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Welcome/Language

Welcome. *Bienvenidos, Yá'át'ééh.* For all of our Navajo attendees, I apologize for my pronunciation, but the message is still the same. I'm glad you're here despite the fact that my English dominated ears have trouble hearing the subtleties of the *Diné* language. I apologize also to other Indigenous or non-English speaking groups from different parts of the world for which I have not a clue how to say "welcome" in your native tongue. Know that the message in my heart is strong, despite my lack of language skills.

A few years ago I was on the Navajo Nation doing some work at **Lukachuki Community School**. When I asked the local *Diné* people how to say Lukachuki, they told me, but I noticed when they spoke among themselves, it sounded different. A couple of times, after I felt safe with certain individuals, I tried to pronounce the Navajo name the Navajo way. They'd just smile gently and shake their heads and tell me to just say Lukachuki. I've since taken a class in *Diné Bizaad*, the Navajo language, and let me tell you, it ain't for the faint of heart. There's a reason the Japanese never broke the code in World War II. I fear that my skill ... or lack thereof ... in the language will always trigger smiles and gently shaking heads from *Diné*.

Croatians/Navajo

A few years ago, I provided training and coordinated other training in fundraising and nonprofit management for representatives of Croatian non-governmental organizations. For two weeks the five of us nearly lived in each other's back pockets, and they tried to teach me some Croatian. All I can remember is *letiche swine*. That would be really helpful if it said something like, "I welcome and honor you," or "Where's the bathroom?" Alas, it means "flying pigs." In case you're wondering why they'd teach me such a thing, the name of my business is Flying Pigs Creative Services and to answer the next obvious question, I chose the name because I like to help visionaries accomplish their impossible dreams. During one of the Croatians' many failed attempts to teach me their language over dinner or breakfast, one of them told me a joke.

What do you call someone who speaks many languages? **Multi-lingual**. What do you call someone who speaks two languages? **Bi-lingual**. What do you call someone who speaks one language? **American**.

Despite the fact that I have the innate multi-language skills of a rock, I mourn when I hear of efforts to ensure that **English be the only accepted language** in the United States. It's not that I don't appreciate the importance of a common language to ease efforts in education, business, government and health-care delivery. What I mourn are the lost opportunities for the people of our nation to learn about the amazing variety of humanity. Learning another language is like opening a window to another world and

catching a glimpse of what it's like to see, feel and think differently. **The Navajo language offers a wonderful example for those who work in the philanthropic sector.** In my Navajo class, I learned that the simple phrase asking for help, "*t'áá shoodi*" is generally considered to be begging, but it is common for people to ask for help. The generally accepted phrase is "*shiká anilyeed*" or "You walk with me."

Learning that snippet of language taught me a valuable concept about the basic cultural viewpoint of philanthropy among the Navajo people. Philanthropy is not rooted in the European historic concept of "charity," where those who have give to those who have less. It is based on philosophy that we're all in this together. In the Navajo culture, helping someone is a matter of sharing their path, of walking together. More on that later.

Why New Mexico

Obviously, I was thrilled when Lisa Breitsprecker asked if I would be interested in being today's keynote speaker. I suspect the primary reason was my long-time involvement with AFP International's diversity effort, including serving as the international Diversity chair in 2005 and 2006. **If any state benefits from effective diversity practices it is New Mexico and if any region of New Mexico lives and breathes the daily reality of diverse cultures living in close proximity, it is northern New Mexico.** The balance of cultures in our region makes it absolutely impossible to fall back on the comfort of stereotypes so that a person can live the uncomplicated life of believing that people just like them are the norm and anyone who is different can be viewed as being part of a neat little predictable box that contains everything "normal"

people need to know about Hispanics, Native Americans, gay men, lesbians, Christians, Muslims, pagans, scientists, artists, fundraisers, ... whatever that box might be. Thank goodness we as a state have avoided the melting pot of creating a “homogenous” mass of “normal” people, and we strive every day to live in harmony with people who are different from ourselves. While our region is not without conflicts between cultures, for the most part, we succeed. Wow! Ain’t that cool?

When World Learning commissioned me to provide training for Croatian NGO leaders, I told them that the very first stop needed to be in New Mexico. I brought the Croatians here to Santa Fe, lodging and conducting training at the Ghost Ranch of Santa Fe while they worked with local nonprofits in “job shadowing.” I remember one Croatian **asking me why I’d selected Santa Fe** rather than New York or Washington, D.C. or some other larger city. My answer was that the balance of cultures to be found in this region and the “success criteria” valued in many of New Mexico’s cultural settings would likely be a better match for what they faced in Croatia than that found in larger, urban settings.

I later thought of a better way to say it. In New Mexico, people know enough about different cultures in general to know that they’ll never know enough. Nonprofit administrators and fundraisers in New Mexico are familiar with navigating in territory where, initially at least, one has not a clue as to what is or is not appropriate, and, perhaps even more importantly, they are aware of that ignorance. That is a valuable thing.

Charlie the Carburetor

As I continue to talk about fundraising and philanthropy in New Mexico, especially northern New Mexico, I need a little help from my visual aid friend here, Charlie the Carburetor. (Pull carburetor from box and put on podium). Now, I'm sure there are some of you out there who, at this point are thinking I've either lost my way or my mind or perhaps both. You may wonder if I think AFP stands for Autoparts Finding Professionals. Believe it or not, I do know what I'm doing and I'll get to the point shortly.

Anyway, Charlie here is on loan from NAPA Auto Parts in Las Vegas. They too looked at me like I'd either lost my way or my mind or both when I told them I needed a nice, new carburetor to use for a speech in Santa Fe. Actually, at first I planned on pulling the carburetor off of the old Dodge Raider we use to bump along rough mountain roads near our home in Rociada. I decided that wasn't wise. Since this event started with a continental breakfast, I was afraid carrying a used carburetor into the room might give a whole new definition to the phrase "**greasy food.**"

So, why, you may ask, did I bring Charlie? I wanted him to make an acutely visual point for what frequently happens in the fundraising profession, especially in the United States. First, let's look at the **parallels between a carburetor and fundraising.** While a carburetor, or whatever technology may currently be used to serve that function of mixing fuel and air, is not part of the basic engine or drive train, the automobile isn't going anywhere without it. Much the same is true of fundraising. Each of our organizations exists because of an essential mission, and that mission rarely makes direct reference to the act of raising money. Be that as it may, it is difficult if not impossible for

those organizations to get anywhere if there isn't someone out there effectively raising support for that mission.

I have frequently been an observer or a participant in training programs at AFP International events about fundraising from diverse communities. Hispanic, African-American, gay/lesbian/bisexual/transgender, rural, Native American ... we've offered all kinds of training for a wide variety of diverse communities. There was one I attended in **2007 at the International Conference in Dallas that focused on rural communities.** I'd estimate the room held 100 fundraisers, and, during the course of the discussion, it became apparent that only about 10% to 15% of those present actually lived in rural communities and served rural organizations. For the most part, they were professional fundraisers from large, urban-based organizations who wanted to raise more money from rural communities. This is typical. If the training is about how to raise money from diverse groups, the majority of attendees are fundraisers who know little to nothing about the specific diverse community except they have money and the organization they represent wants some of it.

Now, back to Charlie the Carburetor. I recently did a search on the history of philanthropy in the United States for a series of nonprofit management and fundraising trainings I'm providing to organizations in Las Vegas. Amazingly, the **first "official" nonprofit organization** in present day United States was the **Massachusetts Bay Company**, when a board of directors was formed in the early 1600s and tasked with organizing settlement of the colony of Massachusetts. **Harvard** (created in 1636) was one of the first nonprofit organizations formed in the new colonies and continues to this day as one of the largest and most successful nonprofit organizations in the United States.

All of that is to say that “established” fundraising techniques in this country began and are **rooted in the culture of European settlement of the Eastern, especially Northeastern United States.** It is grounded in the long-standing tradition of charity as created during the European middle ages and centered on the concept of benefactor and recipient.

If fundraising is a carburetor, let’s say that our nation’s fundraising professionals are well-developed, incredibly successful **Cadillac carburetors.** But now it’s over four centuries since the culture of philanthropy grew out of those original colonies and the demographics are changing. If the nonprofit sector is to continue to be successful, we’re going to have to work and work well on Fords and Hondas and Toyotas and Jeep Cherokees. I do want to make note at this point that I contacted my good friend, Sam Gough with the Blacks in Philanthropy Center during the course of my search for philanthropic history of the U.S. He sent me a history of Black philanthropy that began with the first slave ships and how slaves helped slaves survive a horrific experience. That history would merit a whole keynote address on its own, but today, I’m talking about northern New Mexico. Suffice it to say that we have a lot to learn from African Americans in the profession. In my opinion that population has done an outstanding job of building their own carburetors while no one was looking, and all I can say is, “Look out. They’re on a roll.”

As a trainer specializing in service to diverse populations, I find that many fundraising professionals want to **keep being Cadillac carburetors,** and all they want me to tell them is which new bolts and tubing they need to go straight to work on a Kia. What happens, all too frequently, is they waste their time trying to install something that

doesn't fit, and they risk aggravating the Kia so much that it may never want to work with them again. And that's one of the better scenarios. Let me tell you, you really don't want to tick off a Ford F-350. Those suckers have a lot of pull in this world.

By the way, I have to confess something at this point. When I picked up Charlie the Carburetor, I knew somebody would want to know, so I asked what vehicle he fit. I was told, he's a **universal carburetor**. Sooooo ... I want you all to pay attention to the principle of the illustration, not the specifics.

I applaud all of you in this room. The very fact that you chose to work in the **nonprofit sector in the state of New Mexico tells me that you not only understand but also value that there are more than Cadillacs in the philanthropic world.** Although, I don't think it's as critical with a New Mexican audience as other parts of the nation, I do want to point out a few facts illustrating why it's essential that we modify our profession to be effective in multi-cultural environments.

- In 2004 there were 700,000 more millionaires (total of 8.9 million millionaires) in the United States over 2003 and this was modest growth from the 33% increase in 2003 over 2002. The majority of wealth in this country in the past one to two decades is new wealth held by people with different experiences and priorities than the "traditional" wealthy for which fundraising techniques have been developed;
- One of the fastest growing wealthy populations in the world come from the Islamic world with the number of millionaires in the Middle East growing to 59,000 (up 11.8%) in 2004;

- There were two million Hispanic owned companies in the U.S. in 2004 and the number is growing, and nearly half a million of those companies are woman-owned;
- According to *Small Business Connection*, the U.S. has more than 200,000 American Indian-owned and Alaska native-owned businesses with nearly \$27 billion in combined revenue;
- The University of Georgia's Selig Center for Economic Growth projects that the buying power of African Americans is likely to increase to \$921 billion per year by the year 2008; and
- While it was more difficult to find definitive figures about potential philanthropists among gay/lesbian/bisexual/transgender populations, an article in *The Advocate* provided information about the preponderance of successful glbt individuals in Internet based-businesses, including Tim Gill, founder of both Quark, Inc. and the Gill Foundation in Colorado. I've heard Tim speak, and I remember that he started the Foundation after he drove into the parking lot of his own, highly successful corporation and saw the number of bumper stickers among his employees which supported a Colorado anti-gay initiative.

Reasons for Career Choice

I could go on for sometime listing facts and figures proving that resources for philanthropy are becoming as diverse as humanity itself. I don't know about you all, but I didn't undertake a career in the nonprofit sector because of fact and figures. I work

in the field because I hate the fact that there are children out there who stay sick because their parents can't afford medical care. I work in the field because I want the culture and history of all our peoples honored and preserved. I work in the field because I want to help support ideas and inspirations that shine light toward a bright future and decrease the darkness of disaster that we all fear. I work in the field because I never again want to receive a phone call telling me one of my gay brothers or lesbian sisters is dead or in the hospital because of a hate crime or because the persecution of family and community led to suicide. I work in the field because I am a philanthropist. I love humanity, and I want, in my own small way, to help it become the best that it can be.

Increasingly, societal forecasters believe that the responsibility for what **humanity and society** will become rests in the hands of those of us who work in the **Third Sector, the nonprofit sector**. Studies and books such as *Global Community* predict that the nonprofit sector's ability to be responsive to human needs without the restrictions of borders will make our sector the most applicable in an information age where the Internet makes the broadcast of an idea almost as rapid thought itself. Those of you in the room today hold great responsibility and stand at the edge of a great opportunity. What's more, the **balance of cultures** ... primarily Hispanic, Anglo and Native American ... put **New Mexico** in a strong position to deal with obstacles and create solutions before the rest of the nation.

If we, as fundraisers and nonprofit managers are to be successful, we must learn to adapt to demographic and cultural changes. It's not just here in New Mexico. It's everywhere. As we New Mexicans learn to modify fundraising and service delivery techniques to the highly diverse cultures of our state, we develop methods that can be

used in other areas. We can improve understanding for “mainstream” organizations as they strive to expand donor bases and improve services to diverse cultures. We can help **redefine the philanthropic sector.**

AFP Programs

Truth is that redefinition is already happening, and sometimes it’s a pretty bumpy road. I applaud AFP International for recognizing the need for awareness of diversity in the profession, and I am proud to be a part of ongoing efforts to ask honest questions, truly define cultural needs, and create solutions to obstacles and access opportunities that are “outside the box.” At this point I need to take time for a brief commercial message. I want to talk about AFP International Diversity efforts and how those of us in New Mexico can participate in and benefit from those efforts. AFP International programs currently include:

- The Diversity Seminar and Diversity Art Showcase held each year at the International Conference are two of the earliest and most successful efforts of our Diversity Committee, and I encourage you all to visit each. I’ve been to everyone, and I never cease to be amazed, educated and motivated;
- Diverse Communities is a new program and is based on the concept that it is possible to be part of a mainstream organization like AFP without giving up an affinity with and loyalty to one’s diverse backgrounds. I am leading the effort for a rural affinity group and strongly encourage you to sign up for any of the list serves serving for current affinity groups. They

can be found at afpnet.org under the Diversity section. Actually, we need eight more to form a Rural List serve and I strongly encourage you to email Lori Gusdorf, VP of membership to request formation of a Rural Affinity Group;

- Diversity Ambassadors modifies Industrial Area Foundation (IAF) community organizing techniques to improve understanding of diverse communities. I am chairing a small team of individuals who are interact with diverse groups, earning individual trust and striving to bridge the gap between AFP and selected communities;
- The Friends of Diversity Designation was a cooperative effort between the Diversity Committee and the Awards Committee to encourage chapters to improve cultural diversity effectiveness, and I strongly hope that AFP New Mexico will be among chapters receiving that designation in 2008;
- Diversity Chapter Resource Guide is available online and to chapter Diversity Chairs and/or presidents and provides specific and helpful guidance about how to conduct a chapter diversity program; and
- Ongoing and ever evolving programs including a new initiative in which AFP International Diversity Committee representatives will interact directly with chapters.

Anyone wanting to know more about AFP International's diversity efforts can contact me or access the diversity section of the web site at afpnet.org. That concludes our commercial message and back to our regularly schedule programming.

New Systems

I've talked about opportunities and multi-cultural settings, and now I bet you all want me to hand to you the tools you need to accomplish this technique customization. I can't. For those of you who take on this challenge, you're explorers. One of the reasons AFP started the Diverse Communities and the Diversity Ambassadors Programs was to begin gathering the information we need just to understand the complexity of adapting philanthropy to multiple cultures.

For today, about the best I can offer is a tool that I use regularly. When you're working with a new cultural group, always remember that **every culture has an existing tradition of philanthropy**. How can I say that with such confidence? Basically, if a culture does not have a tradition for caring for its own people, it can't survive. If a culture exists and has existed for any period of time, there is a tradition of philanthropy. The first step in modifying techniques is taking time to analyze and understand that existing tradition of philanthropy.

Local Example

I've got an example I'm working with right now that is extremely critical to the State of New Mexico, and I would love input from any of you who have thoughts on the issue. Also, I'm going to be frank about my observations. Don't make the mistake of assuming that "effective diversity" is about ignoring the differences between cultures.

It's about **acknowledging and respecting those differences**. I am currently working with a client to develop a major donor program modified to be applicable in Northern New Mexico. It is my observation that there are at least two distinct and simultaneously operating dominant traditions of philanthropy in or region. For the most part organizations and missions are supported by the Anglo traditions or the Hispanic traditions and overlap between the two is rare and difficult to define.

Recently, I had a major revelation about the **Hispanic traditions** ... traditions that have been in practice for over four centuries. I won't go into details because the controversy continues, but I will tell you that this revelation was triggered by recent questions about use of public funds and it involves the dividing lines between **public, private and nonprofit sectors**. I believe that in the Hispanic tradition of Philanthropy, as practiced in northern New Mexico, those lines are blurred. When the *alcaldes* governed the land grants, they did so as public leaders, private leaders and philanthropic leaders. Today, much of that tradition continues. Those Hispanics willing to accept the responsibility of leadership tend to seek public office as well as striving to lead in business and many of the philanthropic practices are tied also to public allocations. Because of the blurred lines, there is sometimes confusion about what is acceptable, especially in the public sector. Truth is, for many Hispanics in New Mexico, I think the world not only **moved their cheese, it put it in a mouse trap**. I recently had a conversation with the state auditor, Hector Balderas, and he is in the process of providing training to local governmental entities throughout the state about acceptable practices in administering public funds. It's a wise move to provide a clear definition of the rules in

the current world, but I see something Mr. Balderas, as state auditor, won't be able to address.

We, in the non-profit sector may be able to help with the transition of the existing tradition of philanthropy for area Hispanic communities. If ... if we can find a way to enable Hispanic leaders to create or modify a **philanthropic system that stays Hispanic but fits within the legal rules of today's governmental structure**, we can help prevent conflict and create opportunity between two strong and established cultures. How that will look? I can't tell you right now, and I'd love to hear your observations and suggestions. I'm still at that stage where I'm just trying to define the existing traditions of philanthropy and creating a design for a brand new carburetor.

The real challenge for New Mexico's nonprofit sector is that, we have to modify techniques while continuing to support and operate our organizations. Reminds me of the illustration I heard years ago about **redesigning an airplane while it's still in the air**.

There is very good reason to just want the revised bolts and tubing to install the carburetor you already know. From experience, I can tell you that honestly customizing to diverse cultures isn't easy. When I work with a new population, I go into it knowing I'm going to risk and probably receive a few **professional black eyes**. Sometimes you're walking in the dark, looking for the light switch and you just can't avoid walking into the door. Take for example, **Native American philanthropy**. First, let me remind you that there are over 500 tribes officially registered with the U.S. government and within each tribe there are separate clans and sub-groups. To say there is a "Native American culture" would be as naïve as saying all trees belong to the same species, therefore they must all be alike.

Back when I was visiting the Lukachuki Navajo community, I was invited to attend a **chapter house meeting**. Despite the fact that my knowledge of the Diné language was virtually non-existent, I was able to follow the gist of the meeting which focused on making sure everyone had enough firewood to survive the winter. After the meeting ended, the community took on the task of disbursing food from a semi-truck that had been delivered by the local food bank. I watched the process in amazement. It was perhaps the best organized, most equitable effort I'd ever seen. As I watched, I thought, these people could do anything and yet, as a community, they lived in poverty. Then I asked myself a question that changed my life. **If no one goes hungry, no one goes cold, and no one goes without love, is it poverty?** I realized that, historically, whenever Native American groups have had something that white culture wanted, it was taken from them. I wondered and still suspect, that poverty, as defined by the "mainstream" culture, is frequently used as a shield to protect the cultural "treasures" valued by some, if not many or even most Native American groups.

I wish I'd learned such lessons a few years earlier. If I had, I might have avoided the **worst professional black eye of my career**. Some years back, I accepted an incredible challenge to raise the money needed for a national Native American group to continue to operate. I only had a few months, and, in great haste, I took some shortcuts ... immediately **using the Cadillac carburetor**. I failed miserably. After a few months, for the first time in my life, I was fired. Ouch! Of course while I was trying to fly the airplane, I was working on design as well, including practicing Native American meditation techniques that I've learned and continued to use throughout my adult life. Right before I got canned, I went to sleep one night meditating about what to do in

raising funds for this organization. I could see that the techniques I knew weren't working and that the organization could not longer survive on the grants that enabled it to start and continue for the first few years.

My Dream

In the early hours of the next morning, I had a dream. I awoke, or thought I awoke, to see a whole collection of kachinas on my night stand. I remember wondering when we got those, and then one of them stepped down off his pedestal, walked across the night stand and leaned over to say, "Invite them to the hunt." Obviously, I was dreaming, and I drifted back into a dreamless sleep. I awoke the next morning with a story almost full-blown in my head. I recruited my life-partner, at that time a graduate student specializing in Native American literature, and, between us we developed a story which I wish to share with you now. It's a story that illustrates a model of philanthropy better suited to Native American traditions that reject the concept of charity – those who have giving to those who don't -- and accept the belief that everything is interconnected.

A Lesson From Grandmother Spider

(by Kay C. Peck, CFRE and Maggie Romigh)
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First Man and First Woman looked at their village. They could see the disrepair of the lodges, and the dogs and horses were lean and hungry. The clothing of the people had patches upon patches, and the light of laughter was missing from their eyes.

“What must we do?” First Man asked First Woman.

“The seasons have not been kind to us, but I have no answer,” she responded.

“Perhaps we should call council.”

And so they did. They called not just the elders but all the people of the village, and they looked beyond their familiar clans to seek answers such as they had found in the beginning, when their people first stepped into the New World. They called the wise ones and the animal guides.

Coyote came from the east, laughing as he trotted across the dry ground.

“Where is your humor?” he asked as he sat at the edge of the circle.

First Man and First Woman had no answer.

Horned Toad came from the south, slipping quietly to his place.

“Where is your courage?” he asked.

First Man and First Woman had no answer.

Beaver came from the west, sniffing and snorting at the dry air, unfamiliar to his usually wet hide and water-based spirit.

“Where is your creativity?” he asked.

First Man and First Woman had no answer.

Raven flew from the north, landing lightly at the edge of the circle.

“Where is your spirit?” he asked.

First Man and First Woman had no answer.

As the council began, First Man and First Woman saw with joy that Grandmother Spider had taken a place just outside the circle. She sat at a loom, helping with the weaving.

“Grandmother,” First Man called. “You see the state of our village. What shall we do?”

Reluctantly, Grandmother Spider left her weaving and stepped before First Man and First Woman.

“Invite them to the hunt,” she said.

First Man and First Woman were mystified.

“Grandmother, the buffalo are all gone. We can no longer use their skins to cover our lodges. There is nothing to hunt,” First Woman said.

“Invite them to the hunt,” Grandmother Spider insisted.

“Grandmother, the deer are few. We dare not lessen their number to fill our bellies with their meat and clothe ourselves with their skins. There is nothing to hunt,” First Man responded.

“Invite them to the hunt,” Grandmother Spider said yet again.

“Grandmother, the eagle and the bear are scarce. We rarely take their claws and feathers to use with our ceremonies and rites. There is nothing to hunt,” First Woman answered.

“Invite them to the hunt,” Grandmother Spider said with less patience.

First Man and First Woman looked at each other, their faces showing confusion.

“Grandmother, what shall we hunt?” they both asked.

A gentle smile rearranged the wrinkles on Grandmother Spider’s face. She called to her all the children and young people of the village, and she sat them before First Man and First Woman.

“Look into their eyes,” Grandmother Spider instructed.

First Man and First Woman were amazed at what they saw reflected in the eyes of the children. They saw buffalo in numbers no one had seen for three generations. They saw deer abundant and free. They saw the eagle and the bear, waiting to give their gifts for ceremonies and rites.

“How can this be?” they both asked.

“Look again,” Grandmother Spider answered.

This time, they saw beyond the symbols of richness they’d first seen as buffalo, deer, eagle and bear. They saw the old stories stored in the minds of the children. They saw where the old stories mingled and mixed with dreams for the future as well as expanded knowledge of the nature of the universal wheel. They saw hints of a path where old mixed with new, holding tightly to the sanctity of tradition but stepping forward into a new way, new hunting grounds.

“Ideas,” First Man said.

“We must hunt ideas,” First Woman added.

Grandmother Spider smiled, and she shoed the children away from the council and back to their play.

“It is time to step into the next world,” Grandmother Spider said as she returned to her weaving.

There was no need to debate the answer in council. The people nodded their agreement, and the council closed. Raven flew back to the north, pleased to have seen a flicker of life in the spirit of the people. Beaver gratefully waddled back to the west and the wet of his homeland, confident that the people would find their creativity. Horned Toad scurried home to the south, leaving behind him a seed to make strong the hearts of the people. Coyote howled and laughed, already plotting his next trick. The people had found their humor.

In the quiet after the council, First Man and First Woman looked at the neglect and disrepair of their village, and they smiled. There would be much work ahead, but now they knew what to do.

Conclusion

Thank you for inviting me here today. Thank you for giving me an opportunity to share a few lessons learned and far more questions that still need to be answered. Thank you for the work that you do for the people of New Mexico. The work that you do in the nonprofit sector determines quality-of-life for the entire region.

I leave you with an invitation. I invite you to the hunt. We are all in this together, and I look forward to sharing the journey with you as we build a new future for the State of New Mexico, and maybe, in our own way, for all of humanity. I am honored to be one of you.

THE END