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## CHEESH'NA TRIBAL COUNCIL



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<b>Project Title:</b>	Cheesh'na Individual Development Account
<b>Award Amount:</b>	\$186,186
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – Feb. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 5 Elders involved
- \$8,806 in resources leveraged
- 10 individuals trained
- 3 partnerships formed

### BACKGROUND

The Cheesh'na Tribe is an Athabascan community of 93 members, located 250 miles east of Anchorage in the rural village of Chistochina. The Tribe's governing body is the Cheesh'na Tribal Council.

In Chistochina, high transportation costs significantly increase the price of goods. Many families do not qualify for federal assistance, yet live in impoverished conditions. Another key challenge facing the Tribe is that most of its land is leased, not owned.

According to the Tribal Administrator, most employment in the community is with local Tribal organizations supported by public funding, and there are few private sector jobs. As a result, for many years young people and families have been leaving

Chistochina to find employment and affordable housing.

In 2007, the Tribal Administrator attended a conference on asset building and learned about the potential of individual development account (IDA) programs to promote homeownership and small businesses. At a community meeting in 2009, the Tribal Council gauged Tribal members' interest in such a program and found strong support.

### PURPOSE AND OBJECTIVES

The project purpose was to increase financial literacy and establish a savings program for Tribal members to promote homeownership and the creation of small businesses in Chistochina. The project's objective was to develop and implement an individual development account (IDA) program, supported by matching funds from foundations, federal sources, and/or community development financial institutions, and provide financial literacy training for 10 Tribal members.

The Tribe first hired a project director, who formalized the IDA program's policies and procedures in collaboration with the Tribal Council. The project director then partnered

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with the regional office of a national chain bank to assist Tribal members in developing accounts and to provide training. Nine Tribal members committed to participate in the program, and all created bank accounts. Of these, seven regularly attended financial planning sessions for the first year and a half of the project. Led by a bank representative and the project director, the sessions were offered in 6-week cycles and covered the importance of saving for investment, repairing poor credit, and budgeting. Three participants regularly made monthly deposits to meet savings goals, and two participants applied knowledge from the courses to improve credit scores.

The project was initially scheduled for three years, but by the middle of the second year, it encountered significant challenges, including an inability to secure match funding for the monthly participant deposits. The Tribal Council planned to secure match funding from several sources, including credit unions, local nonprofits, competitive federal grants, and the bank, but these institutions were not able to commit to the program. Furthermore, the Tribal property set aside for home development was lease land, and with no clear title, institutions were hesitant to grant match funds for homeownership projects. In addition, many of the participants had poor credit, making lending sources wary. Once it became clear that matching funds would not be available, participants were no longer incentivized to stay in the program.

A second major challenge occurred when the project director resigned in the second year, leaving an absence of leadership and staff capacity to provide trainings. Faced with these challenges, the Tribal Administrator returned the third year of project funding to ANA.

## **OUTCOMES AND COMMUNITY IMPACT**

Though the project encountered significant challenges, a number of Tribal members benefited greatly from the financial planning sessions. In addition to learning how to open savings accounts, participants learned that discussing financial matters need not be a negative experience; rather, financial planning can be a positive means to achieve long-term goals and dreams. According to the Tribal Administrator, working with the bank used to be an intimidating experience for many participants; by the end of the project, they saw the bank as a positive force and a potential source of financing for large investments.

Participants also learned the importance of good credit and the steps to repair credit. One Tribal member was able to save enough to purchase a home and another, a truck, by the end of the project. The Administrator remarked that prior to the program, they did not think such purchases would be possible.

The Tribe has learned first-hand how changes in project approach could lead to greater success, and hopes to launch another savings program in the future. The next program will allow participants to save toward a smaller financial goal, and will pursue match funding and loans from federal sources, which are more willing to lend to applicants with poor credit and little collateral.

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## CHICKALOON NATIVE VILLAGE




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<b>Project Title:</b>	Nay'dini'aa Na'Kenaege' Be'nedze' Project
<b>Award Amount:</b>	\$612,147
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 15 Elders involved
- 50 youth involved
- \$1,565 in resources leveraged
- 5 partnerships formed
- 15 people achieved fluency in a Native language

### BACKGROUND

Chickaloon Native Village's Ahtna Athabascan name is Nay'dini'aa Na', "the river with the two logs across it." Surrounded by mountains and boreal forests in Southcentral Alaska, the Village has been home to Ahtna Athabascan residents for over 10,000 years. The Village is governed by the Chickaloon Village Traditional Council, and has a service population of over 2,300 Native residents.

One of the Village's most important assets is the Ya Ne Dah Ah independent school. Founded by Ahtna Elder Katherine Wade in 1992, the school began in a one-room structure where young people gathered every Saturday to hear traditional stories. In 1993, at the request of parents dissatisfied with local public schools, Ya Ne Dah Ah

opened full-time; it is currently an independent kindergarten through 12<sup>th</sup> grade school with the mission to rejuvenate the Village's Ahtna Athabascan language, culture, and history. With 20 or fewer fluent speakers left, the school staff continuously strives to strengthen and expand the school's language classes.

### PURPOSE AND OBJECTIVES

The project's purpose was to revitalize the Ahtna Athabascan language and culture by offering classes to students, parents, Tribal members, and the larger community. The classes use total physical response (TPR), a popular and proven system based on giving commands in the language that elicit a physical response. The project's objective was to create a TPR curriculum and teach language classes, resulting in at least 20 individuals increasing aptitude to the beginner level, and 10 reaching the intermediate level. The objective also included certifying five people to teach Ahtna Athabascan at the beginner level.

Project staff consisted of a project manager, a language teacher, a language apprentice, and two Elders, who worked together with a language consultant to develop an Ahtna language TPR curriculum. In the first

project year, the curriculum included commands and vocabulary for hosting and visiting, 100 phrases and responses, six scripts for conversations, and sample lesson plans and assessment tools. By the third year, the curriculum expanded to include: vocabulary for introductions, anatomy, weather, housework, and time of day; information on the TPR approach and how to teach TPR; and revised language proficiency assessment guidelines for the beginner and intermediate levels.

The language teacher and apprentice worked with young students at Ya Ne Dah Ah four days a week for an hour and a half each day. In total, they held 136 classes over 3 years, attended by 39 children. Classes were structured around seasonal activities, and often included experiential learning, such as gathering fiddlehead ferns and harvesting tsaas (Indian Potato) to serve at Elders' luncheons. Two Elders, Markle Pete and Jeanne Maxim, visited the classroom every other week to share cultural stories, Athabascan songs, and lessons on engii (how to act and behave). The teacher and apprentice also held evening classes for older students and adults once a week for 2 hours; in total, project staff held 68 classes, which were attended by 34 people. In addition to the classes, project staff held annual culture camps for the children and adult students, which focused on healthy activities and traditional teaching steeped in language. These included trapping, preparing, smoking, and hanging salmon; beading; making birch bark baskets; building a sweat lodge; and making rawhide drums from moose.

Project staff assessed the students' fluency using the Village's proficiency guidelines. At the end of 3 years, 55 people reached the beginner level, 6 people reached intermediate, and 15 people reached fluency. The language teacher and Elders also provided training to five people who

achieved Village Council certification in teaching Ahtna Athabascan at the beginner level.

### OUTCOMES AND COMMUNITY IMPACT

Katherine Wade, founder of the school, passed away in 2009. Through this project, however, the school was able to carry on her vision and empower community members to be stewards of the language. Now, more young Ahtna Athabascan people are proud of their culture, a sentiment which deeply moves older generations, many of whom lost the connection to their culture as a result of boarding school experiences. One Elder said of the school staff, "They're doing the most important work in our village."

The non-Tribal community members also are deepening their understanding of Ahtna Athabascan culture by taking part in some of the cultural activities and attending the language classes. These cross-cultural connections build the Native children's self-esteem, as they see peers take an interest in Native heritage.

Ya Ne Dah Ah plans to market and sell the TPR beginner level curriculum to other communities interested in learning Ahtna Athabascan, and expand the curriculum series to offer more advanced levels. In addition, the school will be sustained through an endowment managed by the Tribal Council and a pool of committed and certified language teachers. With these resources, Ya Ne Dah Ah can continue training new fluent speakers and rejuvenating the language.

*"When I was young, I was so shy. I convey to the kids to have courage, comfort, and confidence to get up and speak. And I see that happening."*

Ahtna Athabascan Elder

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## GOLDBELT HERITAGE FOUNDATION

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<b>Project Title:</b>	Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization
<b>Award Amount:</b>	\$586,853
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 83 Elders involved
- 4,282 youth involved
- \$18,982 in resources leveraged
- 30 individuals trained
- 8 partnerships formed
- 14 language teachers trained
- 84 Native language classes held
- 300 youth increased their ability to speak a Native language
- 40 adults increased their ability to speak a Native language

### BACKGROUND

Goldbelt Heritage Foundation (GHF) is a nonprofit organization established in 2001 by Goldbelt Incorporated, an Alaska Native Claims Settlement Act corporation. GHF serves Alaska Natives and Native Americans, and works to promote cultural activities and document the Tlingit language. Tlingit is spoken in 15 communities in Southeast Alaska, as well as in neighboring parts of Canada.

In 2008 GHF conducted a language assessment survey, which found approximately 169 remaining fluent Tlingit speakers in Alaska. However, Native speakers of Tlingit are being lost at a faster rate than second language learners are becoming fluent. Second language courses comprise the majority of Tlingit language revitalization efforts in Southeast Alaska, and teachers of these courses are second language learners themselves, requiring substantial support from a limited body of fluent Elders and reference materials.

Previous efforts to produce fluent Tlingit speakers had stalled due to the complexity of the language's verb forms. For Tlingit language teachers, the most urgent needs are training in Tlingit grammar, opportunities for continual language growth, and a venue to come together and share ideas and newly developed materials.

### PURPOSE AND OBJECTIVES

The purpose of this project was to provide critical support to Tlingit language teachers in the areas of language development, training in Tlingit grammar, and collaboration in language lesson development with the intent of enhancing

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student learning. The first objective was to train participating Tlingit language teachers how to utilize an existing Tlingit verb database, and provide a venue for teachers to acquire new verb forms via a specially tailored weekly teleconference course delivered region-wide.

GHF partnered with the University of Alaska Southeast (UAS) to conduct the teleconference course, geared towards language teachers with a focus on verb paradigms, which was held during the fall and spring semesters each year of the project. On average, the course had 22 participants each semester, including 12 Elders. Project staff used pre- and post-tests and the Northwest Indian Language Institute (NILI) scale of language proficiency to gauge student progress. Post-test average scores increased by 49 percent from the first to the third year, and assessments using the NILI scale showed a minimum improvement of 1.8 levels for all participants.

The second objective was to develop 10 language units each year, which incorporate new verb forms and are enriched with culture. Participating teachers developed 30 coordinated language units through this project, all of which were reviewed by linguists from UAS. The teachers were paired with fluent Elders who provided guidance on language usage and culture. Each unit covers at least one verb with all tenses, and is accompanied by audio recordings by fluent speakers and video recordings of lessons being piloted with youth. All materials, videos, and sound files are available to the community on the GHF website. Project staff also distributed the materials to the teleconference course participants, and reported teachers already have used the resources in their classrooms with 4,282 students.

The third objective was to hold an annual 10-day intensive language course where

teachers and Elders region-wide convene to demonstrate and share language units with each other, and engage in language-centered culturally relevant group activities.

Teachers, Elders, and students from summer programs participated in these annual workshops to present their material, pilot lessons, receive feedback from other teachers and fluent speakers, and share effective teaching methods.

### **OUTCOMES AND COMMUNITY IMPACT**

Through networking, curriculum development, creating a language community, and sharing resources, this project expanded the limited toolbox for Tlingit language teachers. Project staff directly addressed the issue of the language's complex verb forms with extensive teacher training and teacher-developed curriculum that incorporates verbs; throughout the project, nearly 100 new verb forms were introduced to teachers and integrated into their units.

The teachers' own language proficiency was enhanced, and teachers now report having a much better grasp on Tlingit verbs. Through the annual language workshops, teachers have also gained new teaching methods, curriculum development skills, and a network of fluent speakers.

Elders involved with the project were extremely proud to have been beneficial in passing on their knowledge to future generations, and reported greater self-esteem from having an important job. The Elders also appreciated the opportunity to refresh their own language usage through working with fluent speakers in other communities and being present in the schools. Through this project, GHF succeeded in documenting the language for future generations, creating tools that will help produce fluent Tlingit speakers, and giving the next generation an opportunity to learn and have pride in its language and culture.

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## KETCHIKAN INDIAN COMMUNITY

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<b>Project Title:</b>	Reversing Language Shift in Southern Southeast Alaska: Tlingit, Haida, and Tsimshian
<b>Award Amount:</b>	\$268,207
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 7 Native American consultants hired
- 5 Elders involved
- 2 youth involved
- \$24,521 in resources leveraged
- 5 individuals trained
- 11 partnerships formed
- 1 language teacher trained

### BACKGROUND

Incorporated in 1940, Ketchikan Indian Community (KIC) is a federally recognized Tribe in Ketchikan, Alaska that serves over 5,700 members. The region is home to three Native languages: Tlingit, Haida, and Tsimshian, which are all severely endangered. In 2010, Tlingit had a total of approximately 200 Native speakers, but only five remained in Southeast Alaska; Tsimshian had about 500 Native speakers remaining, with 16 in Southeast Alaska; and Haida had only 37 total Native speakers remaining, with four in Southeast Alaska.

The final generation of fluent speakers in each language has begun to pass away, and

although there are adults who want to learn, there have been limited opportunities in the region due to a small pool of instructors, limited class time and materials, and geographic isolation. As a result, few if any new adult speakers have been produced in the past 30 years. The KIC language program recognizes that Tlingit, Haida, and Tsimshian are essential to both traditional and contemporary cultures of the Tribe, as well as Tribal members' identity.

Recognizing these issues, teachers and others in the language community began discussions about how to further develop language resources. The KIC Tribal Council included language preservation and revitalization as a top priority in the Tribe's strategic plan, and beginning in 2008, KIC cultural instructors moved from working in public schools to mentor-apprenticeships with fluent speakers of the Tlingit, Haida, and Tsimshian languages.

### PURPOSE AND OBJECTIVES

The purpose of this project was to continue the revitalization of Tlingit, Haida, and Tsimshian by developing a Common Framework for Language Proficiency (CFLP) to assess apprentices' progress in

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language acquisition, and to serve as the basis for new curriculum in each language. The first objective was to create novice, beginner, and intermediate level CFLPs for each language. To accomplish this, project staff first created novice, beginner, and intermediate level versions of the CFLPs in English, and master speakers translated each into Tlingit, Haida, and Tsimshian.

Fluent Elders then produced sound files for each level in all three languages. In the first project year, KIC partnered with a local radio station to make recordings, but in the second year, the Tribe used leveraged resources to build a recording studio in the language program office. All project staff and master speakers received training on using the recording equipment. After project completion, KIC will continue to use the studio for language preservation efforts.

The second objective was to create curriculum and support materials based on the CFLPs. Working closely with fluent Tlingit, Haida, and Tsimshian speakers, the project team successfully produced novice, beginner, and intermediate level curriculum for each language; qualified language experts then edited all curriculum materials and recordings. The resulting resources, including sound files, have been reviewed and are awaiting posting to the language program's website by the IT department.

To supplement the CFLPs and curriculum, the project team also developed classroom resource packets. Initially, staff partnered with the Tribal Youth Program to collect photos for the curriculum, but they found teachers had a greater need for materials to use in the classroom. Due to turnover in the project director position, KIC re-conceptualized how the curriculum materials could be used, and created the resource packets to ensure the end product will be a useful tool for language teachers. The kits contain CFLP-specific flashcards (in place

of photos), classroom props, and suggested use guides; kits will be distributed to regional partners.

### **OUTCOMES AND COMMUNITY IMPACT**

KIC had a strong master-apprentice program for all three languages before this project, but mentors had not identified a standard for assessing students' proficiency levels, or whether they were meeting competencies to become language teachers. The CFLPs developed as a result of this project will be integrated into the existing master-apprentice program, which the Tribe's operating budget will continue to support with funds for further curriculum and resource development. The Tribal Council also has included the CFLPs in KIC's strategic plan to enhance the Tribe's efforts to produce fluent speakers.

KIC and the regional Native community now have access to critical language resources through free online materials and community-based language courses using the CFLPs. Staff reported these improved resources will not only help language teachers guide students to become fluent speakers, but also will serve as self-teaching tools for advanced speakers and other community members.

Mentors stated that as students gain language proficiency, their confidence as indigenous language speakers increases, and teachers reported students speaking in fuller sentences. New speakers are proud of their increased abilities, and families are gaining confidence in using the language, where there was fear before. There are still very few fluent speakers, but the materials will help with local and region-wide language revitalization efforts. The project already has contributed to larger discussions in the community and raised a number of important questions about what language practitioners are trying to accomplish and how they can best serve future generations.

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## NATIVE VILLAGE OF AFOGNAK




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<b>Project Title:</b>	Tamamta Tanqipet Tuniutapet – “All of Us Are Tending Our Light”
<b>Award Amount:</b>	\$877,279
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2007 – Sept. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 50 Elders involved
- 1,195 youth involved
- \$480,203 in resources leveraged
- 76 individuals trained
- 158 partnerships formed

### BACKGROUND

The Kodiak Island Borough consists of several islands off the southern coast of the Alaska mainland, known as the Kodiak archipelago. The archipelago has been the homeland of the Kodiak Alutiiq Nation for the past 8,000 years, represented by 10 Tribes, including the Native Village of Afognak (NVA).

The Alutiiq people of the archipelago have experienced a traumatic history that has steadily eroded family relationships. Russian companies in the late 18<sup>th</sup> century enslaved Alutiiq men as sea otter furriers and many died, leaving women to care for their families alone. After the U.S. purchased Alaska in 1867, fishing became the top industry and new restrictions on

subsistence hunting took effect, giving men no option but to leave their families again to earn a living. In the early 1900s, U.S. government-instituted boarding schools further broke down indigenous families as students were removed from their communities and forced to assimilate. Additionally, the 1964 Good Friday Earthquake Tsunami scattered families, forcing them to resettle throughout the archipelago, and people lost the protective culture that living in a close-knit village provides.

All of these destructive events left many Alutiiq people with mental illness akin to post-traumatic stress disorder, which alarming numbers cope with through drug abuse, alcoholism, or suicide. NVA leadership witnessed a vacuum in many families where a supportive parent should be, and saw youth repeating unhealthy relationship patterns.

### PURPOSE AND OBJECTIVES

The purpose of this project was to improve the well being of NVA’s children by teaching them to maintain healthy relationships through annual summer camp programming on Afognak Island. The first

objective was to provide culturally appropriate healthy relationship education to 200-300 youth and young adults, ages 8-25, over the course of 5 years. The camps took place at the Tribe's "Dig Afognak" site, a former archeological dig adjacent to the Tribe's ancestral territory on Afognak Island. The 6-week camp occurred every summer, with youth moving between learning stations on a regimented schedule. Project staff selected the Native Wellness Institute's Healthy Relationships curriculum for the summer camp, incorporating conflict resolution and communication lessons into camp activities. In addition, youth learned relationship-building skills from the resident Elders, who shared valuable knowledge on how their ancestors lived, and taught the value of respecting and observing the natural environment.

Project staff focused lessons on the effects of bullying and how youth could set an example for their peers by refusing to bully. A series of cultural activities built the positive self-identify of youth, as they learned about subsistence hunting and how to maintain a smokehouse, harvest a seal, and identify edible and medicinal plants.

The second objective was to support 20-30 married individuals by providing regular evening events to strengthen relationships. The project director again drew from the Native Wellness Curriculum to plan a series of "date night" evenings and family events. Over the course of 5 years, project staff held 35 events in the towns of Port Lyons and Kodiak, working with 249 married individuals. In addition to building camaraderie through group games and ice breakers, the date nights included presentations from mentor couples that shared how their relationships evolved. Evening events often were lighthearted, including activities such as bowling and culinary class. Since project staff provided daycare, the events also were a chance for

couples to let go of daily worries and focus on each other. Project staff held several substance-free dances as well, demonstrating that adults can enjoy themselves without drugs or alcohol.

#### **OUTCOMES AND COMMUNITY IMPACT**

By connecting with their heritage, children at the camp built the necessary self-esteem to form and sustain supportive, positive relationships. All of the youth demonstrated improvement in communicating and resolving conflicts; the daily Alutiiq language sessions built cultural awareness and self-confidence. In addition, Native youth in the camp have become friends with non-Native camp participants, helping to overcome prejudices within the community.

Furthermore, Elders expressed feeling valued for their knowledge and experience. In the words of one of the camp managers, "It is priceless for them to dance with the young ones, and tell them stories." The camp also provided an atmosphere of sharing and listening; as one Elder said, "Out here, people talk one on one. We reminisce and visit." Youth now take time to truly see and know their Elders. As project staff said, "It's a two-way relationship developing between Elders and youth."

The peer network of married couples has been a tremendous asset to those who felt frustrated or unsettled in their relationship. As one Tribal Council member said, "I've seen such a difference in the people that get to do this. Just getting to visit with other couples – it's bringing back that element of our life."

NVA plans to support two date night events annually, and will sustain four of the six weeks of summer camp in the coming year through Tribal funds, corporate donations, individual contributions, and the help of partners.

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## NATIVE VILLAGE OF CHENEGA IRA COUNCIL



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<b>Project Title:</b>	Making Our Future: Self-Governance Enhancement Project
<b>Award Amount:</b>	\$277,392
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 4 Elders involved
- \$12,635 in resources leveraged
- 3 individuals trained
- 2 partnerships formed

### BACKGROUND

Chenega Bay Village, located on Evans Island in the Prince William Sound, covers 29 square miles and is accessible only by aircraft, boat, or ferry. The most recent population count is 69 people year-round, 78 percent of whom are Alaska Native.

The original Village was destroyed in 1964 by the devastating Good Friday Earthquake and subsequent tsunami wave. For 20 years, residents were relocated to urban centers or villages in the Sound, until they slowly rebuilt the new site on Evans Island between 1984 and 1991. Growth in population and the fishing industry during these years was initially encouraging. Then the 1989 Exxon Valdez oil spill occurred a few miles from Chenega Bay; fish harvests were curtailed

for 10 years, causing population decline as Village fishermen left to find jobs.

Most employment opportunities in the Village now are with the Tribal Council or in seasonal fishing. The Native Village of Chenega IRA Council would like to see employment opportunities expand, but recognizes economic development requires transparent and efficient governance. This project was developed to strengthen the Tribal governance infrastructure.

### PURPOSE AND OBJECTIVES

The project goal was to enable Chenega Bay Tribal leaders and the Tribal Administration to independently, efficiently, and successfully manage local programs.

The project called for several trainings to build staff capacity in effective governance. Unfortunately, the trainings were poorly attended, due to turnover in the project manager, Tribal Administrator, and bookkeeper positions. The project lacked leadership, and could not retain employees who had received training. Despite these significant challenges, the Tribe made progress on the project's three objectives.

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The first objective was to enhance transparency in Tribal governance systems through training and improved technology. To prioritize staff training needs, the project manager convened meetings with the Tribal administrator, Council, and Village members. The discussions resulted in a list of necessary trainings and information technology systems.

In response to identified needs, Tribal leadership hired a consultant to provide training on grant record keeping, reporting, and Microsoft Office Suite. Three staff members attended the training. The contractor also held a workshop to develop policies and procedures for grants management, which were approved by the Council.

The second objective was to strengthen the human resource management skills of the Tribal Council, Administrator, and employees. The Council hired a human resource consultant, who conducted a session on best practices in human resources for eight Tribal staff. The consultant also worked extensively with Tribal leadership to develop a human resources policies and procedures manual.

The third objective was to re-organize the Tribal accounting system, implement new technology, and train administrative personnel in financial management. The Tribe hired a financial consultant who provided financial management workshops and created a financial policies and procedures manual with the Council. The project manager installed QuickBooks Nonprofit software, and the consultant provided one 3-day training on the software for the bookkeeper.

In the third year of the project, the Council hired a second project manager, a consultant from the Chenega Corporation, after the position had been vacant for approximately three months. The consultant focused his

attention on organizing Tribal financial records and moving the Village from a cash-based accounting system to a credit-based system. At the end of the project, the Council and Corporation hired an executive director to run Tribal operations while the Council continued to fill key vacancies in the Administration.

#### **OUTCOMES AND COMMUNITY IMPACT**

This project engaged Tribal Council in developing important policies and procedures to improve their Administration and steer the Village towards improved financial health and operations management. The project also sharpened the Village's focus on the need to organize and digitize office paperwork, and institute a transparent accounting system.

The Tribe recently gained two young Council members, committed to learning about the new policies and procedures and developing their leadership skills. The President of the Council is eager to provide these individuals with professional development training, particularly in the areas of budgeting and accounting.

While this project was beset by significant challenges, the Council was able to establish plans for a more organized, transparent, and regulated style of operations management. Once the Tribal Administration staff is in place, the policies and procedures developed through this project will build their capacity and further strengthen the Tribe's self-governance.

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## ORGANIZED VILLAGE OF KAKE




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<b>Project Title:</b>	Kake Lingit Language Assessment and Documentation Project
<b>Award Amount:</b>	\$130,027
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Feb. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 18 Elders involved
- 13 youth involved
- \$13,272 in resources leveraged
- 5 partnerships formed
- 1 language survey developed
- 127 language surveys completed

### BACKGROUND

The Organized Village of Kake (OVK) is a federally recognized Tribe established in 1974. The mission of OVK is to promote the welfare of tribal members and descendants through the development and operation of social, economic, and cultural enterprises, and to preserve and maintain Native cultural traditions and a subsistence lifestyle. A key facet of these cultural traditions is OVK's Native Lingit language, which tribal members have been working to preserve and revitalize in a variety of ways.

### PURPOSE AND OBJECTIVES

This project was part of a larger effort to preserve and revitalize Lingit in the OVK community, and its purpose was twofold: to

assess the status of the Kake Lingit language, and to create a culturally appropriate curriculum for Head Start through third grade.

The first objective was to assess the health and prevalence of the language to better understand Lingit's current status and where it is headed. First, project staff reviewed samples of other Tribes' language surveys; then staff created a Lingit survey, had it approved by OVK's Culture Committee, and disseminated it to all Village households, totaling an estimated 150 surveys distributed. Staff received completed surveys from 127 households (an 85 percent response rate). The survey responses demonstrated that preservation, teaching, and use of Lingit were high priorities for community members. The survey also revealed general community language proficiency was not strong, particularly in reading and writing, as Lingit is predominantly a spoken language.

The second objective was to create Lingit lesson plans for Head Start through third grade, and to make supplemental audio/video recordings of conversations in Lingit by OVK Elders. Project staff employed a collaborative process to create

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the lesson plans by garnering input regarding content from the local school board, OVK's Culture Committee, and OVK Council members. The project's language instructor was a highly esteemed Kake Elder who is one of the few remaining tribal members that is fluent in Lingit. The language instructor worked with the project director to create lesson plans for the students, who were divided into four groups: Head Start, kindergarten, grades one and two, and grades three and four. The lesson plans included age-appropriate methods of teaching, such as playing games, singing songs, and using pictures to identify objects. Subject matter included colors, shapes, animals, numbers, and more. By the end of the project, the language instructor and project director created 17 lesson plans.

In order to document and archive the language, staff created audio/video recordings of numerous Kake Elder conversations using Lingit. These consisted of roundtable discussions between 12 Elders at a time, varying in duration from two to three and a half hours each. Subjects included traditional medicine, Lingit history, stories and legends, and food preparation. Additionally, project staff created 15 video recordings of the language instructor working directly with students in Head Start through third grade.

#### **OUTCOMES AND COMMUNITY IMPACT**

This was a planning and assessment project, so its impact will be more evident in the months and years following the project. Results from the survey shed light on the current state of the language, and also function as a needs-assessment. The tribe is hopeful this assessment will improve chances of funding for future language revitalization projects.

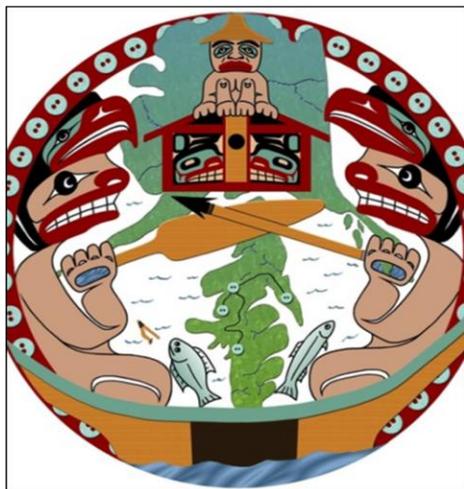
A key benefit of this project was the intergenerational knowledge of Lingit that

was shared between the language instructor and project director. Prior to this project, the language instructor was one of the only community members with the necessary expertise to work toward Lingit revitalization. Meanwhile, the project director is a relatively young tribal member that benefitted from significant professional and linguistic development. Due to this development, the project director has stated that she now feels confident in her ability to further the vitality of Lingit in future projects. Additionally, the language instructor stated that her role in this project enhanced her sense of fulfillment and cultural pride in seeing the language passed on.

The recordings of Elders will help to ensure vocabulary, structure, and pronunciation will be preserved, and the lesson plans will be used to impart teachings to tribal youth. Staff stated that everyone involved in the project enjoyed the process, which stimulated a connection to cultural identity. Because of the endeavors undertaken in this project, the presence of Lingit in the OVK community is more vital and secure.

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## ORGANIZED VILLAGE OF KASAAN




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<b>Project Title:</b>	2011 Environmental Enhancement Grant to Develop Ordinances and a Sustainable Recycling Program
<b>Award Amount:</b>	\$119,094
<b>Type of Grant:</b>	Environmental
<b>Project Period:</b>	Sept. 2011 – Dec. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 2 Elders involved
- 9 youth involved
- \$1,087 in resources leveraged
- 1 individual trained
- 11 partnerships formed
- 2 environmental ordinances developed

### BACKGROUND

The Organized Village of Kasaan (OVK) is a federally recognized Tribe established in 1938 to promote the protection, preservation, and education of its members. OVK has a seven-member Tribal Council, which serves over 100 Tribal members of Haida descent. The Kasaan Tribal lands include the southern half of Prince of Wales Island in Southeast Alaska.

Preserving the natural resources found within the traditional boundaries of the Kasaan Haida people is a high priority for the Tribe. Residents of Kasaan, however, face a number of challenges in protecting

the land, water systems, wildlife, and plant species in the surrounding area that are essential to their subsistence lifestyle.

Prior to this project, the community lacked a coordinated and comprehensive effort to reduce the amount of solid waste generated in Kasaan, which often was illegally dumped along the beaches or brought to the landfill. The Tribe and local community had no ordinances for solid waste management (including recycling, littering, and illegal dumping). Although several pieces of a recycling program were developed, these disparate activities never became a comprehensive, sustainable recycling effort.

### PURPOSE AND OBJECTIVES

The purpose of this project was to develop a sustainable solid waste management program to return the local environment to its state when the Haida people first arrived in the area. The project's main objective was to build on existing efforts and activities to create a comprehensive community recycling and business sustainability plan. During community meetings early in the project period, staff distributed an environmental assessment survey on

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recycling, and found enthusiasm among community members for recycling, however many were unaware of what and how to recycle. To inform people about the new recycling program, project staff produced and distributed brochures on recycling, solid waste, and water conservation, and included regular articles in the Tribal newsletter.

In addition to raising awareness about recycling efforts, project staff developed a community recycling plan and a business plan for the Tribe's recycling facility, which opened in the fall of 2012. The OVK environmental planner drafted the community recycling plan with input from project staff, survey results, and the City of Kasaan Administrator. The business plan includes policies and procedures to maintain the facility and sustain recycling efforts. The project director submitted both plans to the Tribal Council by the end of the project period for review and approval.

To help reduce the use of plastic bags and bottles in the community, project staff ordered totes and aluminum water bottles with recycling information printed on them to hand out at the recycling facility's grand opening. The center, which houses sorting bins, a glass crusher, and a place for battery and light bulb disposal, is staffed part-time to collect materials and track what is recycled. The Tribe also developed two ordinances as a result of this project, which ban single use plastic and burning plastic within municipal boundaries.

Part of the project's objective involved working with local students to develop a tool to measure the amount of materials recycled, but this was delayed due to challenges with scheduling sessions in the school; the project team received a three month no-cost extension to complete these activities. Project staff created a survey with students to determine current recycling efforts and identify areas for improvement,

and surveys were completed at the opening of the recycling facility. Although students were not as involved as planned, project staff did record the weight of recyclables while bales were prepared for shipment.

#### **OUTCOMES AND COMMUNITY IMPACT**

Although OVK previously collected recycling using a mobile trailer called the "Alley Cat," many new initiatives began as a result of this project, including cardboard and aluminum collection, disposable battery and fluorescent light bulb recycling, and baling plastic and crushing glass onsite. Staff reported that before this project, the Tribe only had to haul the Alley Cat twice since it began operating in 2008, but in the 15 months of the project period, they had to haul it over four times.

Overall, the community was highly supportive of the project, and people were very receptive to the information and suggestions distributed on recycling. Project staff reported that 29 out of 30 total households are now actively recycling, and recyclable materials are cleaned and separated correctly. Staff also witnessed a reduction in the amount of trash collected from households and businesses, and recent beach clean-up efforts have produced far less waste than in the past. Not only is Kasaan a cleaner and healthier place for community members, but wildlife habitats and animal populations are benefitting as well.

Due to the community's enthusiasm, the Tribe is committed to continuing its recycling program. The recycling facility, sustainability plans, and partnerships with other Tribal environmental departments and island-wide recycling companies developed through this project will ensure that recycling efforts continue to help restore and preserve OVK's natural environment and subsistence lifestyle.

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## YUKON INTER-TRIBAL WATERSHED COUNCIL

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<b>Project Title:</b>	Building Capacity to Self-Regulate and Monitor Sewage Discharge
<b>Award Amount:</b>	\$610,942
<b>Type of Grant:</b>	Environmental
<b>Project Period:</b>	Sept. 2010 – Sept. 2012
<b>Grantee Type:</b>	Tribal Coalition

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### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 60 Elders involved
- 160 youth involved
- \$100,060 in resources leveraged
- 67 individuals trained
- 22 partnerships formed

### BACKGROUND

The Yukon River Inter Tribal Watershed Council (YRITWC) is a coalition of 66 Tribes and First Nations spanning the Yukon River Watershed; 47 of the 66 member Tribes are located on the watershed in Alaska. The Yukon River spans more than 2,300 miles from Northwest Canada to the Bering Sea, and the watershed is the fourth largest basin in North America. The YRITWC Board consists of the 66 Tribal government chiefs or presidents who are committed to consulting with each other on issues facing the watershed.

Many of the Alaskan member Tribes live in rural, isolated communities with outdated or insufficient sewage systems. Fifteen have no plumbing, and those that do often cannot pay the monthly plumbing service fee.

Many communities use a “honey bucket” system, whereby individual homes collect sewage in containers to dispose of themselves or give to a collection service to be dumped in a tank, the waterways, a lagoon, or sometimes on the tundra. Most communities use sewage lagoons, which if not contained properly can be hazardous in case of flooding or erosion. Few Tribal members have the necessary training to manage waste, and governments have difficulty offering competitive salaries to attract waste management specialists.

By 2009, 13 of the 47 Alaska member Tribes had a lagoon sewage discharge permit. However, none of the 13 was monitoring water quality before and after discharge into the lagoon as required. YRITWC did not know if any waste management systems were in place for the remaining 34 communities. YRITWC members were deeply concerned that improper sewage systems could be harming Tribal and wildlife health.

### PURPOSE AND OBJECTIVES

The project goal was to gain a greater understanding of Tribal sewage systems across the Yukon River Watershed and build the capacity of Tribal members to monitor

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water quality. The first objective was to establish capacity in 15 of the Tribes to self-regulate sewage lagoon discharge. The project's environmental specialist and project director worked intensively with 16 Tribes, including the 13 Tribes with permits, to develop site-specific water sampling strategies. The strategies included where, when, and how to sample waterways to determine the effect of sewage discharge on water quality. Strategies varied depending on permit requirements; however, most involved collecting a sample upstream and downstream of the discharge source.

The project team provided training on collecting water samples and procedures for shipping samples to the laboratory for all 47 Tribes at multiple locations. By the end of the project, staff trained 67 people in water sampling, and project staff and technicians collected 120 viable samples from the 16 targeted sites. The environmental specialist and project director also visited all 47 sites to complete an inventory of sewage management systems in place.

The second objective was to provide education to increase Tribes' sovereignty in managing sewage systems. Project staff held bi-annual summits and several teleconferences with Tribal leaders, Elders, youth, and technicians to discuss how to adapt and improve existing systems. Project staff collected feedback and created a series of pamphlets detailing adaptation strategies; pamphlets cover topics such as education on the hazards of honey buckets, training and necessary equipment for managing wastewater, and the importance of properly maintaining facilities.

#### **OUTCOMES AND COMMUNITY IMPACT**

Through intensive work developing site-specific sewage management plans with 16 Tribes, YRITWC learned many valuable lessons. First, Tribes have a wide variety of sewage management systems, from lagoons,

to pipes carrying waste to waterways, to depositing the sewage on land. Second, many Tribes need outside funding to overhaul sewage infrastructure (some systems are 30-40 years old), while others only require re-design. Some Tribes already have effective systems in place. Third, staff refined the water sampling process after discovering that bacteria react differently according to the season. They also learned restricted access to shipping facilities made it difficult for communities to mail the samples to the laboratory within the 30-hour required timeframe for the results to be viable. As YRITWC staff develop management plans for the remaining 31 Tribes, these lessons will save them time and money.

Preliminary data show water collected at 80 percent of the sites is safe for use, a higher percent than project staff predicted, but still a cause for concern. Tribes in the other 20 percent are moving quickly to address the problem, and all Tribes recognize the need to continue monitoring. Many of the Tribal technicians are funded through the Environmental Protection Agency's Indian General Assistance Program (IGAP) grant funding, and will be supported for the coming years to continue collecting water samples..

YRITWC staff also have secured a USDA grant that will cover the laboratory and shipping costs of samples, in addition to "do-it-yourself" analysis kits which YRITWC will field test. If the kit results are valid, YRITWC will provide kits to Tribal technicians, thus eliminating shipping complications and reducing the cost of testing.

By expanding access to water quality data, this project significantly strengthened the Tribes' capacity to plan services, adapt existing systems, coordinate assistance, and advocate for their rights.