
AMERICAN INDIAN CHILD RESOURCE CENTER



Project Title:	Living By Sacred Colors
Award Amount:	\$574,613
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 14 full-time equivalent jobs created
- 11 businesses created
- 7 Elders involved
- 83 youth involved
- \$48,570 in resources leveraged
- 36 individuals trained
- 32 partnerships formed

BACKGROUND

The American Indian Child Resource Center (AICRC) is a nonprofit community-based organization in Oakland, established in 1974 to preserve and promote the integrity and culture of Native youth and their families. AICRC's service population has members from 69 Tribes; as of the 2000 U.S. Census Bureau report, over 10,000 American Indians live in Alameda County and roughly 3,000 in Oakland.

Seventy-two percent of the Native population in Oakland is under the age of 18. The children who attend AICRC programming include youth who are or have been children of substance abusers, involved in the juvenile justice system, members of low income families, teen parents, from

single parent homes, children of parents who did not complete school, living in foster care, gang members, and/or homeless. According to 2006 Oakland Unified School District data, the 4-year high school dropout rate of Native students was 41 percent.

PURPOSE AND OBJECTIVES

The purpose of this project was to increase the sense of hope among Native youth for the future, expand opportunities, and promote an urban community where young people are valued and are taught to value themselves. The first objective was for 60 youth ages 15-20 to participate in life skills program emphasizing traditional ways of creating balance and finding strength as Native youth in an urban environment. In the first year of the project, five staff members received training in the White Bison Sons and Daughters of Tradition curriculum, and conducted a 16-week pilot program rooted in traditional medicine wheel teaching.

This program addressed healthy decision-making, critical thinking, communication, emotional awareness, healthy relationships, substance abuse, personal goal setting, cultural regeneration, violence prevention, money management, building community,

and utilizing culture as a source of strength. The weekly training was gender-specific, with four groups divided by age. Trainers utilized talking circles to promote dialogue, mind and life mapping exercises to illustrate positive and negative consequences of decision making, and case management to address problems at a personal level.

In the second and third years, project staff expanded life skills training to include: urban issues; preventing STDs, teen pregnancy, domestic violence, and teen suicide; and understanding traditional family systems. Staff also used sports, physical activities, guest speakers, field trips, creative projects, and other educational opportunities to add meaning to the lessons learned in workshops and talking circles. In total, 23 young women and 32 young men participated in the curriculum program.

The second objective was for 25 youth to learn professional development skills and for 20 of these youth to gain internships. To qualify for internships, youth completed 14 weeks of training, which included professional expectations and work environments, writing resumes and cover letters, dressing for success, interview practice, career guidance, and job hunting tips. In year two, staff shortened the same training to eight weeks. In the third year, staff offered one-on-one support and regular office hours in place of training to help youth reinforce professional skills and pursue internships. Over 40 youth received job readiness training, and of these 30 created resumes, 21 completed internships, 13 secured full-time employment, and 25 participated in entrepreneurial training; half of whom completed a business plan and received stipends for start up.

The third objective was to engage 30 youth in an entrepreneurship program, through which they would gain knowledge, skills, and confidence in their ability to carry out

projects or develop businesses by designing culturally significant products to market and sell. Project staff held weekly sessions on topics such as how to develop business and marketing plans, identify target or niche markets, use websites and social media, create budgets, and open bank accounts.

In two years, 24 youth participated in entrepreneurship sessions. These youth developed 11 business plans, started 11 profitable micro-businesses, opened 12 bank accounts, designed nine websites, and marketed goods and services at 14 community events. The resulting businesses include products such as handmade jewelry, skateboard designs, Native graffiti art, murals, and beauty products, as well as services such as repairing bikes, and producing music videos and public service announcements.

OUTCOMES AND COMMUNITY IMPACT

For many of the youth, the project addressed the hopelessness and anger they felt about their life situations. The project coordinator stated, “This is a safe space, and through talking circles and other means, the project has enabled [youth] to comfortably discuss what is affecting them emotionally. Here, they are healing and getting the skills they need to have hope, and to do something about their own problems and the persistent problems affecting the whole community.”

As a result of training received through this project, many participants now are learning more about their culture, finishing school, pursuing post secondary education, finding work, and starting micro-businesses. Youth who took part in the program reported discovering a sense of community and deriving strength from their identity as young American Indians, which has motivated them to make plans and take responsibility for their lives. As one participant said, this project “gave me a reason to live, instead of just to survive.”

AMERICAN INDIAN RECRUITMENT PROGRAM



Project Title:	Continuing American Indian Retention
Award Amount:	\$101,380
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2011 – Sept. 2012
Grantee Type:	Nonprofit

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 16 Elders involved
- 164 youth involved
- \$38,796 in resources leveraged
- 41 individuals trained
- 11 partnerships formed

BACKGROUND

The American Indian Recruitment (AIR) Program has worked with Native American youth in San Diego County to prepare them for college since 1993. The organization works with 15 of the 18 Tribes in the county, and supports rural and urban Native youth as they move through the education pipeline.

In San Diego County alone, the Native American high school dropout rate is nearly 22 percent, more than double the non-Native rates. Through partnerships with San Diego State University and other 4-year colleges in the area, AIR is able to provide college preparatory classes and experiences to students and youth who would not otherwise have the opportunity. Due to the success of AIR's school year programs that provide culturally appropriate social and educational

services, AIR started the Continuing American Indian Retention (CAIR). This is a summer program, helping youth set personal responsibility goals for academic and social life.

PURPOSE AND OBJECTIVES

The overall purpose of the CAIR project was to create a cultural-based model to help students become familiar with the social and academic realities of college. The objective for the yearlong project was to promote higher education, self-esteem, and leadership through the implementation of a wide range of culturally appropriate youth activities and workshops.

AIR recruited 56 students from eighth grade through high school, surpassing its target of 18 students. The AIR Facebook page, Twitter feed, website, and word of mouth from past participants and current program mentors proved effective methods of participant recruitment. Students worked with academic advisors from the AIR program, parents, and teachers to craft individual action plans. The plans included strategies to raise grades, design tutoring schedules, create timelines for researching colleges, and fulfill college application requirements.

The project also included a successful mentorship component, where undergraduate students at San Diego State University and the University of San Diego served as mentors for participants. Thirty-seven student mentors received over 30 hours of training in tutoring, culturally appropriate education and communication, and Native American culture and history. The mentors provided traditional academic support and led workshops about college life, covering such topics as socializing, setting study habits, and deciding on courses and majors.

Participating students also developed skills in research and report writing by completing a research project on the Native American Graves Protection and Repatriation Act (NAGPRA). The students met with local Tribal and civic leaders to research NAGPRA and contemporary issues surrounding the law. For many, this was their first exposure to NAGPRA and its importance to their communities.

OUTCOMES AND COMMUNITY IMPACT

The project was able to build upon the strong programmatic foundation AIR has from nearly two decades of working with Native youth in San Diego County. Although the actual courses for the project only ran for 9 weeks during the summer, the benefits of the program will be felt long past the project's end.

Parents now are better able to assist their children with applying for college and navigating the financial aid process, as well as extending this assistance to other family and community members. By developing the student individual action plan, many parents learned new skills in advocating for their children in the school system and improving their child's academic performance.

In addition, non-Native mentors gained a deeper understanding of the local Native community and issues facing Native youth in education. This new perspective will inform their coursework and many other situations throughout their college experience. Some Native mentors stated the project inspired them to stay in school and continue to be role models to other Native youth.

The host universities benefited from the project by increasing their outreach to potential Native American applicants. Native youth became familiar with the campuses, academics, and admissions processes, leading to increased interest to apply to the universities. Youth reported feeling more comfortable and accepted after seeing the universities' commitments to Native education. The universities' educational programs benefited through volunteer opportunities and cross-cultural exchanges with various communities in San Diego County.

One of the most significant outcomes that will help AIR and the CAIR program attain sustainability is the formalized partnership with the chief diversity officer and the Office of the President of San Diego State University. The university will provide programmatic support and office space on campus with access to many of facilities for free. Proximity to university leadership will enable AIR to form new partnerships and expand existing ones; helping the program continue with its mission of providing a pathway to college attainment for Native youth in San Diego.

CALIFORNIA INDIAN MUSEUM AND CULTURAL CENTER


Project Title:	Pomo Language Assessment and Documentation Project
Award Amount:	\$227,419
Type of Grant:	Native Languages
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 24 Elders involved
- 21 youth involved
- \$55,522 in resources leveraged
- 30 individuals trained
- 35 partnerships formed
- 1 language survey developed
- 275 language surveys completed
- 7 Native language classes held

BACKGROUND

The California Indian Museum and Cultural Center (CIMCC) is a 501(c)(3) nonprofit organization dedicated to educating the public about the history, culture, and contemporary life of California Indians, and to honor their contributions to civilization.

There are 21 Pomo Tribes in the largely rural region of Sonoma, Mendocino, and Lake Counties, with six distinct Pomo languages. In 2005, CIMCC conducted a needs assessment indicating that all six languages were highly endangered due to low numbers of fluent speakers, low numbers of mid-level speakers, and a lack of Pomo language programs at the Tribal level.

Since most of the Pomo Tribes are small and economically challenged, it is difficult for them to start, maintain, and sustain language programs.

PURPOSE AND OBJECTIVES

The project's purpose was to increase the Pomo community's knowledge on the status of Pomo languages in use, and to develop new resources to spur language growth in the absence of fluent speakers.

The first project objective was to conduct an updated needs assessment of the languages currently in use among the Pomo speaking Tribes in the target region of Sonoma, Mendocino, and Lake Counties, and to produce a comprehensive status report. Project staff created a language survey with 30 questions designed to identify fluency levels, dialects used, the extent to which people had studied or were studying Pomo, participation in and availability of Pomo language courses, community language preservation challenges, preferred methods of study, and the perceived value of using online learning tools.

Staff trained 12 youth in CIMCC's Native Youth in Action service learning group on how to conduct the survey. Over a 3-month period, the youth collected 275 surveys from

members of 20 Pomo Tribes. Tribal Elders comprised 10 percent of survey respondents, providing key information about intergenerational learning and fluency. Project staff then analyzed the data and wrote a status report addressing revitalization strategies and the key findings of the assessment. They shared the report with the Tribal Councils of each Pomo Tribe, as well as with the community through CIMCC's mailing list and newsletter, which have 1,500 subscribers.

The second objective was to develop language resource lists to support an existing 10-unit conversational Pomo curriculum and to guide documentation activities with fluent speakers. To create the lists, staff worked with a linguist and CIMCC's eight-member Language Preservation Committee. The project team had some difficulty selecting which Pomo languages to document due to limited knowledge on which were most endangered, but eventually decided to focus on Eastern, Central, and Southern Pomo. These languages were all endangered and staff were able to find available Elders to document each.

The resulting resource lists include alphabet sounds, vocabulary, phrases, songs, and stories necessary to produce documentation materials and support lesson plans. Using these lists, project staff put together lesson plans for (10) 4-page units in each dialect. These lessons were piloted with Tribal youth during a 5-day Pomo Language Preservation Camp in June 2011, and then slightly modified and posted on the CIMCC website. Units for Eastern, Central, and Southern Pomo are easily accessible through the site for interested community members.

The third objective was to conduct language documentation with fluent Pomo language speakers, and produce 70 hours of documentation with at least seven speakers. Project staff recruited 14 fluent speakers, 12

of whom participated in documentation sessions by recording words, phrases, songs, and stories needed for the resource lists and lesson plans. These 12 Elders produced over 70 hours of recordings in the Eastern, Central, and Southern Pomo dialects. All master recordings were professionally edited, digitized, and archived.

OUTCOMES AND COMMUNITY IMPACT

At the end of the project period, CIMCC held a community language forum, attended by 43 individuals. The forum included demonstrations and distribution of the newly developed language resources, as well as a community discussion on the next steps for language revitalization

Through project activities and the language forum, Pomo Tribes and their members gained a clear understanding of the status of their languages, the challenges in preserving them, and the community's preferred language learning methods. These lessons will aid them in continuing efforts for devising Pomo language revitalization strategies. Moreover, they gained a new set of language learning tools, including speaker videos and a beginning level online Pomo conversation course.

Just as importantly, the project activities generated community interest and enthusiasm for participating in revitalization efforts, and brought the Pomo language community together by building partnerships and community support, as evidenced by a 384-member Pomo language Facebook group. CIMCC's executive director stated, "We are trying to help foster a climate that enables Pomo Tribes to get beyond language preservation, to the idea of language ownership. We are trying to promote communication among family groups and communities, get kids learning, and build momentum with the language."

OFFICE OF SAMOAN AFFAIRS OF CALIFORNIA, INC.



Project Title:	Native American Pacific Islander Family Preservation Project
Award Amount:	\$893,561
Type of Grant:	SEDS - Strengthening Families
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 35 Elders involved
- 25 youth involved
- \$392,056 in resources leveraged
- 555 individuals trained
- 50 partnerships formed

BACKGROUND

Los Angeles County is home to the largest Native American Pacific Islander (NAPI) community in the continental U.S. The Office of Samoan Affairs (OSA), incorporated as a 501(c)(3) in 1981, is California's leading advocate and service provider for Samoan and other Pacific Islanders. Services include translation, housing assistance, cultural preservation programs, counseling, and youth and family programs.

In recent years, the NAPI community has experienced an increase in child abuse and family violence as traditional family and community structures break down under the pressures of integration. The recent economic recession has increased this trend

as more people face the stress of unemployment.

OSA found it difficult to address these issues as family violence prevention and intervention materials were not culturally relevant or linguistically appropriate. County service agencies also lack the cultural capacity to work with NAPI communities. Additionally, a dearth of certified NAPI foster families resulted in children being removed from the traditional support of extended families and the community. OSA therefore launched a variety of different programs to address these problems, including one aimed at strengthening families.

PURPOSE AND OBJECTIVES

The Native American Pacific Islander Family Preservation Project's goal was to build the capacity of the NAPI community to assist abused, neglected, and abandoned NAPI children, youth, and their families. The project's first objective was to develop 20 state-certified NAPI foster families. OSA recruited the 20 families through community partners and the Tina Tautau – an advisory group for the project comprised of Elders and community leaders who served as “community navigators” to staff.

OAS staff then translated and adapted the “Partnering for Safety and Permanence-Model Approach to Partnerships in Parenting” curriculum, training required for foster certification, to be more culturally appropriate. OSA developed workshops to train participating families. OSA also translated and adapted the “Systematic Training for Effective Parenting” curriculum, which provides valuable tools to improve communication among family members and lessen conflict.

The project’s second objective was to educate 40 NAPI “Kinship Caregivers”. Caregivers are often unaware of available services and programs, such as Medicaid, Temporary Assistance for Needy Families, Supplemental Nutrition Assistance Program (SNAP), and California State and Los Angeles County specific programs. In partnership with service providers and the Tina Tautau, OSA developed a four-part workshop series promote awareness of services amongst caregivers. The workshops provided information on the legal and social aspects of care giving. OSA offered onsite enrollment in certain programs, including SNAP and WIC, as well as referrals to other agencies. This allowed OSA to serve as a “one-stop shop” for education, translation, prevention, and enrollment services.

The third objective was to improve the wellbeing of NAPI families and children by developing resources for child abuse and family violence prevention and intervention. Each year, OSA recruited 150 families to participate in 10 community forums to learn about available services and participate in family skills training. OSA also developed a DVD series in both English and Samoan about child abuse and family violence, with an accompanying curriculum. OSA conducted train-the-trainer workshops so partners can bring the materials to a wider audience.

Through the project, OSA also offered reunification services to families with children in foster care. The County Department of Child and Family Services referred parents of children in foster care to OSA child abuse and family violence intervention workshops. Other families received intensive individual and group counseling to assist in reuniting with their children.

OUTCOMES AND COMMUNITY IMPACT

For the first time since Samoans began arriving in Los Angeles, culturally appropriate materials about family and child services and child care are available in Samoan. This material will benefit the community, the families, and the county as all work together for better integration and child protection.

NAPI children can now stay in their communities with their relatives. Parents gained the knowledge and skills to navigate a new legal and cultural system to better stabilize their families and protect their children. The wider community, through the various curriculums and DVDs developed through the project, will continue to learn conflict negotiation, successful parenting, and family communication skills.

The community partners benefit greatly from the project as well. The local community- and faith-based partners are armed with materials to help new NAPI members to transition into life in Los Angeles. The county government and sheriff department increased their understanding of the unique culture and needs of the NAPI community, and they will be more proactive in working with the NAPI community to address needs. The partnerships, resources, and additional funding secured—including a grant from the Administration for Children and Families—will sustain OSA in continuing to serve the NAPI community.

OHANA DANCE GROUP



Project Title:	Kumu Hula ‘Uniki Pilot Project
Award Amount:	\$869,892
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 2 Native Hawaiian consultants hired
- 12 Elders involved
- 570 youth involved
- \$29,731 in resources leveraged
- 15 individuals trained
- 216 partnerships formed

BACKGROUND

According to the 2000 U.S. Census Bureau, there were 116,961 Native Hawaiians living in California, giving the state the second largest population of Native Hawaiians in the country. Despite this large population, there were only 15 traditionally trained and graduated kumu hula (hula teachers) in California, a ratio of one teacher for every 7,800 Native Hawaiians in the state.

The Ohana Dance Group began in 2003 at a Sacramento area church, and became a 501(c)(3) nonprofit organization in 2009. Since its inception, the group has instructed students in the traditions, culture, chants, and dances of Hawaii, serving public and private organizations, schools, nursing

homes, senior residences, and other entities. The group reaches out to the Hawaiian and general communities through teaching and performances to correct misconceptions, dispel stereotypes, and raise awareness of authentic Hawaiian traditions.

PURPOSE AND OBJECTIVES

The project’s purpose was to instill Hawaiian cultural pride in the community and preserve Hawaiian culture in California through a traditional kumu hula ‘uniki (hula teacher training and graduation) pilot project and educating community members on the authentic traditions of Hawaii.

The sole objective of the project was to establish a traditional kumu hula ‘uniki to train 10 committed participants over 36 months with a master hula instructor, thereby increasing the number of kumu hula in California. With the knowledge and responsibility received through training, the new kumu hula were expected to return to their communities and share what they had learned with a new generation of Native Hawaiians and the community-at-large.

In Hawaii, it is important to be able to trace the lineage of one’s kuma hula to ensure traditional teachings are passed on properly.

In California, however, opportunities to train under master hula instructors are rare. To address this problem, the Ohana Dance Group secured the services of a revered hula master in Hawaii, Kawaikapuokalani Hewett, who agreed to train participants and provide them ongoing direction and support.

To recruit participants, project staff advertised throughout the state, receiving 40 applications. They selected 10 participants based on criteria such as Hawaiian ancestry, experience as a hula dancer and instructor, and capacity to share the new learning with the Native Hawaiian community of California. The participants were all women between the ages of 40 and 59, and nine were Native Hawaiians. Additionally, each selected participant was an accomplished life-long student of hula who taught at either her own halau (hula school), or at high schools, colleges, or community centers. Recognizing the value of this learning process, five more women joined the program at their own expense, for a total of 15 students.

After participants were selected, project staff organized training sessions, developed five assessment tools, and provided participants with a curriculum, including video and audio recordings, of the chants and dances to be learned. The training sessions began in April 2010, and included one session lasting 5 days per quarter, with six total sessions held in California and the final two, including graduation, held in Hawaii.

The sessions were very grueling; often, the women were together for 18 hours per day. Training included learning six to eight new dances each session, practicing speaking and pronouncing Hawaiian words correctly, learning chants and prayers, and reading and listening to lectures on curriculum topics. Over 3 years, the 15 students mastered 46 new dances and over 20 new songs and chants, which they were able to exhibit at

the end of each session through a ho'ike (demonstration performance).

OUTCOMES AND COMMUNITY IMPACT

Having a master hula teacher was a new experience for the participants, and they reported the process to be mentally, physically, and spiritually demanding. However, all 15 women graduated the 3-year kumu hula 'uniki program, and are now equipped to carry on important traditions.

This project was the first concerted effort to train a large group of hula teachers in California, and as a result the number of kumu hula increased to 30. Though participants found it challenging to complete the training, they expressed gratitude for all they had learned, and for the bond formed together as hula sisters. Each was grateful to have studied under a distinguished kumu hula, who enabled them to share their love of hula in powerful, new ways.

Throughout the project period, the women forged new partnerships in their communities, conducted numerous performances, and increased their number of students. By the end of the project, the participants' own student base was 570 per month, the overall number of traditionally-trained students within the hula schools increased an average of 18 percent, and participants and their students had performed for over 200,000 people.

Through forming a remarkable number of community partnerships, doubling the number of kumu hula in the state, and considerably increasing the number of hula classes offered, Ohana Dance Group succeeded beyond their hopes in creating a ripple effect of hula learning in California.

SMITH RIVER RANCHERIA



Project Title: Our Families Strong They Are
Award Amount: \$170,351
Type of Grant: Social and Economic Development Strategies
Project Period: Sept. 2011 – Sept. 2012
Grantee Type: Tribe

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 1 business created
- 140 Elders involved
- 75 youth involved
- \$15,350 in resources leveraged
- 6 individuals trained
- 10 partnerships formed

BACKGROUND

Smith River Rancheria is a federally recognized Indian Tribe of To Iowa Dee-Ni', located 3 miles south of the Oregon-California border in northwest California. The Tribe's service area includes Del Norte and Humboldt Counties in California and Curry County in Oregon.

The Rancheria's Community and Family Services (CFS) Department provides child welfare and prevention services, family and Elder assistance, community outreach, and educational assistance for Tribal members. Prior to this project, the CFS staff and community witnessed the development and reinforcement of a seemingly continuous cycle of poverty and despair. Area statistics showed approximately one-quarter of the population was living below the federal

poverty line, and one-third of children less than 5 years old lived in poverty. Tribal families lacked access to resources that could provide them with workforce skills, parenting skills, academic enrichment, and other essential life skills.

PURPOSE AND OBJECTIVES

The purpose of the Our Families Strong They Are project was to develop a plan for comprehensive activities and services to meet the needs of Smith River Tribal members. The Tribe built upon existing collaborations and developed an action plan that increased the interoperability of government and nonprofit agencies; improved academic performance and nutrition; and enhanced the availability of cultural, educational, health, and social services.

The project's first objective was to conduct community meetings by engaging youth and parents or guardians in developing comprehensive, client-driven programs and services offered in a central location. Staff advertised the meetings by sending notifications to every Tribal member household and placing articles in the Tribal newsletter. Staff also disseminated information and gathered input at all Tribal

meetings and events, and through gatherings and social media.

After the initial meetings, the project team conducted age-specific focus groups with youth ages 6-11, 12-16, and 17-21, as well as with parents and expectant parents. To minimize staff influence on outcomes, a professional consultant facilitated the focus groups. The total number of participants reached 215 and included many intergenerational exchanges.

A high-quality document to guide the CFS program development was approved by the Tribal Council. Based upon the content, staff researched existing curriculums, such as Positive Indian Parenting and Strengthening Families, to address the urgent need of healthy relationship and parenting skills. Tribal staff and administration will utilize this document to develop a comprehensive service plan.

The second objective was to develop an assessment questionnaire, the Family Development Matrix (FDM), for case management use at CFS. The pre-developed FDM tool standardizes intake information and referral linkages, reducing the possibility of missed data or referrals for needed services. CFS incorporated three questions to address cultural and health matters of the community, helping the organization better assess client needs.

OUTCOMES AND COMMUNITY IMPACT

By obtaining structured community input, staff were able to develop a robust guidance document for the CFS and Tribal Council. Other outcomes include fostering the learning of traditional ways and culture from Elders; offering and strengthening a platform to address the needs of families by supporting education, vocational exploration, health (including spiritual, physical, and emotional), life skills, and

family and parenting skills; and developing leadership and community service.

The Tribal Family Resource Center staff expanded partnerships and increased working with internal and external resources to meet needs. CFS personnel developed two interoperability agreements with state and federal agencies; these agreements established a foundation to begin providing Tribal children and parents or guardians with vital services, including life skills education, academic support, cultural participation opportunities, and work skills.

CFS continues to meet with its partners on a regular basis to facilitate understanding, leverage funding, and sustain the project efforts. The meetings are imperative to maintaining communication, deepening relationships, and improving service alignment for Tribal members.

Through this project, the Tribal Family Resource Center created a welcoming place with convenient hours. It is a place for Elders, youth, and families to come that is safe, positive, friendly, respectful, non-judgmental, accessible to the physically challenged, and drug, alcohol, and smoke-free. Most importantly, CFS staff are more aware of and better able to meet the needs of their clients.

“Without the center, I wouldn’t know as much as I know now and wouldn’t be doing better.”

Project Participant

YUROK TRIBE



Project Title:	Renewing Traditions: Uniting Generations for Environmental Stewardship
Award Amount:	\$114,872
Type of Grant:	Environmental
Project Period:	Sept. 2011 – Dec. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 12 Elders involved
- 60 youth involved
- \$5,306 in resources leveraged
- 71 individuals trained
- 11 partnerships formed

BACKGROUND

Yurok is the largest indigenous tribe in the state of California, with approximately 5,620 members. The reservation is heavily wooded and borders forests, parks, and private land owned by a timber company.

In 2007, the Yurok Tribe began a California Condor reintroduction feasibility initiative. The Tribe found lead toxicity from the ingestion of lead ammunition used for hunting to be a leading cause of mortality in reintroduced California Condors and the biggest hindrance to recovery of the species. The negative impact of lead on humans is well-known; the Tribe's primary concern is the increased human blood levels of lead through direct consumption of contaminated game.

This threat is especially acute for Yurok since hunting game and living a subsistence lifestyle is a necessity due to the extreme poverty level. In 2010, the median household income on the reservation was \$20,592, and over 70 percent of the reservation currently is without telephone service and electricity. Based upon the outcomes of previous efforts to reintroduce Condor, the Tribe realized wildlife management and environmental regulation efforts were necessary to increase the health of both wildlife and humans.

PURPOSE AND OBJECTIVES

The purpose of the Renewing Traditions: Uniting Generations for Environmental Stewardship program was to address the known threat of lead to wildlife and humans, create environmental regulations, and educate the community regarding the harmful effects of lead.

The first objective was to increase the Tribe's capacity for environmental and natural resource harvest management, and to provide hunter safety training and certification. Two project biologists obtained California Hunters Safety Course instructor certification and received GIS training. Along with the Wildlife

Technician, Tribal employees and program staff gathered and analyzed data using GIS technology to compile baseline data necessary for the creation of a harvest management ordinance.

This objective also aimed to build tribal capacity to determine environmental assets, with a focus on gathering data on subsistence hunting. Project staff worked with the California Department of Fish and Game to obtain deer harvest data, but found little data for other wildlife. Thus, staff worked with the Tribal Natural Resource Committee to enact legislation requiring hunters report game harvested on the reservation to the Wildlife Department. The project team created flyers and attended community gatherings to explain the legislation and how to report large game harvest information, including web-based reporting accessible through the Wildlife Program internet portal.

The second objective was for personnel to begin the process of revitalizing traditional hunting values and teach environmental stewardship in a modern-day context to youth. To facilitate a voluntary switch from lead to non-lead ammunition by hunters, project staff implemented an ammunition exchange program. Staff also held three cultural revitalization sessions and two “Youth Stewards: Hunter Safety Environmental Stewardship” courses for youth.

OUTCOMES AND COMMUNITY IMPACT

As a result of the project, the community has embraced the knowledge that metallic lead causes risks to the health of both wildlife and humans, and that there are safe and effective non-lead ammunition options. At the end of the project period, there was a 400 percent increase in the use of non-lead ammunition, evidenced by roughly half the local ammunition stores selling non-lead

ammunition. The program staff also utilized field x-ray technology to monitor and determine the amount of fragmentation and use of lead ammunition in the offal piles of harvested game. This success was attributed to the education campaigns, ammunition exchange program, and youth hunting safety and cultural courses. One participant indicated, “At first, I wasn’t aware of the problem and did not like the new rule of reporting ...now I am glad this program is in effect. We need to manage wildlife-taking.”

The Tribe also developed a geo-database to create hunting zones based upon the harvest management ordinance and additional data gained through the tribal mandated game harvest reporting regulations. A key partner of the Tribe is the California Department of Fish and Game; the support improved capacity to offer hunting safety certification courses, as well as continue tribal educational efforts on the toxicity of lead to the environment, wildlife, and humans, and the new reporting legislation and hunting zones.

Promotion of intergenerational exchanges on traditional hunting practices and the use of non-lead ammunition, youth established a connection to their culture and Elders. The connection to cultural traditions and practices is beginning to change prevailing attitudes towards use of non-lead ammunition, from the norm to something done only in the past. Through this project, the Tribe is moving forward in sustainably managing its natural resources and ensuring the health of its members.

“If you need more than one bullet for a kill, you need to go back to the practice range. Lead is killing us, the wildlife and our environment.”

Youth Participant

YUOK TRIBE



Project Title:	The Yurok Community Language Project
Award Amount:	\$603,486
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 877 Elders involved
- 1,168 youth involved
- \$95,347 in resources leveraged
- 164 individuals trained
- 12 partnerships formed
- 9 language teachers trained
- 5 Native language classes held
- 100 youth increased their ability to speak a Native language
- 17 people achieved fluency in a Native language

BACKGROUND

In the far northwest corner of California, 300 miles north of San Francisco and stretching from the Pacific Ocean inland along the Klamath River, lie the homelands of the Yurok People. Although Yurok is currently the state’s largest indigenous tribe, the use of the Yurok language dramatically decreased when non-Indians settled in the Yurok territory, and by the early 1900s the Yurok language was near extinction. When the Tribe began its language restoration efforts in 1997, only a few people could

speak the language, and it had been nearly 50 years since a child grew up speaking Yurok. Prior to this project, the Tribe documented only 11 fluent Yurok speakers.

PURPOSE AND OBJECTIVES

The purpose of the “Yurok Community Language Project” was to increase knowledge and fluency of tribal members and boost teaching capability of program staff and school language teachers. To this end, the staff would develop and implement age-appropriate curriculum, including supplemental materials and tests.

The project’s first objective was for teacher interns and language program staff to attend state-certified training amounting to 210 hours of Yurok language instruction, including advanced teacher training methods and instruction in conversational grammar discourse syntax. Over the course of the project, intern teachers completed 62 hours in applied lesson planning techniques, 16 hours of special language topics, 90 hours of grammar instruction, 16 hours of participation in media training seminars, and 6 hours focusing on language instruction best practices.

The second objective was to continue teacher training, and to develop materials

and achievement measurement instruments for daily language infusion programs at educational sites serving the Yurok community. The resulting outcome is a full array of age-appropriate curriculum materials developed and implemented, including measurement tools, covering topics such as nature, animals, colors, objects, verb usage, and tense. To elevate the level of fluency of community speakers, the project implemented intergenerational neighborhood language pods and activities.

The third objective was to have a minimum of 75 new language learners achieve Yurok novice-high level competency and 17 achieve intermediate-high level, and eight intern teachers pass the state-recognized Yurok Language Teacher Credentialing Examination. By the end of the project 502 speakers reached the novice range and 15 became fluent, intermediate-high speakers; nine Yurok language teachers achieved certification.

OUTCOMES AND COMMUNITY IMPACT

The development of age-appropriate curriculum and achievement measurement tools, credentialing of teachers, and training of language pod facilitators now ensure that language instructors have the competency in teaching methods and Yurok language standards to implement quality instruction, immersion, and local pod facilitation. By the end of the project, language instruction and immersion occurred at 18 Head Start locations, Tribal child care facilities, summer camps, and local public schools, as well as community-located language pods, with over 800 youth participating.

Institutionalizing the Yurok language in daily educational instruction provides a conduit for youth to actively engage with, learn, and speak their indigenous language. By launching neighborhood language pods, Tribal communities now have the opportunity to engage one another in Yurok,

develop fluency, and encourage, support, and teach one another.

By cultivating the fluency and teaching methods of interns and staff, the Tribe has broadened its resources to implement future language instruction, infusion, and immersion programs. One teacher intern said “As a teacher, I now have the skills necessary to be successful...I know how to develop curriculum and appropriate lessons.” Additionally, many intern teachers have been hired by the public school system as a result of development, training, and the certification received through this project.

Because of the high level of community engagement, rigorous training, and successful partnership development, the Yurok language program will continue to live through the Tribe, public schools, summer camps, local community activities, and language pods. The impressive, successful results represent the beginning of a new dawn for the Yurok language.

“The language pods were excellent. They allowed me to participate without traveling a long distance...[and] my fluency level is now intermediate to high, which makes me feel whole.”

Project Participant