets the requirements of the Communications Act of 1934, mandating radio stations to operate in the public's "interest, convenience, and necessity" (Federal Communications Commission, Mass Media Bureau, June, 1999).

Too often Native Americans are viewed as one cohesive culture but, in reality, they are an ethnic grouping made up of a variety of very diverse cultures from an extensive geographic area. The Native Alaskans might have similar cultural attributes, but these practices are very different from those practiced by the Six Nations people from the eastern part of the United States. Even though the cultural differences exist, these indigenous people share common concerns and issues based on shared historical experiences as well as their treatment by the government of the United States of America. To provide extensive programming for each individual tribe would be impossible to accomplish. Although it might focus on individual tribes occasionally, the programming of *Native America Calling* attempts to speak to general topics that are relevant to all Native peoples. So it makes perfect sense that topics like Health Care, Cultural Preservation, and Entertainment (see Appendix A) are covered more often because they address global concerns of any indigenous population. A program topic like religion is not addressed as often because it might focus too exclusively on the practices of one tribe over another.

When the program topics were sorted into ascertainment categories, the "Native Issues" category had the second largest number of programs. This category dealt with a number of issues and problems that are exclusive to Native American audiences and address the third research question, "What topics address the unique needs of the Native population?" Several of the topics and issues in this category need further clarification in order to understand their importance to the Native American population.

Three organizations are among the most mentioned topics in this category. The Bureau of Indian Affairs, the National Congress of American Indians, and the National Museum of the American Indian each play important but distinctive roles in the Native American experience. The Bureau of Indian Affairs (BIA), established in 1824, is the oldest bureau of the United States Department of the Interior. According to the *Services Overview* page on the BIA website, it "currently provides services (directly or through contracts, grants, or compacts) to approximately 1.7 million American Indians and Alaska Natives" and is responsible for 66 million acres of land held in trust for Native American and Alaska Natives (Bureau of Indian

Affairs, 2008). The National Congress of American Indians, founded in 1944, was formed to stand up for Native rights in reaction to United States policies that contradicted treaty rights and sovereignty (National Conference of American Indians, 2008). It currently represents 250 member tribes and is the major national tribal government organization. It focuses on enhancing family life, education for Native peoples, improvements in health care, protection of the environment and natural resources, safeguarding cultural resources, defending freedom of religion, enhancing the economic status of Native American, and securing safe, affordable housing for its members. The Museum of the American Indian, a part of the Smithsonian Institute, was established by a congressional act in 1989 and opened its door on the National Mall in Washington, D.C. in September of 2004. The Museum “is the first national museum dedicated to the preservation, study, and exhibition of the life, languages, literature, history, and arts of Native Americans” (National Museum of the American Indian, 2008).

Other important issues which are unparalleled in the non-Native world are the Indian Trust Fund, tribal sovereignty, and repatriation. The Indian Trust Fund refers to a class-action lawsuit filed in 1996 by Elouise Cobell, a member of the Blackfeet tribe in Montana, to force the United States government to account for billions of dollars of assets held in trust since the late 19th century. The case, which is unresolved, potentially involves billions of dollars that could be distributed to approximately 500,000 American Indians, which explained why it was a frequent topic on this program (Indian Trust: Corbell vs. Kempthorne, 2008). Tribal sovereignty is a concept that deals with the “supreme and independent power or authority in government as possessed or claimed by a state or community” (Repatriation, n.d.). The Constitution of the United States of America recognizes Native Tribes as distinct governments with the right to manage their own affairs and operate as a “nation within a nation” (American Indian Policy Center, 2002). Repatriation to Native audiences refers to the provisions of the National Museum of the American Indian Act of 1989 and the Native American Graves Protection and Repatriation Act of 1990. These acts were designed to provide for the “return of Native American human remains and funerary objects to proper Native parties and includes other cultural items” (American Indian Ritual Object Repatriation Foundation, 1996).

Phase Two

According to the Bureau of Indian Affairs, there are 562 federally recognized American Indian tribes and Alaska Natives in the United States. The 58 tribes featured as the subject of the *Native America Calling* programming represented only 10.3% of these tribes. When the tribes are organized by regions of the United States, the tribes in the Southwest were the most often featured on the program with 31 episodes (34.9%). This is most likely a result of location, because *Native America Calling* is actually produced at the University of New Mexico in Albuquerque, making access to southwestern tribes convenient. The second most featured region was the Plains, (16.7%, n: 15) followed by Alaska (12.2%, n: 11). It is important to look at the Alaska region because the program is produced by Koahnic Broadcasting in Anchorage, Alaska. Koahnic Broadcasting must focus programming on the needs of their local audience as well as a more “general” Native audience. Remaining regions

were represented in the following manner: South (10%; n: 9), Northwest/California (8.9%, n: 8), other countries (8.9%, n: 8), Hawaii (5.6%, n: 5), and Northeast (3.3%, n: 3).

The guests of the program represent 215 individual tribes featured on 624 episodes. The tribal affiliations of the guests are consistent with significant tribal populations. The tribe with the largest number of guest appearances on the program was the Navajo Nation with 101 appearances. The Navajo have the second largest Native population with 230,401 enrolled members. The Cherokee have the largest Native population of any tribe with 331,491 enrolled members and had the second highest number of guests appearing on *Native America Calling* with 77 appearances (U. S. Census, 2007).

When the data is sorted by region, it is not unusual to find that guests from the Southwestern region of the United States were on 78.2% (n: 488) of the programs that identified the tribal affiliation. For the purposes of this project, the Southwest includes Arizona, Colorado, Nevada, New Mexico, Oklahoma, Texas and Utah; the Plains States include Kansas, Iowa, Minnesota, Missouri, Montana, Nebraska, and North and South Dakota. The Southwest was closely followed by the Plains States with 75.3% (n: 470). The remaining regions were represented in the following manner: Northeast (31.6%, n: 197), Northwest & California (20.7%, n: 129), South (17%, n: 106), Alaska (7.4%, n: 46), Other Countries (3.2%, n: 20), and Hawaii (1.9%, n: 12). It is important to note that the percentage will not equal 100 because most programs had multiple guests with differing tribal affiliations.

Limitations

Our study encountered a few limitations that prevented us from fulfilling our original research goals. Our main limitation is the basic lack of information available not only on the program, *Native America Calling*, but about Native American radio in general. When we conducted our content analysis research, we had to limit our study to 2005-2007, because episode content was not complete in years prior to 2005.

Initially, our plan was to conduct a survey of the station managers at the affiliate radio stations in order to obtain their most recent Quarterly Issues and Problems Reports to compare to our content analysis of *Native America Calling* episodes. This comparison would be used to determine whether the program is meeting the needs of the affiliate stations and their listeners. These plans were delayed for two reasons. First, the producers of *Native America Calling* were conducting a survey on their website asking listeners questions about programming. Second, Native Public Media, an organization that is dedicated to the support of Native radio, was also collecting information from these stations concerning a Federal Communication Commission process and asked us not to request this information at that time because of concerns that our request might cause some confusion. Since the goal of our research is to illuminate, not obscure, we decided to postpone this portion of our study until a later date.

Finally, it would be a natural extension of the research to look at how people from different tribes receive and interpret the programming. But because of the vast cultural differences between tribes as well as the extensive number of tribes, it would next to impossible to accomplish this task.

Conclusion

This research is a preliminary study of what the radio program, *Native America Calling*, has to offer the Native American community. This means that there are many areas in which this study can be continued. The first area of potential research is to conduct a survey of the affiliate station managers to discover what issues and problems are important to local audiences. From here, a comparison should be conducted between the Issues and Problems Reports and the program topic content analysis to determine if *Native American Calling* is meeting the needs of the affiliate stations and their listeners.

The second area of potential research is to conduct a survey of the affiliate station managers to discover each station's listeners' tribal affiliation. Once conducted, a comparison of the listeners', the topics', and the guests' tribal affiliation should take place in order to determine whether *Native America Calling* is addressing the tribes of the audience.

Finally, the third area of potential research is to conduct a comparison of United States indigenous people's radio programming and other countries' indigenous people's radio programming to determine if there are any similarities in the programs' topics.

In summary, the program, *Native America Calling*, plays a very important role in providing programming addressing the needs of Native radio audiences. The program does an admirable job in its efforts despite the vast number of tribes and the cultural and language differences among these tribes. It is the intention of this preliminary examination to serve as a starting place to compare this information with the needs of Native radio stations as represented by their issues and problem listings, and as a method for the program producers and funding sources to continue providing this unique service to the listening public.

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Appendix A

2005-2008 Native America Calling Program Topics

20+ (4-30 times per year)	20-11 (3-4 times per year)	10-5 (1-2 times per year)	4-1 (less than yearly)
Health Care – 158	Tribal Politics – 20	Business – 10 Elders - 10 Federal Politics – 10 NCAI – 10 NMAI – 10 Tribal Land Ownership – 10 Veterans – 10 Water Management – 10 Wildlife – 10	Alaska Natives - 4 Celebrations – 4 Charitable Gifts - 4 Cultural Practices – 4 Fathers – 4 Food – 4 Genocide - 4 Homeland Security - 4 Hunting – 4 Literacy – 4 Men – 4 Mining – 4 Native Rights – 4 News Review – 4 Hawaii – 4 Nuclear Issues – 4 Taxes – 4 Tribal Government – 4
Cultural Preservation – 105	BIA - 18 Technology – 18	Anthropology - 9 Natural Disaster – 9 Tribal Identity – 9 Tribal Sovereignty – 9	Blood Donation -3 Budget – 3 Drama – 3 Fire Fighters - 3 Fireworks – 3 Fishing Rights - 3 Homeless – 3 Mothers – 3 NASA – 3 Paranormal - 3 Peace – 3 Poetry - 3 Self-Determination – 3 Tribal Issues – 3
Native Entertainment – 90	Community Activism – 17 Drug/Substance Abuse – 17 Racism – 17	Fitness – 8 Journalism – 8 Repatriation - 8 Terrorism – 8 Tribal Policy -8	Adoption -2 Agriculture – 2 AIM - 2 Animal Control - 2 Border Control – 2 California – 2 Culture – 2 Drunk Driving – 2 Medicare – 2 National Security - 2 FCC – 2 State Policy – 2 Superstitions – 2 Tragedy – 2 Tribal Housing – 2

Music – 83	Crime – 16 Native Language – 16	Community Issues – 7 HIV/AIDS – 7 Iraq – 7 National Parks – 7	Career – 1 Climate Change – 1 Communication Disorders - 1 Cultural Beliefs – 1 Cultural Ceremonies - 1 Cultural Taboos - 1 D.C. - 1 Diversity – 1 DNA – 1 Draft – 1 Employment - 1 Forest Service – 1 GIS – 1 Grandmothers – 1 Hospice – 1 Human Rights - 1 Immigration – 1 Indian Preference Laws – 1 Interior, Dept Of - 1 Labor Relations - 1 Law Enforcement - 1 Mexico – 1 Minorities – 1 Museums - 1 Nationalism - 1 Native Contributions - 1 Native Beliefs – 1 Native Organizations - 1 Natural Resource Mgt. – 1 New Mexico - 1 New Zealand – 1 Prophecy - 1 Sacred Sites - 1 Service Learning – 1 Smoking - 1 Social Security – 1 SIDS – 1 Social Workers – 1 Steel Workers – 1 Stereotyping – 1 Tribal Recognition 1 Tribal Rights – 1 Tribal Structure – 1 Victimization – 1 War Protests – 1
Education - 71	Non-Native – 15	Abuse – 6 Canada – 6 Cross-Cultural - 6 Disabilities - 6 Fashion - 6 Global Warming – 6 Housing – 6	

		Human Resources – 6 Humor – 6 Lobbying - 6 Native Mascots – 6	
Children – 67	Alcoholism - 14 Alternative Healing – 14 IHS – 14	Anniversary – 5 Archeology - 5 Domestic Violence – 5 Indigenous Peoples – 5 Media - 5 Native Identity – 5 Nutrition – 5 Tourism – 5 Urban Natives – 5	
Native Publication – 64	Indian Trust Fund – 13 Television – 13		
Books -58	Civil Rights - 12 Land Management – 12 Gay Issues – 12 Safety – 12 Violence - 12		
Current Events - 57	Native Food – 11 Radio – 11 Storytelling/Legends – 11		
Environment – 54			
Cultural Events – 46			
Federal Policy - 45			
Youth - 41			
Women – 40			
Military – 39			
Economics – 38			
Sports – 37			
History – 35			
Holiday Celebrations – 35			
Energy – 31			
Gambling/Gaming – 31			
Art - 30			
Film – 30			
Religion – 28			
Family Issues – 27			
Leadership - 27			
Mental Health – 26			
Legal Issues – 22			
Miscellaneous – 22			
Election – 21			

Appendix B

2005-2008 Native America Calling Program Topic Tribal Affiliations and Guest Tribal Affiliations

Program Topic -- Tribal Affiliation 54 Different tribes as Topic of Programming	Guest Tribal Affiliations 215 different Tribes represented as guests on program
Alaskan Native 11	Navajo 101
Navajo 10	Cherokee 77 (Eastern Cherokee, Oklahoma Cherokee, United Keetoowah Band Cherokee)
Lakota 8	Sioux 63 (Cheyenne River Sioux, Lower Brule Sioux, Oglala Sioux, Rosebud Sioux, Santee Sioux, Shakopee Sioux, Yankton Sioux)
Cherokee 6	Cree 50 (Ermieskin Cree, Mathais Colomb Cree, Northern Cree, Plains Cree, Saskatchewan Cree, White Bear Cree)
Native Hawaiian 5	Ojibwe 42 (Bad River Band of Ojibwe, Fond Du Lac Ojibwe, Keweenaw Bay Ojibwe, Lac Coute Oreilles Band of Ojibwe, Mille Lacs Band of Ojibwe, Oreilles Band of Lake Superior Ojibwa, Red Cliff Ojibwe)
Ojibwe (White Earth Band of Ojibwe, White Earth Band of Ojibwe) 4	Lakota 41 (Cheyenne River Lakota, Lower Brule Lakota, Oglala Lakota)
Cree 4	Cheyenne 39
Chippewa (Red Lake Band of Chippewa) 3	Chippewa 35 (Lac du Flambeau Chippewa, Minnesota Chippewa, Red Lake Chippewa, Saginaw Chippewa, Ste. Marie Tribe of Chippewa Indians, Sodoagan Chippewa, Turtle Mountain Chippewa, White Earth Chippewa,)
Oglala Lakota 3	Choctaw 28 (Mowa band of Choctaw)
Tohono O'odham 3	Hopi 27
Choctaw 2	Mohawk 24 (Bay of Quinte Mohawk of Six Nations, Kahnawake Mohawk, St. Regis Mohawk,)
Comanche 2	Comanche 23
Crow 2	Apache 20 (Chiricahua Apache, Jicarilla Apache, Mescalero Apache, San Carlos Apache, White Mountain Apache)
San Carlos Apache 2	Oneida 20 (Turtle Clan of the Oneida, Wisconsin Oneida)
Sioux, (Rosebud Sioux & Standing Rock Sioux) 2	Tlingit 20
Yavapai 2	Blackfeet 19
Aleut 1	Tohono O'odham 17
Algonquian 1	Yupik 17 (Yupiq)
Alutiq 1	Laguna 16
Anishinaabe (Anishinabe) 1	Chickasaw 15
Apache 1	Creek 15
Chickasaw 1	Crow 15
Chumast 1	Shoshone 15 (Duckwater Shoshone, Eastern Shoshone, Western Shoshone)
Coastal Miwok 1	Jemez 14
Creek 1	Muscogee 14
Desert Cahuilla 1	Northern Paiute 13
Duckwater Shoshone of Nevada 1	Paiute 13 (Fallon Paiute)

First Nations 1	Dakota 12
Hoopa 1	Native Hawaiian 12
Hopi 1	Nez Perce 12
Houma 1	Pawnee 12
Hualapai 1	Haida 11
Hunkpapa 1	Osage 11
Inupiat 1	Pueblo of Isleta 11
Inuit 1	Inupiaq 10 (Inupiat Eskimo)
Kiowa 1	Metis 10
Makah 1	Muscogee Creek 10
Maori (New Zealand) 1	Athabaskan 9
Mattaponi 1	Kiowa 9
Mayan 1	Maya (Mayan) 9
Minniconijou 1	Seminole 9
Morango Band of Mission Indians 1	Acoma Pueblo 8
Muscogee Creek Nation 1	Aleut 8
Native Alaskan 1	Coeur d'Alene 7
Paungassi First Nation 1	Mandan 7
Pawnee 1	Anishinaabe (Anishinabe Leech Lake Aninshinabe) 6
Penobscot	Bannock 6
Salish	Hidatsa 6
Salteaux First Nation	Hupa 6 (Hoopa)
San Juan Pueblo	Isleta Pueblo 6
Santa Clara Pueblo	Lumbee 6
Serrano,	Shawnee 6
Sin Aikst	Sisseton/Wahpeton Dakota 6
Sisseton-Wahpeton Oyate Dakota	Warm Springs 6
Six Nations	Zuni 6
Washoe 1	Arikara 5
Western Shoshone 1	Assiniboine (Assiniboine, Fort Peck Assiniboine) 5
Winnebago 1	Maori (New Zealand) 5
	Menominee 5
	Mohican 5 (Mohican nation from the Munsse Reservation, WI)
	Pottawatami 5
	Six Nations 5
	Spokane 5
	Stockbridge Munsee 5
	Taos Pueblo 5
	Yurok 5
	Cayuga 4
	Cochiti Pueblo 4
	Gwich'in First Nation 4
	Ho-Chunk 4
	Abenaki 4
	Houma 4
	Inuit 4 (Eskimo)
	Kickapoo 4
	Ohkay Owengeh 4
	Pima 4
	Sac & Fox 4

	Salish 4 (Coast Salish)
	Santa Clara Pueblo 4
	Wichita 4
	Coastal Miwok 3
	Confederated Tribes of the Umatilla 3
	Desert Cahuilla 3
	Gros Ventre 3
	Karuk 3
	Kootenai 3
	Micmac 3
	Nakota 3
	Ottawa 3
	Uinta Band of Ute 3
	Wasco 3
	Winnebago 3
	Yacqui 3
	Arapahoe 2
	Awkwesasne Mohawk 2
	Cahuilla 2
	Chumash 2
	Citizen Potawatomi Nation 2
	Confederated Salish and Kootenai Tribes 2
	Confederated Tribes of Grande Ronde 2
	Ioway 2
	Lummi 2
	Mattaponi 2
	Odawa, Wasco-Confederated Tribes of Warm springs 2
	Omaha 2
	Onondaga 2
	Oten/Missouri 2 (Otoe-Missouria)
	Otoe 2
	Passamaquaoddy 2
	Penobscot 2
	Pitt River Indian Tribe 2
	Quinault 2
	San Felipe Pueblo 2
	San Juan Pueblo 2
	Santa Domingo Pueblo 2
	Skokomish 2
	Southern Ute 2
	Taino 2
	Tewa 2
	Tnigua 2
	Tshimisian 2
	Umatilla 2
	Yakama 2
	yaqui/akimel 2
	Ysleta Del Sur Pueblo 2
	Yuchi 2
	Akimel O'odha 1
	Alabama 1

	Alutiq 1
	Angami 1 (Asia)
	Augme (Canada)1
	Ayou Lafourche Band of Biloxi-Chitimacha 1
	Bishop Paiute Tribe of CA
	Caddo 1
	Cambiva 1 (Amazon)
	Chochitit 1
	Colorado River Indian 1
	Colville 1
	Diegueno San Pasqual Band of Mission Indians 1
	Gitksa Nation (Canada) 1
	Gitsan 1
	Gro Von 1
	Haliwa 1
	Haulapai 1
	Havasupai 1
	Ho cak 1
	Huachipaeri 1
	Hulalapai 1
	Iowa Tribe of Oklahoma 1
	Jamestown S'Klallam 1
	Kanaka 1
	Kashechewan 1
	Klamath tribe of Oregon 1
	Lac Sourte 1
	Lenape 1
	Lower Elwha S'Klallam 1
	Maliseet 1
	Mashantucket Pequot 1
	Mashpee Wampanoag 1
	Mattinecock 1
	Mesquakie 1
	Miami 1
	M'ikmaw 1
	Minwok 1
	Missanabie 1
	Mohawk-Iroquois Confederacy 1
	Mohegan 1
	Monacan nation 1
	Morongo Band of Mission Indians 1
	Muckleshoot 1
	Nambe Pueblo 1
	Nisga'a 1
	Nor-Rel-Muk Band of Wintu Indians in California 1
	Nuuati 1
	Odawa 1 (Canada)
	Orutsararmiut 1 (Alaska)
	Pascua Yaqui Tribe of Arizona 1
	Paskenta Band of Nomlaki Indians 1
	Pauma Band of Luiseno 1
	Pointe-au-chen Tribe of Louisiana 1

	Pomo Band of Mission Indians 1
	Ponca 1
	Powhatan 1
	Pueblo of Nambe 1
	Pyramid Lake Paiute 1
	Quechua
	Salteaux 1
	San Pasqual Band of Mission Indians1
	Sandia Pueblo 1
	Santa Ana Pueblo 1
	Santa Domingo Pueblo 1
	Santa Ysabel 1
	Saponi 1
	Sayuga 1
	Schaghticoke 1
	Shoalwater 1
	Sin Aikst 1
	Squaxin Island 1
	Sunac Tribe of Kodiak 1
	TaMaya 1
	Tarahumara 1
	Tema1
	Tesuque Pueblo 1
	Three Affiliate Tribes (Mandan, Histia & Arikara) 1
	Toubotobal 1
	Tsinshian 1
	Tyghi 1
	Upper Mattaponi 1
	Wabanak 1
	Wamponoag 1
	Williams Lake Indian Band of the Secwepemic Nation 1
	Wukchumni 1
	Xaxli'p Lillooet 1
	Yerington Paiute 1