

# 2013 Outcome Evaluations of Administration for Native Americans (ANA) Projects: Report to Congress



ADMINISTRATION FOR  
**CHILDREN & FAMILIES**



## Contents

Executive Summary .....	4
2013 Key Findings .....	8
Key Characteristics of FY 2013 Data Set .....	9
ANA SEDS Economic Development .....	12
ANA SEDS Social Development.....	15
ANA SEDS Tribal Governance .....	16
ANA Environmental Regulatory Enhancement.....	18
ANA Native Languages .....	19
ANA Future Action.....	22
Conclusion .....	24
Project Summary Reports	
Alaska	
Alaska Native Heritage Center.....	25
Sun’aq Tribe of Kodiak.....	27
Sun’aq Tribe of Kodiak.....	29
Telida Village Council .....	31
Telida Village Council .....	33
Yukon River Drainage Fisheries Association .....	35
Arizona	
Native American Fatherhood and Families Association.....	37
Salt River Pima Maricopa Indian Community .....	39
California .....	
Manzanita Band of Mission Indians.....	41
Morongo Band of Mission Indians.....	43
National Indian Justice Center .....	45
Colorado	
First Nations Oweesta Corporation .....	47
Guam	
Farm to Table – Guam Corp.....	49
Hurao, Inc.....	51
Pa’a Taotao Tano.....	53
Hawai’i	

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Edith Kanaka'ole Foundation .....	55
Hawaiian Community Assets .....	57
Kipahulu Ohana, Inc.....	59
Kula no na Po'e Hawaii.....	61
Na Kamalei – Koolauloa Early Education Program .....	63
Native Nations Education Foundation .....	65
Polynesian Voyaging Society.....	67
Puko'a Kani 'Aina Community Development Corporation .....	69
University of Hawaii at Hilo .....	71
<b>Maine</b>	
Four Directions Development Corporation.....	73
Houlton Band of Maliseet Indians.....	75
Passamaquoddy Tribe.....	77
<b>Massachusetts</b>	
Mashpee Wampanoag Tribe.....	79
North American Indian Center of Boston, Inc. ....	81
<b>Michigan</b>	
American Indian Health and Family Services.....	83
Bay Mills Community College.....	85
Little Traverse Bay Bands of Odawa Indians .....	87
Sault Ste. Marie Tribe of Chippewa Indians .....	89
<b>Minnesota</b>	
Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin.....	91
White Earth Band of Chippewa.....	93
<b>Montana</b>	
American Indian Business Leaders .....	95
Fort Belknap College.....	97
Stone Child College.....	99
<b>Nevada</b>	
Indigenous Peoples Council on Biocolonialism.....	101
Pyramid Lake Paiute Tribe.....	103
Walker River Paiute Tribe.....	105
<b>New Mexico</b>	
Pueblo of Pojoaque.....	107

---

Ramah Navajo School Board, Inc. ....	109
New York	
Shinnecock Indian Nation .....	111
Shinnecock Nation Cultural Center and Museum.....	113
North Dakota	
Boys and Girls Club of the Three Affiliated Tribes.....	115
Eastern Shawnee Tribe of Oklahoma.....	117
Oklahoma	
Kaw Nation.....	119
Pawnee Nation of Oklahoma.....	121
Oregon	
Confederated Tribes of Grand Ronde .....	123
Confederated Tribes of the Umatilla Indian Reservation.....	125
South Dakota.....	
First Peoples Fund.....	127
Oglala Lakota College.....	129
Rural America Initiatives .....	131
Texas	
Ysleta Del Sur Pueblo .....	133
Ysleta Del Sur Pueblo .....	135
Washington	
Kalispel Tribe of Indians.....	137
Lower Elwha Klallam Tribe.....	139
Makah Tribal Council .....	141
Northwest Intertribal Court System .....	143
Squaxin Island Tribe .....	145
Wisconsin	
Great Lakes Indian Fish and Wildlife Commission .....	147
Northwoods NiiJii Enterprise Community.....	149
Oneida Tribe of Wisconsin.....	151
Red Cliff Band of Lake Superior Chippewa .....	153
St. Croix Chippewa Indians of Wisconsin .....	155

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# EXECUTIVE SUMMARY

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## **HISTORICAL BACKGROUND**

In January 1964, President Lyndon B. Johnson declared a War on Poverty through legislation introduced in response to a national poverty rate of nearly nineteen percent. Since that time, persistent poverty has continued to plague Native American communities. For example, the 2007 to 2011 U.S. Census Bureau American Community Survey Brief reflects that 55 percent of all American Indian/Alaska Native children live below the poverty level. The poverty rate for individuals living on reservations in the United States is 29.4 percent, compared to the U.S. national average of 15.3 percent. In some parts of the U.S., Native Americans' economic situation is even more dismal due to significant demographic shifts among Native Americans. In particular, even though Native Americans are widely associated with rural areas, according to 2013 Census Bureau data, more than 7 out of 10 American Indians and Alaska Natives now live in a metropolitan area, compared with 45 percent in 1970 and eight percent in 1940. Regardless of where urban Native Americans live, they have levels of impoverishment that rival some of the nation's poorest reservations. Denver, Phoenix, and Tucson have Native American poverty rates of approximately 30 percent. Chicago, Oklahoma City, Houston, and New York have Native American poverty rates of approximately 25 percent. Even worse, in Rapid City, South Dakota the Native American poverty rate is approximately 50 percent and in Minneapolis, Minnesota it is approximately 45 percent.<sup>1</sup>

Legislation introduced as part of the War on Poverty, in particular the Economic Opportunity Act, laid the foundation for the Administration for Native Americans (ANA). Formally established in 1974 through the Native American Programs Act (NAPA)<sup>2</sup>, ANA promotes self-determination for all Native Americans, including federally and state recognized Indian tribes, American Indian and Alaska Native non-profit organizations, Native Hawaiian organizations, and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands).

ANA provides discretionary grant funding to eligible tribes and Native American organizations to support Native American communities to be healthy, culturally and linguistically vibrant, as well as economically self-sufficient. Many such grants address the causes and effects of poverty by focusing on individual and community development. Others support Native language preservation, restoration, and maintenance. Still others promote the protection of the Native American community's natural environments.

## **GRANTS PORTFOLIO**

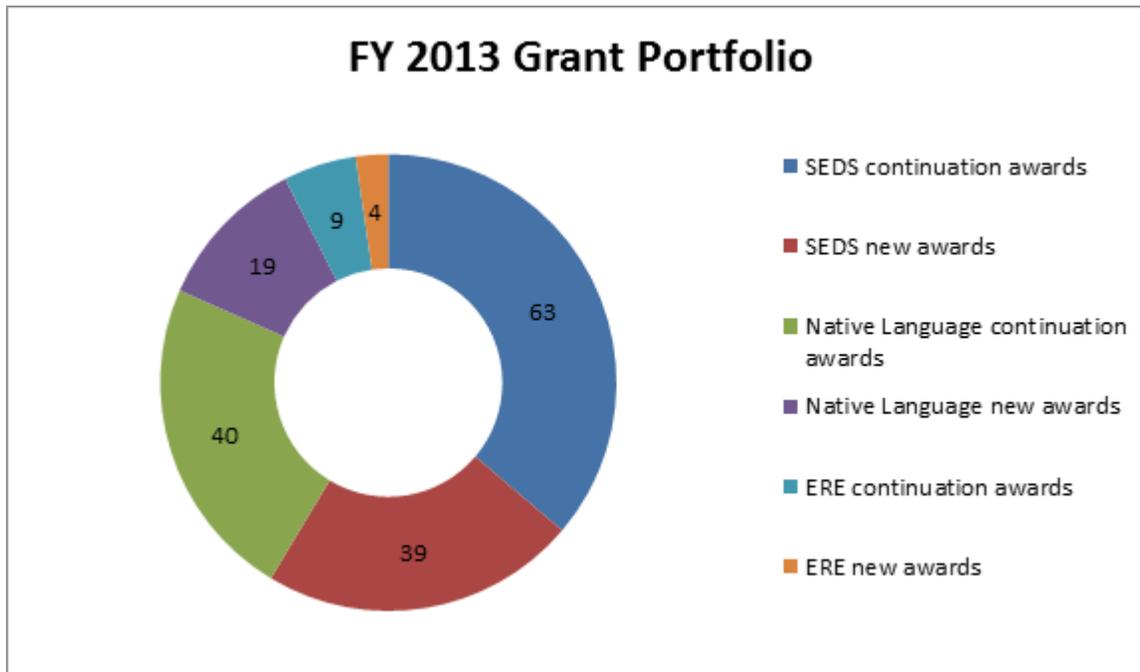
At the beginning of calendar year 2013, ANA managed a diverse grant portfolio of 174 projects (see graphic below for number of ANA grant awards), with 102 (59 percent) of these

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<sup>1</sup> See United States Census Bureau, *Poverty Rates for Selected Detailed Race and Hispanic Groups by State and Place: American Community Survey Briefs* issued February 2013.

<sup>2</sup> 42 U.S.C. 2991-2992d

projects funded under the Social and Economic Development (SEDS) program area<sup>3</sup>; 59 (34 percent) funded under the Native Languages program area<sup>4</sup>; and 13 (7 percent) funded under the Environmental Regulatory Enhancement (ERE) program area. Of the 174 projects making up the fiscal year (FY) 2013 grants portfolio, 112 projects (64 percent) were multi-year projects continuing beyond FY 2013 while the other 62 projects (36 percent) were scheduled to end in FY 2013.



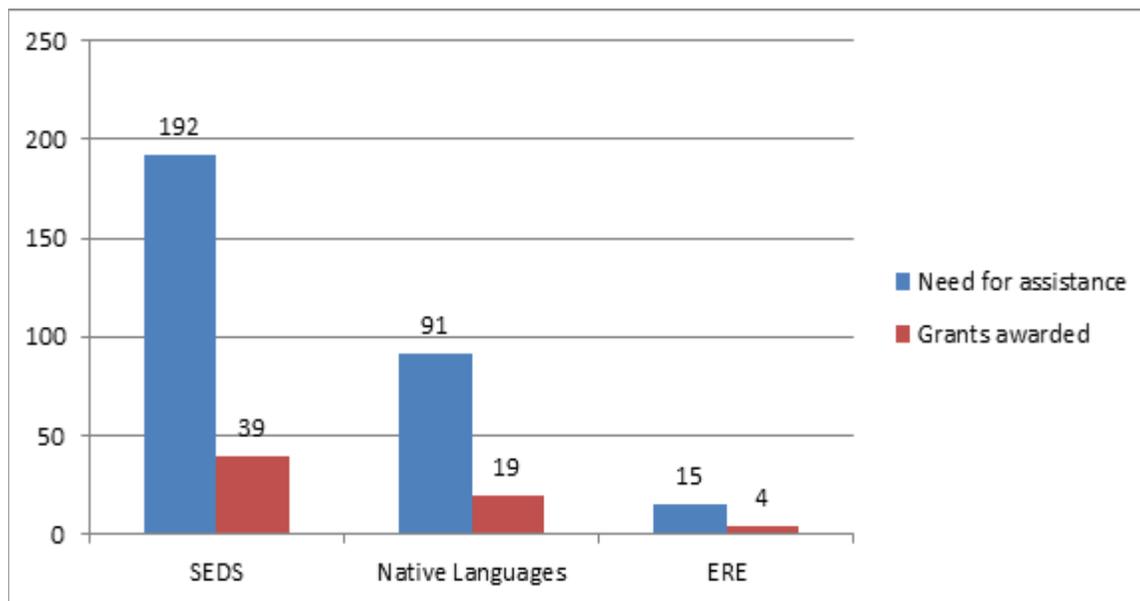
In FY 2013, ANA received 365 applications for new funding, of which 298 were paneled for peer review and from which 62 new grants were awarded (21 percent). Ninety-one applications were received under the Native Language program area, with 19 applications (21 percent) resulting in new grant awards. One hundred and ninety-two applications were received under the SEDS program area, with 39 applications (20 percent) resulting in new grant awards. Fifteen applications were received under the ERE program area, with four applications (27 percent) resulting in new grant awards. While it is ANA’s goal to fund as many quality projects as possible in order to address the persistent and wide ranging social and economic needs in Native American communities, approximately 75 to 80 percent of proposed projects in any given year cannot be funded with the amount of funding available to support new and continuing grants.

<sup>3</sup> SEDS includes a special SEDS joint initiative with the Office of Community Services, the Native Asset Building Initiative (NABI) and the Sustainable Employment and Economic Development Strategies (SEEDS) initiative.

<sup>4</sup> This program area includes both Native Languages Preservation and Maintenance and Esther Martinez Native Language Immersion projects.

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## Number of Awards vs. Applications for Assistance in 2013



### ANA EVALUATION OF FUNDED PROJECTS

Since FY 2005, NAPA has required that ANA provide, no less than every three years, “for the evaluation of projects . . . including evaluations that describe and measure the impact of such projects, their effectiveness in achieving stated goals, their impact on related programs, and their structure and mechanisms for delivery of services[.]”<sup>5</sup> The purposes of these evaluations are to:

- Assess the impact of ANA funding on Native communities in accordance with NAPA and the Government Performance and Results Act of 1993;
- Record the successes and challenges of ANA grantees in order to improve the capacity of ANA grantees; and
- Produce relevant data on Native American community-driven projects that is useful to Native American leaders, planners, tribal government agencies, and Native American service providers.

To satisfy such requirements, ANA conducts project-end outcome evaluations that address two main questions: (1) to what extent did the project meet its established objectives and (2) how does the grantee describe the impact of its project on those intended to benefit within its community? This report addresses these questions.

### EVALUATION METHODOLOGY

From FY 2005 through FY 2013, ANA visited a subset of projects ending within the fiscal year, representing approximately one-third of ANA’s entire grant portfolio. Such project-end evaluations were conducted using a data collection instrument (the ‘Impact Tool’) to guide structured interviews of grantee staff and project beneficiaries. Impact visits assess the impact of ANA project funding, collect information about grantee successes and challenges, and serve as a

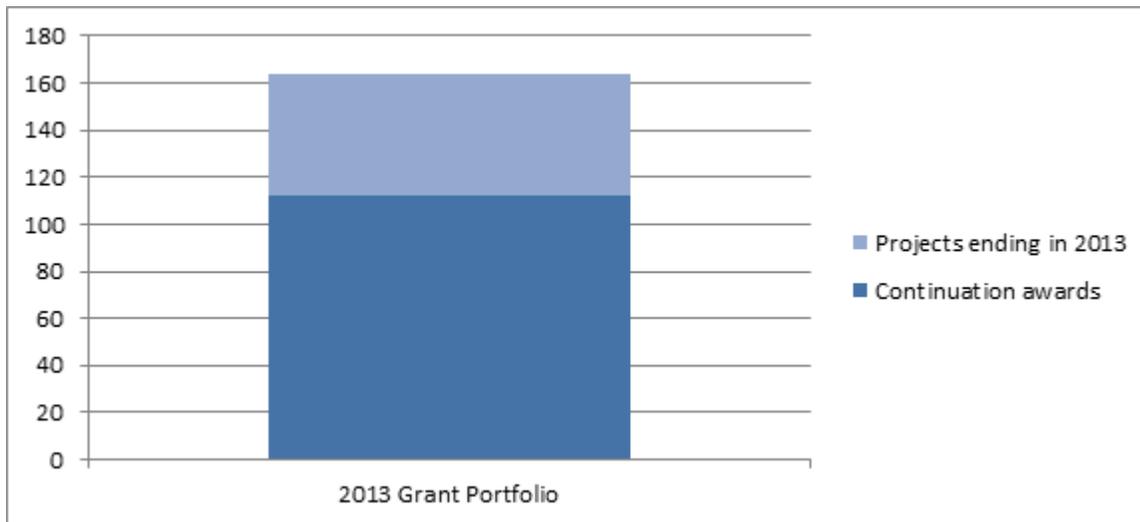
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<sup>5</sup> Section 811 of the Native American Programs Act (NAPA). 42 U.S.C. 2992

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mechanism for ANA to increase collaboration with the Native Americans we serve by facilitating the sharing of grantee strategies and effective practices with Native American peers as well as the general public. Usually lasting one full day, on-site interviews result in the collection of quantitative<sup>6</sup> and qualitative<sup>7</sup> project data that is used in a variety of ways, such as project planning and development training, internal ANA outreach and coordination with other funding agencies, and ANA data analysis to ensure continuous project improvement.

### 2013 ANA Grant Portfolio: Continuing Projects and Projects Ending in Fiscal Year



With regard to evaluation design, ANA’s outcome evaluations do not use comparison or control groups since an essential goal of all ANA-funded projects is to benefit entire Native American communities without intentionally denying access to project benefits.

After nearly a decade of conducting project evaluations according to the same protocols and procedures, ANA began, in FY 2014, an internal review of its evaluation protocols with the goal of more effectively producing project data meaningful to Native American grantees and their communities in order to strengthen such communities based on practices and strategies demonstrated to be effective. Looking forward, ANA has begun to consider how it can, on an on-going basis, collect and analyze project data from all ANA grantees, not just from projects that are ending in the fiscal year. Such efforts are intended to effectively implement the statutory requirement that ANA establish standards for evaluation of “project effectiveness in achieving the objectives” of NAPA and that such standards “be considered in deciding whether to renew or supplement financial assistance authorized” under the law.<sup>8</sup> ANA believes that, since considerations related to grant renewal or supplementation occurs prior to the end of a project period, ANA must move toward more robust project evaluation that includes both on-going and project-end evaluations. The results of our efforts will be reported in the FY 2014 report.

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<sup>6</sup> Quantitative data is information in numbers and can be counted or measured or analyzed using tables and charts. Such data answers questions about whether or how often something occurred or questions about relationships between variables.

<sup>7</sup> Qualitative data is information in observations and language and is contextual, and descriptive. Such data generates theories, ideas, and themes and answers questions about how or why something occurred.

<sup>8</sup> Section 811 of NAPA. 42 U.S.C. 2992 (b).

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## 2013 Key Findings

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### **ANA PROJECT SNAPSHOT**

This report includes 66 projects in 20 states and Guam that ended in 2013 and received outcome evaluation visits, including 62 that were visited in 2013 and four that were visited in 2012 but received no-cost extensions into calendar year 2013. Four additional projects were visited in 2013, but received no-cost extensions into calendar 2014 and therefore are not included in this report.

ANA's investment in Native communities resulted in an estimated<sup>9</sup>:

- 205 full-time equivalent jobs
- 791 people employed
- 711 Native individuals employed
- 79 businesses created
- \$424,784 in income generated
- 6,136 individuals trained
- 1,202 partnerships formed
- 7,581 youth and 2,233 elders involved in community based projects
- 4,399 youth and 1,068 adults with increased ability to speak Native languages

In addition, a majority of ANA grants visited in 2013 successfully met or exceeded all of their established project objectives. Seventy-eight percent of projects met or exceeded all project objectives, and 77 percent also had a positive or significantly positive impact in their communities. This is compared to 22 percent that met most or did not meet their established objectives and the 23 percent that were found to have a moderate or minimal positive impact.

To address ANA's two evaluation questions, this Executive Summary first presents aggregated quantitative data reflecting key characteristics of the FY 2013 data set. Next we take a closer look at the data organized by ANA's three main funding program areas: SEDS, ERE, and Native Languages.

As a whole, the FY 2013 data set demonstrates ANA grant funding continues to be an effective vehicle for addressing poverty and promoting healthy, culturally and linguistically vibrant, and economically self-sufficient American Indian, Alaska Native, Native Hawaiian, and Native Pacific Islander communities.

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<sup>9</sup> During on-site interviews, ANA reviews documentation in order to verify reported information and to build the FY 2013 data set. However, because such data is based in grantee self-reported data, the numbers reflected in this report are necessarily estimated figures due to the variation in the understanding of the meaning of some key terms, e.g., 'full-time' job, partnerships 'formed,' and participants 'involved.' Nonetheless, ANA believes the FY 2013 data set meaningfully contributes to the ANA evidence base.

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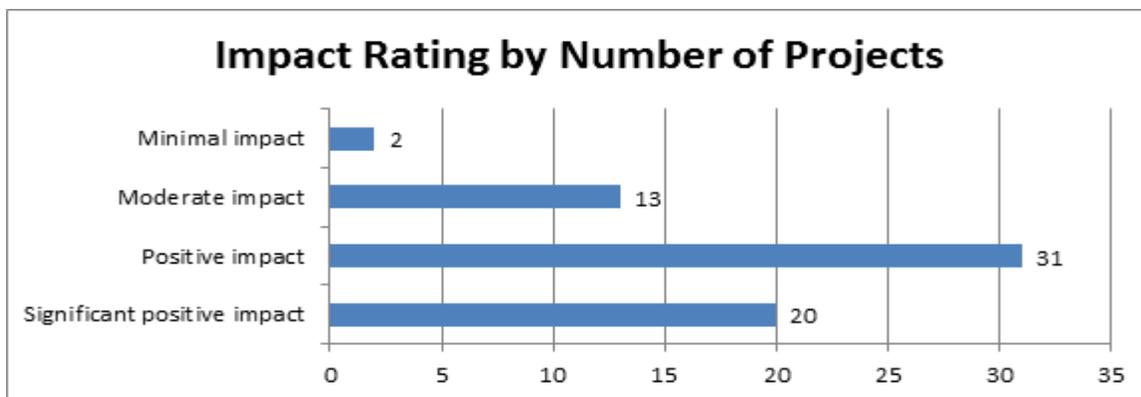
# Key Characteristics of FY 2013 Data Set

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## IMPACT RATING

In its review of projects that are ending, ANA used a 4-point scale to describe the impact of ANA projects on Native American communities. This scale assigns values as follows: 4=significant positive impact, 3=positive impact, 2=moderate impact, and 1=minimal impact. Such ratings are derived from data self-reported by grantees as well as observations of ANA staff while conducting on-site visits.

The FY 2013 data set reflects a total of 20 projects (30 percent of the total reviewed) that received an impact rating of 4; a total of 31 projects (47 percent of the total reviewed) that received an impact rating of 3; a total of 13 projects (20 percent of the total reviewed) that received an impact rating of 2; and 2 projects (3 percent of the total reviewed) that received an impact rating of 1.



Currently, when assigning impact ratings, evaluators/observers consider a number of dimensions including benefits to individuals due to the project, types of changes that occurred in the community due to the project, any perceived negative effects of the project, and unintended but nonetheless positive benefits resulting from the project.

## ORGANIZATIONAL CAPACITY

Capacity building is an important goal of ANA because it strengthens Native American tribes' and organizations' ability to operate more effectively at an organizational level. To effectively engage in capacity building, ANA supports Native American tribes and organizations to think about and implement effective organizational strategies. For example, ANA-funded projects support tribes and Native American organizations to develop knowledge and skills related to measuring and describing project results in ways that are meaningful for the communities served, promote strategic communication with community partners, strengthen the role of governance structures in effective program design and management, and assist Native American communities develop sustainable sources of financing. Such strategic thinking is not just related to specific programs or initiatives, but long-term organizational capacity to support the health and well-being of Native American communities. Capacity building is strategic and requires reflection on organizational strengths and weaknesses. Such data is an important part of ANA's annual data set.

With respect to the FY 2013 data set there are, potentially, many indicators of strengthened organizational capacity. ANA has identified the following as particularly relevant: the number

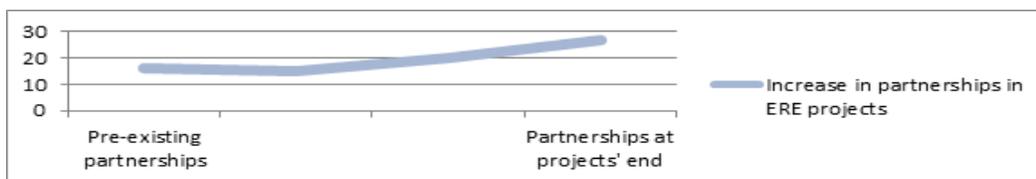
of new partnerships formed, the number of volunteers attracted to the project, the number of trainings directed at community members, the amount of leveraged resources attracted by the project, and the participation rates in ANA’s post-award trainings.

### COMMUNITY PARTNERSHIPS

ANA believes that where a project has strong community partnerships, long-term capacity for sustaining project benefits is enhanced. There are many ways in which community partnerships can support ANA projects, including helping to increase community awareness about the projects and its benefits; providing monetary and non-monetary support including as a source of volunteers; and helping extend networks that can be useful for securing funding after the end of the ANA grant.

Partnerships in ANA funded projects can be crucial to their success by accelerating their implementation, fostering the sharing of local resources, and reducing the amount of competing and fragmented services. Partnerships can also build community capacity through training and professional development. The FY 2013 data set demonstrates that 1,202 partnerships were formed across the 66 projects revisited. For example, ERE grantees reported a three-fold increase in the number of partnerships established from the inception of the project to the projects’ end.

#### ERE Partnerships: Increase by Project End



### VOLUNTEERS

The number of volunteers attracted to a project is another indicator of organizational capacity. Seventy-four percent of the projects reviewed as part of the FY 2013 data set reported utilizing volunteers. A total of 130,135 total volunteer hours were attracted across these 49 projects. While the contributions made by volunteers to a project are as varied as the individuals who volunteer, ANA believes the time, energy, and resources they bring are critically important to a project’s and a grantee’s organizational capacity in the short- and long-term, particularly when they can increase Native American community stake in sustaining project successes.

#### Volunteer Contributions Build Organizational Capacity



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## **TRAINING**

One of the key presumptions underlying ANA project grants is they are more likely to be successful if they ‘start where people are’ while, at the same time, creating opportunities for community members to gain practical skills, knowledge, and approaches to address community problems. The majority of ANA-funded projects reviewed (78 percent) included a training component. Across these projects, 4,408 individuals completed training provided under the project for a total of 21,229 training hours.

## **LEVERAGED RESOURCES ATTRACTED BY ANA-FUNDED PROJECTS**

The amount of leveraged resources attracted by an ANA-funded project or, in other words, all those resources made available to a project in addition to ANA funding in order to support the project and its activities, are important indicators of Native American grantees’ organizational capacity.<sup>10</sup>

The FY 2013 data set reflects a total of approximately \$10.3 million in leveraged resources attracted to ANA-funded projects. To help support their community driven projects and to achieve project goals, ANA grantees are strengthening their internal capacity to leverage ANA grant funds with other resources.

While leveraging can and has been a useful tool for financing much needed projects in Native Americans communities, there may be limitations. For example, while leveraging is often a useful tool, it may be significantly more difficult in highly distressed rural and urban areas where the risk of investment in such areas is often too high to attract significant investment. Unfortunately, these distressed areas are where many Native Americans reside.

ANA plans to examine its multi-year data on leveraged resources to identify the range of effective methods utilized by grantees to attract resources from public and private sectors in order to develop strategies to support grantees in distressed urban and rural areas that have not been as successful in this area.

## **PARTICIPATION IN ANA POST-AWARD TRAINING**

ANA requires all new ANA grantees to participate in post-award training designed to provide information on how to effectively administer, manage, track, and report on their ANA projects. The costs of such training are included in grantees’ financial assistance awards.

Across the 66 projects included in the FY 2013 data set, 45 (68 percent) of the project directors in place at project end attended post-award training and 21 did not (32 percent). Affecting such numbers is significant turnover in staffing. Of the projects included in the FY 2013 data set, 18 projects (27 percent) had more than one project director across the duration of the project. Of these, five projects (28 percent) had three or more project directors. This rate of key personnel turnover is important because data from prior data sets indicates that ANA projects that experienced significant challenges to the recruitment and retention of staff, had difficulty in achieving established project goals.

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<sup>10</sup> Leveraged resources are all those resources, cash or in-kind, that support grant activities whether or not those resources meet the requirements of cost-sharing or match. Therefore, leveraged resources refer to both allowable match and other costs that do not rise to the requirements of the match regulations, but which support ANA grant activities.

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ANA's aggregated quantitative data only tells half of the FY 2013 data story. Such aggregated data is limited by looking at and confirming one part of what can be known across multiple projects (at the end). Qualitative data, on the other hand, because it shifts the focus from that which can be aggregated to that which is localized and specific, can be more useful and actionable for Native American grantees and applicants.

The balance of the Executive Summary takes a closer look at 2013 quantitative and qualitative data. Such data is presented in a way that provides a more detailed and complete data picture organized by ANA program area.

## **ANA SEDS Economic Development**

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The purpose of the Social and Economic Development Strategies (SEDS) program is to promote economic and social self-sufficiency for American Indians, Alaska Natives, Native Hawaiians, and Native American Pacific Islanders from American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands.

The SEDS program supports the principle that social and economic development are inter-related and essential for the development of thriving Native communities. ANA awards SEDS grants to support community-driven projects designed to grow local economies, increase the capacity of tribal governments, strengthen families, preserve Native cultures, and increase self-sufficiency and community well-being. Funded SEDS projects reflect specific, measurable, achievable, relevant, and time-bound outcomes and include specific strategies for reducing or eliminating community problems and achieving long-range community goals. Within the SEDS program area, ANA funds SEDS-Economic Development projects, SEDS-Social Development projects, and SEDS-Tribal Governance projects.

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### **SEDS – Economic Development Spotlight on: *Northwoods NiiJii Enterprise Community***

NiiJii is an Enterprise Community comprised of Lac du Flambeau Band of Lake Superior Chippewa, the Menominee Indian Tribe of Wisconsin, and the Sokaogon Chippewa Community of Mole Lake, together with eight municipal partners in northern Wisconsin.

As an outcome of the traditional Native arts and crafts to market project, Tribal members' work is now emerging into the economic fabric of the community.

By developing long term, mutually beneficial collaborative relationships with local Native American artists, community members, existing arts and cultural institutions, and related industry collaborators such as chambers of commerce, school youth programs, and business consultants, the program has established the wide participation and clear, shared purpose necessary for sustaining the Native Arts.

In addition, through its use of an on-line National Benchmark Management System for project monitoring, the Enterprise Community's Project gained the capacity to implement, manage and evaluate programs as well as increased its knowledge base related to planning, goals, activity timelines, budgets, and performance management.

The 2013 data set includes 11 SEDS- Economic Development projects across the states of Alaska, Hawaii, Colorado, Maine, Montana, Nevada, Wisconsin, and Guam. The project period durations of these SEDS-Economic Development projects were three years (5 projects, or 45 percent), two years (2 projects, or 18 percent) or one year (4 projects, or 36 percent). Across all years, these projects addressed:

- Business development
- Agriculture/farming
- Energy infrastructure
- Job training
- Organizational capacity building
- Information technology
- International tourism and trade

Combined, SEDS-Economic Development projects produced:

- 297 new or sustained partnerships.
- \$1,421,065 in leveraged resources.
- Training for 1,223 individuals.
- 3,617 volunteer hours attracted to the projects.
- Involvement of 257 Native American elders.
- Involvement of 263 Native American youth.

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In addition, the following are some of what SEDS-Economic Development grantees reported in response to questions about what they would have done differently to improve project outcomes. Grantees would have:

- Estimated first year expenditures better in order to address unplanned events.
- Developed more intensive case manager training to promote longer-term sustainability.
- Developed relationships with partners and consultants earlier in the project.
- Ensured the qualifications for key project staff were clear and more closely aligned with expected tasks.
- Focused more on engagement with entrepreneurs in community.
- Engaged non-profit community partners sooner.
- Requested longer project periods to allow for implementation of sustainability plan.

Regarding what was most helpful in ANA post-award trainings, SEDS-Economic Development grantees reported the following as recommendations related to such training:

- Continuation of training related to management of the grant throughout the life of the grant and not just at post-award training.
- More training related to tracking results.
- Archive trainings so that those who cannot attend or need a refresher can access the information.

Related to what is needed to support project sustainability, SEDS-Economic Development grantees reported the following recommendations:

- Provide links to resources for continued project funding.
- Create networking opportunities with potential funders or project partners.
- Facilitate peer-to-peer supports.

### **SEDS – Social Development Spotlight on: *Na Kamalei – Koolauloa Early Education Program***

Through this program, Ko’olauloa children and their families received cultural education on honoring, respecting, and actively maintaining the well-being of family, self, community, and the ‘*aina* (life-giving land). Na Kamalei-KEEP board members reported the program is more visible in the community and classes are now at capacity.

Parents reported seeing changes in their children’s behavior such as increased engagement and empathy skills, social skill development, increased confidence, and the ability to communicate and express feelings. All parents gained increased awareness of parenting styles, awareness of improvements in behaviors and positive socialization, and empowerment; all of which strengthen the family and improve children’s well-being. Parents reported changes in their behavior, such as one stay-at-home mom who admitted she felt she had been neglecting her child, and that she learned to “help myself focus on my son and his education and development.”

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## ANA SEDS Social Development

SEDS – Social Development projects develop and implement culturally appropriate strategies to meet the social service needs of Native Americans. Examples include projects that focus on early childhood development, community health, arts and culture, strengthening families, youth development, cultural preservation, and nutrition.

The 2013 data set includes 20 SEDS- Social Development projects across the States of Alaska, Arizona, California, Hawaii, Massachusetts, Michigan, Minnesota, Nevada, New Mexico, and New York. The project period durations of these SEDS-Social Development projects were three years (8 projects, or 40 percent), two years (9 projects, or 45 percent) or one year (3 projects, or 15 percent). These SEDS – Social Development projects addressed:

- Health promotion
- Educational development
- Youth development
- Cultural preservation activities
- Support to elders
- Responsible fatherhood and parenting
- Grandparents raising grandchildren

Combined, SEDS-Social Development projects produced:

- 294 new or sustained partnerships.
- \$4,100,039 in leveraged resources.
- Training for 675 individuals.
- 64,956 volunteer hours attracted to the projects.
- Involvement of 885 Native American elders.
- Involvement of 859 Native American youth.

In addition, the following are some of what SEDS-Social Development grantees reported in response to questions about what they would have done differently to improve project outcomes. Grantees would have:

- Focused on sustainability component earlier.
- Improved marketing.
- Ensured better communication among project staff located in different sites.
- Allowed more time for community orientation to the project and set up a support system for community participants.
- Identified marketing and promotions expertise.
- Allowed more time to meet NEPA requirements.
- Devoted additional time for planning.
- Requested waiver of non-federal match.
- Incorporated additional time for cultural activities

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Regarding what was most helpful in ANA post-award trainings, SEDS-Social Development grantees reported the following as recommendations related to such training:

- Include examples of leveraged resources.
- Follow-up on items identified as needs for additional training.
- Increase opportunities to meet other ANA grantees.
- Provide additional finance training.

Related to what is needed to support project sustainability, SEDS-Social Development grantees reported the following recommendations:

- Resources needed related to effect of changing climates.
- Offer webinar on potential sources of on-gong funding.
- Supports needed for urban Native American populations.
- Self-evaluations can help with project performance.

## ANA SEDS Tribal Governance

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SEDS – Tribal Governance projects increase the ability of tribal and Alaska Native village governments to exercise local control and decision-making and to develop and enforce laws, regulations, codes, and policies that reflect and promote the interests of community members.

The 2013 data set includes eight SEDS- Tribal Governance projects across the States of Michigan, Maine, Massachusetts, New York, Oklahoma, South Dakota, Washington, and Wisconsin. The project period durations of these SEDS-Tribal Governance projects were three years (1 project, or 13 percent), two years (5 projects, or 63 percent) or one year (2 projects, or 25 percent). These SEDS – Tribal Governance projects addressed:

- Tribal court systems
- Constitutional revision
- Code and ordinance development
- Information management systems
- Operational planning

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### **SEDS – Tribal Governance Spotlight on: *Mashpee Wampanoag Tribe***

The Elders' Judiciary Committee is continuously reaching out to the community and the Tribal Council to share knowledge gained. At least 1,710 individuals benefitted from this project through receiving copies of newly developed materials containing information about the ANA-funded Peacemakers court that was not previously available. The project has been a positive learning experience for the community; the newly established infrastructure will better serve tribal members, as well as make the court more accessible for future generations to resolve community disputes.

Combined, SEDS-Tribal Governance projects produced:

- 84 new or sustained partnerships.
- \$237,574 in leveraged resources.
- 525 individuals who received training.
- 50,793 volunteer hours attracted to the projects.
- Involvement of 140 Native American elders.
- Involvement of 27 Native American youth.

In addition, the following are some of what SEDS-Tribal Governance grantees reported in response to questions about what they would have done differently to improve project outcomes. They would have:

- Requested more IT and project management training.
- Increased youth involvement in implementation of project.
- Focused more on leadership development with youth.
- Requested training for better risk assessments.

Regarding what was most helpful in ANA post-award trainings, SEDS-Tribal Governance grantees reported the following as recommendations related to such training:

- More hands-on training needed with the federal GrantSolutions system.
- More training on when budget modifications are needed.
- Additional training on non-competitive continuation funding process.
- Need mechanism for training of new staff.
- Would have increased buy-in from enrollment department.
- Develop contingency plan for backing up and securing IT systems.

Related to what is needed to support project sustainability, SEDS-Tribal Governance grantees reported the following recommendations:

- More training needed related to networking and matchmaking with similar organizations.
- Consolidate resources related to sustainability in one place.

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- Disseminate information on resources developed by other tribes, including resources on tribal courts.

## ANA Environmental Regulatory Enhancement

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### **ERE Spotlight on:** *Telida Village Council*

This project increased critical capacity to measure and document traditional land use areas and water quality baselines that are crucial to preserving the traditional subsistence food sources. The data sets have and can continue to produce effective participation in federal and state land and water management processes.

The water quality data will be used to meet monitoring requirements set forth in the Clean Water Act (CWA), which requires each governing jurisdiction (states, territories, and covered tribal entities) to submit biennial reports on the quality of water in their area. Water quality data will assist in addressing issues affecting the health of the river region and the peoples living with, from, and on the river.

The purpose of the Environmental Regulatory Enhancement (ERE) program is to provide funding for the costs of planning, developing, and implementing programs designed to improve the capability of tribal governing bodies to regulate environmental quality pursuant to federal and tribal environmental laws. ERE grants support tribal cultural preservation and natural resource management priorities in order to achieve environmentally healthy, sustainable American Indian and Alaska Native communities.

ANA's ERE grants provide tribes with resources to develop legal, technical, and organizational capacities for protecting their natural environments. Applicants are required to describe a land base or other resources (a river or body of water, for example) over which they exercise jurisdiction as part of their funding application. ERE grantees face a range of challenges, including "checker-boarded" reservations (where land owned by tribes and Indian individuals are mixed with land owned by non-Indians within the same reservation boundaries), getting data from partnering agencies, and working with other tribes and local organizations on resource management.

The 2013 data set includes five ERE projects across the States of Alaska, Oregon, Texas, and Washington. The project period durations of these ERE projects were three years (3 projects, or 60 percent) or two years (2 projects, or 40 percent). These ERE projects addressed:

- Environmental assessment
- Development of environmental regulations, codes, and ordinances

Combined, ERE projects produced:

- 93 new or sustained partnerships.
- \$130,873 in leveraged resources.

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- Training for 116 individuals.
  - 40 volunteer hours attracted to the projects.
  - Involvement of 247 Native American elders.
  - Involvement of 61 Native American youth.

In addition, the following are some of what ERE grantees reported in response to questions about what they would have done differently to improve project outcomes. They would have:

- Requested additional time to complete the project.
- Utilized a subcommittee structure.
- Focused on youth involvement in the scope of work.

### ***Native American Language Preservation and Maintenance***

#### **Spotlight on: *Great Lakes Indian Fish and Wildlife Commission (GLIFWC)***

GLIFWC's member Tribes now have a professionally produced book and CD which help will preserve the Ojibwe language.

GLIFWC also formed and strengthened partnerships with community speakers, who recorded the CD and contributed to the text of the book, by honoring their time and experience, and by building trust and respect. Project staff expect more speakers will come forward to collaborate with the language program due to the project's success.

In addition, GLIFWC has built staff capacity to carry out future language projects. All project staff gained skills in translation, transcription, recording, and media editing. Staff also significantly increased their ability to understand, speak, and write in different Ojibwe dialects.

Regarding what was most helpful in ANA post-award trainings, ERE grantees reported the following as recommendations related to such training:

- Training needed related to use of Environmental Protection Agency funds to meet match requirement.
- The quarterly Federal Financial Report (SF-425) should be dynamic form.

Related to what is needed to support project sustainability, ERE grantees reported the following recommendations:

- Need a clearinghouse for codes and ordinances.
- Increased support for dissemination of results of project.
- Additional information needed on available funding sources to sustain projects.

## **ANA Native Languages**

ANA provides funding to assess, plan, develop, and implement projects to ensure the survival and continuing vitality of Native languages. ANA believes preserving and revitalizing

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indigenous languages is vital to the sovereignty, strength, and identity of Native American tribes, villages, and communities and that the use of Native languages encourages communities to move toward social unity and self-sufficiency.

ANA funds two distinct types of Native Language grants: Native American Language Preservation and Maintenance and Esther Martinez Immersion (EMI).

### *Native American Language EMI*

#### **Spotlight on: Fort Belknap College**

At least 92 individuals benefitted from this project, including 26 students, 17 elders who worked with the youth, and four teachers who received training throughout the project. Other beneficiaries include family members and community volunteers. Elders also had the opportunity to share traditional knowledge, and take pride in seeing the youth of the tribe speaking their Native language, White Clay.

In each year, all the students tested at or above their grade levels on state academic tests. Teachers and parents also reported the youth are respectful, proud, and carry themselves well; the White Clay Immersion School students are seen as leaders, and the Tribal Council often calls on them for presentations. Staff reported that the school has also sparked other community members to take an interest in the language and culture by raising awareness for what has already been lost. Furthermore, Fort Belknap is one of the few places where White Clay is spoken, so the youth learning the language is an inspiration to other tribes whose speakers are dwindling.

### **NATIVE AMERICAN LANGUAGE PRESERVATION AND MAINTENANCE (P&M)**

Recognizing that the history of federal policies towards Native Americans has resulted in a dramatic decrease in the number of surviving Native languages over the past 500 years, and to assist Native communities in reversing this decline, Congress enacted the Native American Languages Act in 1990 amending the Native American Programs Act of 1974 (NAPA). Language Preservation and Maintenance funding provides opportunities to assess, plan, develop, and implement projects to ensure the survival and continuing vitality of Native languages.

The 2013 data set includes 17 Preservation and Maintenance projects (or 77 percent of all Native Language projects) in Guam and the States of Alaska, Hawaii, Oklahoma, Massachusetts, Michigan, Minnesota, New Mexico, South Dakota, Texas, Washington, and Wisconsin. The project period durations of these Native American Language Preservation and Maintenance projects were three years (12 projects, or 71 percent), two years (4 projects, or 24 percent), or one year (1 project, or 6 percent). These projects addressed:

- Planning for language immersion
- Native language assessment
- Preservation of traditional stories and cultural practices
- Incorporation of Native Languages into everyday activities

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## **ESTHER MARTINEZ IMMERSION (EMI)**

Congress passed the Esther Martinez Native American Languages Preservation Act in 2006, which amended NAPA to provide for the revitalization of Native American languages through language immersion and restoration programs that include a language instruction component.

The 2013 data set includes five EMI projects (or 23 percent of all Native Language projects) in Guam and the States of Montana, South Dakota, and Washington. All EMI projects had project durations of three years. EMI projects addressed:

- Increasing the capacity of Native American Language Nests<sup>11</sup>
- Expansion of Native American Language Survival Schools<sup>12</sup>
- Creation of culturally appropriate Native language curriculum for infants and toddlers

Combined, Native Language Preservation and Maintenance and EMI projects resulted in:

- 371 new or sustained partnerships.
- \$991,931 in leveraged resources.
- 1,408 individuals who received training.
  - 157 Native language instructors received training
  - Certification of 17 Native language teachers
- Development of 11 Native language surveys
- Return of 2,017 language surveys
- Increased ability to speak a native language<sup>13</sup> in 4,399 youth and 918 adults.
  - Increased ability to speak a Native language in 1008 youth in EMI projects
  - Increased ability to speak a Native language in 552 adults in EMI projects
  - Increased ability to speak a Native language in 3,391 youth in Preservation and Maintenance projects
  - Increased ability to speak a Native language in 366 adults in Preservation and Maintenance projects
- 441 Native language immersion students
- 1,741 Native language classes
- 898 new Native language learners

In addition, the following are some of what Native Language grantees reported in response to questions about what they would have done differently to improve project outcomes. They would have:

- Developed or identified a proficiency assessment prior to project implementation.
- Secured software experts.

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<sup>11</sup> Site-based language instruction programs for at least 10 children under the age of 7 for an average of at least 500 hours per year per child.

<sup>12</sup> School-based language instruction programs for school age children providing at least 500 hours of Native American language instruction to at least 15 students

<sup>13</sup> The increased ability of an individual to speak an acquired language is described here as Native language proficiency.

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- Begun language transcriptions earlier.
  - Offered incentives to teachers to attend intensive trainings

Regarding what was most helpful in ANA post-award trainings, Native Language grantees, the following was reported as recommendations related to such training:

- Training needed related to how to fill out forms since multiple funding agencies require SF-425 to be filled out differently.
- Specific training on OMB Circulars is needed.
- Post-award training included too much information to go over in a short time.

Related to what is needed to support project sustainability, Native Language grantees reported the following recommendations:

- Need a greater focus on physical expansions of schools.
- Increased support for project management training.
- Need to develop Native speakers to be coordinators.
- Evaluation training needed to secure additional funding.

## ANA Future Action

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ANA's financial assistance to Native American communities continues to be effective in addressing the effects of persistent poverty; in preserving, revitalizing, and maintaining Native American languages; and in protecting and sustaining the natural environments in Native American communities through the provision of short-term, time-limited project funding. The primary impact of such funding has been the strengthened organizational capacity of Native American tribes and organizations as demonstrated by new partnerships formed and sustained, the numbers of community stakeholders contributing to project successes, and the amount of leveraged resources attracted to ANA-funded projects. While ANA's support to Native American communities has been instrumental in providing needed support for community driven projects for nearly four decades and there is clear evidence that many Native American communities are thriving, Native American communities continue to face significant capacity and fiscal challenges to the sustainability of project successes. To address such challenges, ANA has already or plans to implement the following policies.

### **IMPROVED DATA COLLECTION, ANALYSIS, AND SHARING**

There is a critical need in Native American communities for accurate, meaningful, and current data because such data can capture the genuine needs of Native American children, families, and communities and, therefore, contribute to more effective use of limited resources and more strategic and comprehensive planning. In addition, Native American communities need accurate, meaningful, and current data to support broader goals of self-governance and self-determination because it is difficult to move toward solutions or strategies without having a clear idea of what the problems are or how to measure progress.

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ANA has begun to assess its role in improved data collection, analysis, and sharing for the benefit of Native American communities. Throughout FY2015 ANA will work with its ACF partners to improve data-driven decision-making by:

- Analyzing existing Native American data collected and maintained by ACF in order to support and inform allocations of resources, to build an evidence base to support strategic planning within federal government and tribal communities, and to comply with statutory and regulatory reporting mandates;
- Identifying and addressing duplicative data collections to the extent possible; and
- Facilitating the sharing of quality Native American data within ACF and across Native American communities for the mutual use and benefit of Native American communities.

### **ROLE NATIVE AMERICAN YOUTH PLAY IN SUSTAINING ECONOMIC AND SOCIAL PROGRESS**

Numerous grantees included in ANA'S 2013 data set identified youth involvement and youth leadership development as key to the ultimate success of economic, environmental, and social development projects in Native American communities. Based on this and review of prior years' data, beginning in FY2015 ANA consider how leadership, project, and financial management capacity building for Native American youth can contribute to increased community well-being.

ANA believes developing and strengthening Native American youth in the areas of program and financial management coupled with leadership development holds promise as a pathway to long-term sustainability of practices and strategies demonstrated to be effective in Native American communities. ANA will focus on empowering Native American communities to develop their own models and strategies.

### **FOCUS ON LANGUAGE AND CULTURE AS PROTECTIVE FACTORS**

ANA data suggests that inter-generational relationships are key to preserving Native American culture, language, and life ways and, consequently, to the promotion of resiliency in individuals, families, and communities. ANA will be evaluating its data to better understand how relationships among elders and youth promote family resiliency. Initially, ANA will focus on three key themes: (1) traditional language and name; (2) the concept of harmony; and (3) the role of identity. Together, ANA believes these can explain the ways in which language and culture empower Native Americans and function as protective factors in adverse circumstances.

While ANA data reflects the value placed on language and culture by Native Americans, ANA hopes to gain greater understanding of how its project funding increases the capacity of Native Americans to overcome community adversity and the extent to which such projects empower Native Americans through the use of traditions, values, and practices to restore and maintain balance, wellness, and harmony.

### **INCREASED EVALUATION CAPACITY OF NATIVE AMERICAN ORGANIZATIONS**

In order to simplify, strengthen, and maximize the usefulness of evaluations of Native American programs to support continuous improvement, ANA plans on focusing efforts on building the capacity of Native American grantees and applicants for funding. While Native people have always been evaluators through the use of traditional ways of understanding based on experiences and knowledge passed down from one generation to another, such indigenous ways of knowing have not always been valued or seen as fitting within concepts of scientific rigor.

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ANA intends to work with its ACF partners, particularly those in the Office of Planning, Research and Evaluation to increase the evaluation capacity of Native Americans so that evaluation information (or data) is regarded as a tool for addressing local issues and priorities and producing information for local use and value.

## Conclusion

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Among the purposes of ANA outcome evaluations are to record the successes and challenges of ANA grantees in order to improve their capacity of ANA grantees and to produce relevant data on Native American community-driven projects that is useful to Native American leaders, planners, tribal government agencies, and Native American service providers. The following pages provide two-page summary reports for each of the 66 projects evaluated and included in the 2013 data set, arranged by state. These summaries include a snapshot of data for each project, including full-time equivalent jobs created, elders and youth involved, partnerships formed, and resources leveraged, among other figures. Each summary provides background and an overview of the project goal and objectives, and describes the accomplishments and impact the grantee had in their communities.

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## ALASKA NATIVE HERITAGE CENTER



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<b>Project Title:</b>	Revitalizing Indigenous Languages for Urban Alaska Natives
<b>Award Amount:</b>	\$286, 257
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	July 2012 – July 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 5.5 full-time equivalent jobs supported
- 66 elders involved
- 95 youth involved
- 41 partnerships formed
- 3 language surveys developed
- 1293 language surveys completed
- 7 language teachers trained

### BACKGROUND

Alaska Native Heritage Center (ANHC) is a 501 (c)(3) educational and cultural organization located in Anchorage, Alaska. Its mission is to share, perpetuate, and preserve the unique Alaska Native cultures, languages, traditions, and values through celebration and education. ANHC is the result of a 1987 resolution from the Alaska Federation of Natives calling for the establishment of a statewide Native cultural center. The Board of Directors is comprised of Alaska Native representatives and the center serves as a gathering place for the Alaska Native community residing in the Cook Inlet Region of Alaska. It is also a place for the general public to learn about Alaska Native Cultures. In 2011, there were

over 7,200 visitors to its fall and spring weekend programs alone; nearly 3,000 visitors were Alaska Natives. ANHC serves a vital role in preserving and sharing Alaska Native culture.

Both the mission and its position in the community make ANHC a prime candidate for a language preservation and revitalization project. The Anchorage metropolitan area is home to many programs serving Alaska Native students and youth, as well as speakers of the many Alaska Native languages. In 2012, the State of Alaska created the Alaska Native Language Preservation and Advisory Council as a way to coordinate the many different language projects throughout the state. ANHC took the findings and recommendations of the council and designed this project to assess the capacity and learning desires of the Alaska language learning community.

### PURPOSE AND OBJECTIVES

This project addressed the rapid pace of loss of Alaska Native languages by developing a plan to preserve the diverse languages of the Alaska Natives who reside away from their tribes and communities in the Anchorage area.

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The first objective was to identify and assess local and statewide language revitalization resources and partnerships that can be made available to Alaska Natives living in Anchorage. This assessment would identify the number of speakers, teachers, and potential learners and teachers for all 11 linguistic groups of Alaska.

ANHC surveyed the various language resources and language partnerships throughout the state. The survey discovered 22 programs operating in pre-k to high school with five programs being immersion programs. Staff researched these programs and their curricula, materials, and teaching methodologies to identify both the assets and needs of the language teaching community. The next step included compiling the materials, creating a comprehensive catalogue and index, and developing a list of websites and other language materials. These deliverables were shared at the statewide Language Convening and with partners when forming memorandums of acknowledgement.

The second objective was to complete an assessment of fluency levels and interest in learning to become teachers and language learners in the Anchorage Alaska Native community. Three language surveys were developed and over 1,293 responses were recorded. The responses included the numbers of language speakers, teachers, and people interested in learning and/or teaching.

The third objective was to convene three language planning advisory committees and host a two-day Language Convening. The committees and the convening reviewed the language assessment, developed language goals, and set priorities for developing language revitalization programs for Alaska Natives living in Anchorage.

## **OUTCOMES AND COMMUNITY IMPACT**

This project was a one-year assessment and planning project, and as such many of the impacts will be realized down the road. However, staff spoke of the benefits that will come from the project.

The Anchorage School District and teachers are immediately impacted. Through the networking events and the language convening, schools and staff made connections to one another and with possible resources. These connections will aid the schools in developing models and tools to teach the languages. This project also eliminated many barriers that schools had in finding and recruiting qualified language teachers.

In addition, the University of Alaska-Fairbanks and other higher education institutions have increased their capacity for teaching and collaboration policies. The universities also benefit from an increase in potential students as more young people learn the language in school. Language faculty have also increased teaching hours and expanded their skillset through the meetings and convening.

Finally, Alaska Native communities benefit from the concerted effort to preserve and revitalize their languages. Since this is an Alaska wide project, language groups with a small amount of speakers will not be given less attention than more populous languages. The project looked at the whole of the needs and assets in the various communities to draft both Alaska-wide strategies and community specific ones. With this assessment completed, ANHC will be in a strong position to help implement the strategies and recommendations.

**SUN' AQ TRIBE OF KODIAK**



<b>Project Title:</b>	Kodiak Island WildSource
<b>Award Amount:</b>	\$1,392,136
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

**PROJECT SNAPSHOT**

- 7.6 full-time equivalent jobs supported
- 2 businesses created
- 1 Native American consultant hired
- 12 youth involved and 12 Elders involved
- \$251,728.00 in revenue generated
- \$160,213 in resources leveraged
- 26 individuals trained
- 12 partnerships

**BACKGROUND**

The Sun'aq Tribe of Kodiak maintains an approximate membership of 1,500, making it the largest of the 10 federally recognized tribes in the Kodiak Archipelago. Members reside on the island of Kodiak, other islands in the Archipelago, elsewhere in Alaska, in Hawaii, and the lower 48 states. Kodiak Island, the second largest island in the U.S., is accessible only by air or water and is widely known as the center of fishing activities for the Gulf of Alaska.

The maritime waters of the Sun'aq Tribe of Kodiak homeland (Alutiiq Nation) are some

of the most abundant in the world. The Sun'aq are Alaska Native fishing people who understand the waters and seafood through a 6,000-year-old cultural continuum.

The Exxon Valdez oil spill of 1989 continues to affect the fishing industry and the traditional Alutiiq Nation homeland. Closures followed the spill as oil spread to Cook Inlet, Kodiak, and as far as Chignik. The State of Alaska Department of Fish and Game adopted a "zero tolerance" policy to fishing in the oiled areas to prevent contaminated seafood from entering the market. The financial loss continues to be enormous to anglers, processors, hatcheries, and the traditional and commercial fishing communities.

In 2010 the Tribe purchased a small seafood processing company and developed it in to a value added (gross income) enterprise, known as Kodiak Island WildSource. The goal of the enterprise is to build from and continue traditional skills and knowledge of fishing and seafood product processing as an economic engine for the Tribe.

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**PURPOSE AND OBJECTIVES**

The purpose of the project was to grow Kodiak Island WildSource as a tribal enterprise and to create jobs. The first objective was to increase production and sales for seafood products. The grantee increased production and sales through 12 new partnerships with Native entities to acquire product and distribution outlets.

While not achieving the initial goal of 250,000 pounds in the three-year period, the tribe has made substantial progress, reaching over 100,000 pounds.

Increasing value to customers without cutting prices, the enterprise reduced costs of doing business by purchasing two pieces of equipment, with a life expectancy of 25 years, to streamline fish processing and reduce manual labor workforce costs. The equipment included a smoker and a fish header/gutter. These business decisions resulted in an increased profit.

Increased capacity and cost reduction enabled the Tribe to concentrate efforts to market products. The grantee developed an array of distributors and continues to build relationships.

The biggest challenge remains in obtaining enough raw product (fish from anglers) to meet sales demand.

The second objective was to train Tribal members and youth in commercial fish processing. The grantee trained 12 youth in processing raw product, and one young adult tribal member in marketing and sales. The

trainings led to increased expertise, targeted marketing, and job creation.

The third objective was to increase the WildSource fishing fleet and to sustain other Native fishing vessels through the purchase of their harvest. After completing rigorous training, two tribal fleet operators have been successful. One has become an independent angler supplying raw product to the grantee for processing, while the other operates the grantee's fleet and increased harvesting capacity of raw product.

**OUTCOMES AND COMMUNITY IMPACT**

Without the ability to process large quantities of salmon, the enterprise could not reach the economies of scale that provide for widespread community gains.

Kodiak Island WildSource has expanded into international markets and developed internal capacity to continue to expand sales and production. It is also addressing community employment training needs as well as hiring tribal members.

In large part due to thoughtful planning, the risk of business failure has substantively decreased due to the expansion of production into already proven, traditional based, production processes combined with development of tribal members' skills and knowledge.

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## SUN'AQ TRIBE OF KODIAK




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<b>Project Title:</b>	Sun'aq Environmental Resource Protection Project
<b>Award Amount:</b>	\$586,450
<b>Type of Grant:</b>	Environmental
<b>Project Period:</b>	Sept. 2009 – June 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 4.6 full-time equivalent jobs supported
- 59 Elders involved
- 15 youth involved
- \$34,997 in resources leveraged
- 9 individuals trained
- 1 environmental code developed

### BACKGROUND

The Sun'aq Tribe of Kodiak is a federally recognized Tribal government based in Kodiak, Alaska, serving approximately 1,600 members.

Situated on the Kodiak Archipelago, the Tribe shares land and water with other tribal, borough, state, and federal governments. In 2009 the Tribe's Environmental Department sought to increase inter-governmental collaboration on environmental regulation development. From the Tribe's standpoint, regulations on waterway traffic and fishing were too lenient, harming plant and marine life.

The Department also sought to document Tribal traditional and subsistence use of

natural resources and gather data on resource prevalence in the archipelago.

### PURPOSE AND OBJECTIVES

The project purpose was to strengthen the Tribe's capacity to advocate for natural resource protection, and the first objective was to document traditional ecological knowledge and environmental threats on the archipelago.

The Environmental Department's natural resource director, and a project manager hired through the grant, created a four-page ecological knowledge survey. The survey included 75 plant and animal resources and asked tribal members which resources they gathered recently, whether they noticed reduced presence, and whether they know about the resource from elders. The last three pages included maps of the archipelago, where respondents marked locations used for traditional hunting, fishing, and gathering. Project staff received 160 detailed responses.

Unfortunately, progress on this objective stalled in the second year when the project manager left her position and the Tribe experienced delays hiring a replacement. As

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a result, the Tribe received a nine month no-cost extension to complete project activities.

Once the new project manager began, she hired and paired two research assistants with elders to confirm the presence of plant and animal resources at locations identified through the survey. After cross-checking results, the research assistants generated a map of Tribal members' resource use across the archipelago. The map showed community value of salmon, cod, berries, and driftwood for subsistence and traditional purposes.

The second objective was to increase Tribal participation in environmental regulation. The project manager developed the Tribe's first environmental ordinance, which affirmed Tribal commitment to environmental stewardship and pledged to support federal laws and executive orders that protect the environment. The Tribal Council approved the ordinance in January 2013. The project manager also drafted a five-year strategic plan outlining Tribal priorities in resource management, internal management, and engaging with regulatory agencies.

In addition, the project team created a reference manual for Tribal staff, including a calendar of regulatory meetings, contact information of regulatory partners, and sources for environmental news. Tribal staff increased attendance at city and borough meetings, created a "watch" folder to track relevant environmental issues, and attended the Alaska Forum on the Environment to network with representatives from federal agency environmental programs.

Finally, the project manager conducted field tests to discover the best method for gathering Tribal input into environmental policy decisions. The project manager determined that on-site outreach at large community events was the most effective method.

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

The Sun'aq Environmental Resource Protection Project strengthened the Environmental Department's capacity to serve as a natural resource advocate. According to the project manager, Department staff gained a deeper understanding of the regulatory process at the local and federal levels, and represented the interests of multiple tribes at public meetings.

In addition, the Tribe now has baseline data on the prevalence of marine and plant life and a deeper understanding of Tribal members' resource use. Project staff documented historical, cultural, and medicinal purposes of the archipelago's marine species for future generations.

The Tribe's data collection has already identified an urgent environmental hazard. One respondent to the ecological survey called attention to thousands of abandoned crab pots on the ocean floor trapping crabs and other sea life. The Tribe plans to apply for an Environmental Protection Agency grant to address the issue.

With natural resource data and inter-governmental collaboration in place, the Tribe now has increased capacity to respond to future environmental concerns.

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## TELIDA VILLAGE COUNCIL

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<b>Project Title:</b>	Dinak'i Athabascan Language Preservation and Revitalization Project
<b>Award Amount:</b>	\$296,836
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 3.8 full-time jobs supported
- 11 Elders involved
- 45 youth involved
- \$10,222 in resources leveraged
- 4 individuals trained
- 10 partnerships

### BACKGROUND

The Telida Native Village has been a federally recognized Tribe since 1971. The geographical boundaries of the project are Upper Kuskokwim River drainage basin, starting west of Lake Minchumina, to the Swift River, and between the Kuskokwim Mountains to the north and the Alaska Range to the south, including the villages of Telida, McGrath, Takotna, and Nikolai.

The condition of the Upper Kuskokwim Dinak'i Athabascan language was documented as “rapidly declining” based on a language assessment conducted in 2008 and supported by ANA funding.

According to the 2008 survey, only 26 percent of the region spoke Dinak'i as a first language, a decline of 74 percent, with only

24 percent speaking Dinak'i as a second language. Fifty percent of those interviewed had stopped speaking the language altogether.

The project was administered by Native Village of Telida in conjunction with other tribal communities located within the region. Telida had several of the remaining Dinak'i or Upper Kuskokwim Athabascan (UKA) first language speakers, including the last bilingual teacher of the region. These speakers had been recorded speaking the native language by the Alaska Native Language Center (ANLC).

In addition, previously developed language educational materials remained intact at the school and district offices.

### PURPOSE AND OBJECTIVES

The project goal was to implement a Dinak'i language preservation and revitalization program of the Upper Kuskokwim Athabascan River region that taught language skills with culturally relevant and interesting interactive multimedia curriculum and educational materials based on a distance learning model.

The first objective was to establish the project's technical and human infrastructure

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to develop and archive Dinak'i language materials while promoting usage within the region.

A Dinak'i language website was completed. The project also completed the ethnobiology and vocabulary list to update the dictionary.

The culturally relevant unit-study curriculum, Dinak'i language lessons workbook, and the interactive language CD ROM were also completed.

The second objective was to develop electronic language materials to assist current and future generations in hearing and seeing correct Dinak'i pronunciations and written text by developing and distributing an electronic Dinak'i dictionary, including audio files, 26 interactive storybooks at different proficiency levels, and a phrase book with audio files.

Due to implementation delays, staff turnover, and other setbacks, some work that had been accomplished had to be recreated. At the time of the visit, while work on second objective deliverables was underway, such work had not yet been completed.

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

Due to setbacks during project implementation, including turnover of key

staff, some previously collected student baseline data and curriculum and language materials were lost. Once the staff was replaced and trained the program was able to make partial progress toward meeting established objectives. The new staff focused on creating the dictionary entries, updating curriculum, and developing the language website. Replacement of lost baseline student data, progress in the implementation of learning materials, and follow-up assessment is anticipated to be completed when students return to school in the fall.

Unfortunately the program did not successfully meet all of its intended objectives and at the time of the visit did not demonstrate significant impact on the community. The grantee applied for and was granted a no-cost extension to complete the work.

*"It's just terrible how so much of the hard work was lost. However, we are back on track and will see this project through."*

**Program Staff**

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## TELIDA VILLAGE COUNCIL



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<b>Project Title:</b>	Upper Kuskokwim Traditional Subsistence Water Quality and Land
<b>Award Amount:</b>	\$343,102
<b>Type of Grant:</b>	Environmental
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2.4 full-time equivalent jobs supported
- \$36,402 in resources leveraged
- 13 individuals trained
- 8 partnerships
- 4 Elders involved
- 3 youth involved

### BACKGROUND

Telida Village people are Athabaskans and have subsisted along the Kuskokwim River for thousands of years. The Upper Kuskokwim region includes collectively the villages of Telida, Nikolia, Medra, McGrath, and Takotna and is 70 percent Native Alaskan. The rural Upper Kuskokwim area experiences a 50 percent average unemployment rate, with 38 percent living below the federal poverty level.

Several interior villages, including Telida, still maintain a traditional subsistence lifestyle. Subsistence practices supplement diets and offset the high costs of nontraditional foods.

Mines along the river system process and use toxic chemicals, such as arsenic and

cyanide, which seep into the river system. Wildlife, such as moose and fox, walk through these areas, distributing chemicals outside the mining areas that cross into the food chain and to humans through subsistence foods. The resulting affect is poor health of the subsistence food mammals, aquatic life, and amphibians, both local and migratory. Therefore, it was determined by Telida Village that the quality of the water needed to be measured, documented, and shared with other village communities that rely on traditional foods for sustenance.

Prior to this project there was a gap in documentation of water quality in the upper part of the river. Establishing a water quality baseline identifies changes in the system's quality and can measure such changes. Likewise, there was a lack of documentation of where boundaries of federal, state, Alaska Native, and traditional land use areas were. This challenge hampered meaningful consultation regarding natural resource preservation.

### PURPOSE AND OBJECTIVES

The purpose of the project was to design and build technical capacity to protect historical subsistence and cultural resources by

documenting water quality and land ownership.

The first objective was to establish a baseline of water quality data to determine an accurate picture of the ecosystem affecting subsistence food sources and human safety.

A set of three trainings in scientific and sound water sample gathering methods built staff technical capacity. Seven individuals completed training on proper and acceptable methods of collecting, labeling, and storing water samples.

To retain sample fidelity, the project utilized specific sample containers, made of materials with minimal reactivity to substances in the water. The use of proper containers was important to avoid contamination.

Project staff collected water samples at different locations and key points along the river over the two-year period, resulting in an accurate baseline of the overall health of the river, which did not previously exist.

The second objective was to develop a geographic information system (GIS) database to identify federal, state, and traditional land use areas. The database was critical to documenting traditional land use areas and federal, state, and Alaska Native land boundaries; without such, the Village could not effectively participate in government resource management processes that affect these areas.

Not knowing which agencies owned what land reduced the Village's ability to effectively and appropriately build partnerships to address preservation issues. In addition, there was no effective cooperation among entities with similar environmental interests or an avenue to share data among them.

Through developed partnerships and direct interviews regarding land boundaries and uses, traditional land use, and ownership, maps were perfected using project-supported GIS and satellite technology and were printed and distributed.

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

This project increased critical capacity to measure and document traditional land use areas and water quality baselines that are crucial to preserving the traditional subsistence food sources. The data sets have and can continue to produce effective participation in federal and state land and water management processes.

The water quality data will be used to meet monitoring requirements set forth in the Clean Water Act (CWA), which requires each governing jurisdiction (states, territories, and covered tribal entities) to submit biennial reports on the quality of water in their area. Water quality data will assist in addressing issues affecting the health of the river region and the peoples living with, from, and on the river.

Partnerships and documenting land ownership using GIS technology has created collaborative and mutual preservation efforts, shared reliable data, and created a mechanism for dialogue.

Availability of accurate and reliable data will inform decisions and provide the Village the opportunity to work effectively with other resource management processes.

*"This project utilized existing resources, developed new partnerships, and built the skills to continue cultural and traditional subsistence long after the completion of the grant period."*

Charlene Dubay, Environmental Director

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## YUKON RIVER DRAINAGE FISHERIES ASSOCIATION

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<b>Project Title:</b>	Yukon River Cultural Fish Camps
<b>Award Amount:</b>	\$265,575
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Jan. 2014
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3.1 full-time equivalent jobs supported
- 32 Native American consultants hired
- \$59,768 in resources leveraged
- 20 Elders involved
- 140 youth involved
- 19 individuals trained
- 7 partnerships formed

### BACKGROUND

In 1991, in response to low salmon runs and as an effort to unify the Yukon River to sustain the salmon fisheries, the Yukon River Drainage Fisheries Association (YRDFA) was created. Its mission is to protect and promote all healthy wild fisheries and traditional subsistence cultures that depend on the Yukon River.

YRDFA is a cooperative association of subsistence and commercial fishers, including the fishing families and cultures of the Yukon River who have depended on their relationship with wild Yukon River salmon for hundreds of generations. The Yukon River is the largest river in Alaska, originating in British Columbia and flowing

over 2,300 miles to its mouth at the Bering Sea.

Families fish for food, or subsistence purposes, and for income through commercial pursuits. Traditionally, from birth, children join their parents at seasonal fish camps where they learn life skills through fishing activities.

With commercial fishing the main source of seasonal employment, local community members used to meet their subsistence needs early in the season and then would spend the remainder of the season commercial fishing. However, low salmon runs have made the cost for subsistence activities rise, and with the decrease in commercial fisheries activities there is limited earned income to support subsistence activities. Over time, the economics of survival have changed the way people fish; many stay in town and fish from town, saving money on gas and making themselves available for cash employment. The cost of this change is the loss of traditional knowledge transfer, family gathering, physical activities, and gathering of healthy, traditional foods.

## PURPOSE AND OBJECTIVES

The purpose of this project was to improve the well-being of Yup'ik and Athabascan youth by preserving culture and the subsistence way of life in communities that depend on the Yukon River.

The first objective was to create and implement a youth focused fish camp program that incorporated three activity modules on fishing practices, processing and storing techniques, traditional ecological knowledge educational activities, and education, employment, and training mentoring on fisheries opportunities.

In addition, five community members and five local assistants were to achieve certification to teach the youth the traditional ecological knowledge activities.

Utilizing local Elders, partnerships with educational institutions, and tribal/village councils the project achieved their intended objective by developing template activity toolkit modules for the five community fish camps; 12 teacher training certifications were issued and the project developed the youth mentoring materials.

The second objective, which was achieved, was to hold fish camp programs with 100 youth incorporating lessons learned from year one into the program, as well as implementation of mentoring activities and development of local program sustainability plans.

In addition, emergency procedures were developed for camp employees, enrollment forms were revised, medical waiver forms for parents were updated, camp applications and notices of rights and responsibilities were provided, and a gear list for students was developed.

In addition, 20 youth participated in a 12-month mentoring program assisting them in pursuing education and employment and training opportunities, with emphasis on the importance of staying active, staying fit, and gaining knowledge to use and embrace cultural traditions.

Five communities developed sustainability plans to ensure long-term continuation for the fish camp activities.

## OUTCOMES AND COMMUNITY IMPACT

Accomplishment of the objectives has led to beneficial community impact by reaching 100 youth, 20 elders, certifying 19 teachers, and engaging 300 participants.

Through a collaborative process, including partnerships with youth, elders, community leaders in tribes and cities, schools, and YRDFA, the creation, delivery, and implementation of the cultural fish camp and mentoring program was planned, which leveraged resources, services, and furthered their working relationships.

Elders and youth interacted together in traditional Alaska Native activities resulting in a transfer of cultural knowledge and transmission of survival skills.

Five community members and five local assistants earned certificates to teach activities from a traditional ecological knowledge tool-kit; sustainability plans are in place for the cultural fish camps and established youth mentoring programs are now in each community.

*“...learning to survive through traditions was one part, but the mentoring was really important to keep me focused on opportunities based in my cultural skills.”*

Youth Participant

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## NATIVE AMERICAN FATHERHOOD AND FAMILIES ASSOCIATION




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<b>Project Title:</b>	Native American Fatherhood Initiative
<b>Award Amount:</b>	\$250,000
<b>Type of Grant:</b>	Social and Economic Development Strategies – Strengthening Families Cooperative Agreement
<b>Project Period:</b>	Sept. 2012 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3.6 full-time equivalent jobs supported
- 224 individuals trained
- 107 ongoing participants
- 47 partnerships
- \$1,479 resources leveraged

### BACKGROUND

Located in Mesa, Arizona, Native American Fatherhood and Families Association (NAFFA) is a nonprofit member association founded in 2002. NAFFA's mission is to strengthen Native families by involving fathers and mothers in the lives of their children. For many years, NAFFA has implemented a train-the-trainer program for its "Fatherhood and Motherhood is Sacred" curricula, which is tailored for Native American families and offers strategies for parenting and relationship building.

In 2012, ANA approached NAFFA to partner in a cooperative agreement. As part of President Barak Obama's "Fatherhood and Mentoring Initiative: Strong Fathers, Strong Families," ANA sought to highlight

the importance of fatherhood and support Native American families. ANA and NAFFA partnered to design a one-year outreach campaign on fatherhood involvement.

### PURPOSE AND OBJECTIVES

The project's purpose and sole objective was to implement a Native American Fatherhood Initiative Campaign, with the goal of increasing NAFFA's membership from 80 to 100 Native American communities.

When the cooperative agreement was formed, NAFFA consisted of two employees, the executive director and an executive assistant. NAFFA hired technology, evaluation, and program coordination support staff to implement the project.

The project team launched the campaign at NAFFA's annual Fatherhood is Leadership Conference in November 2012. ANA's Commissioner Lillian Sparks Robinson provided information on the federal fatherhood initiative and facilitated a discussion of how ANA could further support fatherhood programs in Native

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American communities. The Commissioner and project staff also announced resources that NAFFA would provide in coming months.

Expanding outreach, the project team developed social media pages and dedicated a section of NAFFA's website to the initiative. NAFFA's executive director spoke at the National Tribal Child Support Enforcement Conference, National Tribal Temporary Assistance for Needy Families Conference, and six regional and Tribal conferences to promote the campaign and share best-practices in fatherhood programming.

Project staff developed webinar content, updated their website, and distributed flyers with registration information. The project team held four webinars throughout the year-long project, choosing topics based on requests from NAFFA's members, including: 1) Fatherhood is Leadership; 2) Building a Healthy Relationship; 3) Internet Safety; and 4) Grandparents Raising Grandchildren. Project staff also held three one-day regional seminars presenting on the same topics in Tennessee, California, and Minnesota.

NAFFA's culminating project event was Native Fatherhood Day in June, where project staff provided NAFFA members, fatherhood practitioners, and families with ideas and materials to celebrate the day in their own communities. NAFFA staff sent out emails and Facebook messages announcing the event, and developed a "toolkit" which participants could access online, including T-shirts, a list of ideas of family-friendly activities, and promotional posters.

Thirty Native American communities participated in Native Fatherhood Day, and project staff estimate over 1,000 people joined the events nationwide. Events ranged from barbeques, family picnics, group runs, golf tournaments, and speeches to recognize and honor fathers.

After a year of the campaign, 50 additional tribes became members of NAFFA, bringing the total membership number to 130.

### **OUTCOMES AND COMMUNITY IMPACT**

As a result of this project, more Native American communities have connected to NAFFA and will continue to learn from NAFFA's webinars and trainings. In addition, NAFFA's regional seminars provided valuable networking opportunities for practitioners of fatherhood programs.

According to the executive director, a lasting impact of the campaign is expanded awareness of the need to provide services for fathers, rather than focusing exclusively on women and children. NAFFA's outreach sparked the establishment of 13 new fatherhood programs in Native American communities. Staff predict these numbers will increase as NAFFA continues to provide webinars, seminars, an annual conference, and toolkits for Native Fatherhood Day.

Furthermore, project staff gained skills to manage their first ANA award, an experience NAFFA says will be valuable as the organization seeks further federal funding. NAFFA continued employing all seven staff members past the project's end, assuring that human capital built through the project will stay within the organization.

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## SALT RIVER PIMA MARICOPA INDIAN COMMUNITY



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<b>Project Title:</b>	SRP-MIC Mentorship System and Resource Center
<b>Award Amount:</b>	\$320,815
<b>Type of Grant:</b>	Social and Economic Development Strategies – Strengthening Families
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 3.6 full-time equivalent jobs supported
- 15 Elders involved
- 205 youth involved
- \$597,970 in resources leveraged
- 525 individuals trained
- 13 partnerships

### BACKGROUND

The Salt River Pima-Maricopa Indian Community (SRP-MIC) is comprised of two Tribes, the Pima (otherwise known as the Onk Akimel O’odham) and the Maricopa (otherwise known as the Xalychidom Piipaash). The community is based on 52,600 acres of land adjacent to Phoenix, Arizona, with an enrolled membership of 9,164.

In recent years, the community has witnessed an increase in school dropouts, drug abuse, teen pregnancy, delinquency, and suicidal ideation among youth. As of 2010, many youth lived with only one parent or with relatives, and 267 children were wards of the state.

In 2010, community leaders hosted a one-day gathering to strategize on creating a healthier and safer environment for children. Participants agreed the community’s at-risk youth needed more positive male role-models. Additionally, participants sought to provide positive male role-models for adult males, many of whom were unemployed, living in poverty, or incarcerated.

### PURPOSE AND OBJECTIVES

The project purpose was to provide support for at-risk youth and adult male detainees in the Department of Corrections, and the first objective was to establish a mentorship program for these two populations.

The Community’s fatherhood program coordinator led the project and convened a cross-departmental Advisory Committee to steer the project, including representatives from the Health and Human Services and Youth Services Department. The Advisory Committee established a mentor application protocol, including an interview process, background check, and drug screening; the committee also established an application process for mentees.

Over the course of several months the program coordinator attempted to recruit mentors from community events and the fatherhood program, but had significant difficulty finding volunteers. In addition, the community experienced delays in hiring a project assistant, who was to manage grant reporting and administrative requirements. Due to these challenges, the community received a one-year no-cost extension to complete project activities.

During the extension period, the project coordinator asked SRP-MIC staff to serve as mentors and allowed women to apply for mentorship positions. This strategy was successful; by the end of the project, the project coordinator recruited eight mentors. The project coordinator also recruited 32 youth mentees through referrals from the Salt River Junior-Senior High School and the SRP-MIC Department of Social Services.

The Community hired a project assistant during the extension period as well, and project staff kicked off the mentorship program by providing training to mentors in becoming effective role models and working with children with disabilities. Mentors also received the John R. Wooden Course leadership training, based on the successful UCLA basketball coach's teambuilding strategies and philosophy.

Project staff paired each mentor with a group of mentees and hosted group activities on a weekly basis through the summer of 2013. Events included archery lessons, hiking, bowling, game nights, and college tours. Cultural resource educators and elders also taught youth to make reed flutes and traditional foods, and told the history of

Onk Akimel O'odham and Xalychidom Piipaash people.

Project staff decided to establish a strong youth mentorship program prior to expanding to other populations; thus, the project did not mentor adult male detainees.

The second objective was to establish a Fatherhood Resource Center to provide life skills and relationship training to mentors, youth, and the general community. SRP-MIC leadership contributed Community funds to furnish and renovate a large office, purchase and install nine computers, and provide books on employment, parenting, and behavioral health. One hundred and fifty community members attended the Center's opening in July 2012. Since then, project staff have organized regular trainings at the center, including GED tutoring, community health education, strengthening family relationships, and stress management.

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

Despite setbacks, the SRP-MIC Fatherhood Mentorship Program is now fully operational, with staff and resource capacity in place.

In the words of the project assistant, youth now have a group of adults motivating them to succeed, and have an opportunity to broaden their experiences. The mentors gained leadership skills and a sense of fulfillment in giving back to the community. In addition, community members have consistently taken advantage of Resource Center computers and free trainings since the center opened.

SRP-MIC will sustain the mentorship program and continue supporting all project positions through Temporary Assistance for Needy Families funds.

**MANZANITA BAND OF MISSION INDIANS**



<b>Project Title:</b>	Regenerating Our Past: Manzanita Nutrition and Traditional Foods Project
<b>Award Amount:</b>	\$150,266
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2012 – Sept. 2013
<b>Grantee Type:</b>	Tribe

**PROJECT SNAPSHOT**

- 2.6 full-time equivalent jobs supported
- 8 Elders involved
- 50 youth involved
- \$12,440 in resources leveraged
- 25 individuals trained
- 10 partnerships

**BACKGROUND**

The Manzanita Band of Mission Indians is a rural Kumeyaay community in eastern San Diego County. The Band was established by Executive Order in 1891 and operates under its 1976 constitution and bylaws; Manzanita has been a self-governance tribe since 1998. The Kumeyaay are Native American people of the extreme southwestern U.S. and northwest Mexico. Today, the Kumeyaay live on 13 reservations in the San Diego County area and on four reservations in Baja, California. The Manzanita Indian Reservation consists of about 4,500 acres with approximately 103 enrolled members.

With an estimated 50 percent unemployment rate, many tribal members rely on Temporary Assistance for Needy Families.

Additionally, the loss of traditional sustenance knowledge, compounded by isolation, has led to an increase in nutrition-related health conditions such as diabetes and heart disease.

Despite creating a series of organic gardens throughout the past 15 years, the community was still unable to grow enough food to feed its members. At the same time, a knowledge gap of planting, harvesting, and use of traditional foods existed. The community ranked “improved health” as a priority goal in its long-term plan.

**PURPOSE AND OBJECTIVES**

The project goal was to use traditional practices of farming to build a sustainable organic farm, which would provide a healthy source of accessible, affordable food to improve the nutrition of Manzanita community members. The project also hoped to provide training in the growth, harvesting, and preparation of traditional foods in order to protect the community’s cultural traditions and heritage.

The project’s first objective was to conduct a baseline survey of tribal members’ knowledge and provide training on traditional agriculture practices. Project

staff worked with the Falmouth Institute to conduct a two-day training including presentations, discussion, and field instruction on strategies for both modern and traditional farming and agricultural practices. Twenty-five community members attended the training. Average scores on the survey went from 65 percent on the pre-test to 92 percent on the post-test; an average increase of 27 percentage points.

The project's second objective was to expand the organic farm with a new greenhouse, 100 fruit trees, and an additional  $\frac{3}{4}$  acres of productive land. Though there was an initial delay, staff successfully constructed the greenhouse, and it was planted and irrigated. In addition, the grantee planted a variety of fruit trees, including apple, peach, nectarine, and pear. Project staff also completed planter boxes and began growing crops such as squash, peppers, tomatoes, and eggplant. By the end of the project, staff harvested 1,500 pounds of produce, which was distributed through the tribal office and to volunteers who helped at the garden.

The garden staff follow organic practices in the growth and harvesting of the farm, and the Tribe is planning to obtain California State Organic Certification.

The community has been made aware of the garden through tours and youth activities.

The third objective was to conduct eight cooking classes with traditional cooking demonstrations in healthy food planning and traditional food preparation. In partnership with the Southern Indian Health Center (SIHC), project staff conducted nine cooking classes with 28 community members. Nutritionists led the classes and participants acquired home recipes and nutrition education materials. SIHC also produced a "Healthy Traditions" recipe book featuring crops grown in the

Manzanita garden, which was distributed to community members.

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

While it is difficult to change people's lifestyles in only a year, at least half of the tribal members were involved in this project, and it brought new opportunities for people to learn more about traditional agriculture and nutrition and take control of their own health and food security.

Prior to the project there had been a loss of traditional Kumeyaay knowledge, but the farm expansion, training, and cooking classes made a difference in rejuvenating this knowledge. Through this project the Elders interacted with the community in ways they may not have before, giving the Elders a chance to pass on their knowledge.

The activities at the garden and cooking classes were consistently well attended. Staff report that the nutritionists made a great difference in opening tribal members' eyes, and the experiences affected people's choices of what to eat.

All participants now have the materials and knowledge to eat healthy, and youth come to the garden regularly to learn about responsibility and how to grow their own food.

There are about 100 tribal members, including 80 residents on the reservation, who now benefit from access to healthy foods. This project also connected the Band to surrounding communities through farm tours and other outreach.

Participants report that the community is interested in continuing the cooking and nutrition classes, and the farm manager will continue holding monthly youth activities. Project staff will continue to distribute food harvested from the garden to the community.

## MORONGO BAND OF MISSION INDIANS



<b>Project Title:</b>	Development of Morongo Park and Recreation Facility Master Plan
<b>Award Amount:</b>	\$78,750
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2012 – Feb. 2014
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 1.3 full-time equivalent jobs supported
- 14 youth involved
- 3 partnerships

### BACKGROUND

The Morongo Band of Mission Indians is a federally recognized tribe comprised of several different small groups of California Indians, including Serrano, Cahuilla, and Cupeno. About 960 of the Band’s 1,085 members live on the Morongo Indian Reservation, which spans more than 35,000 acres in southern California’s Riverside County.

Recent data from the California Health Interview Survey indicates that 37 percent of the American Indians and Alaska Natives in Riverside County are overweight, compared to only 11 percent of non-Natives. Complex social, economic, and environmental factors contribute to this discrepancy, including access to recreation activities and facilities.

Prior to this project, the Morongo Band did not have a sustainable, culturally appropriate, and adequate development plan to expand upon existing (though limited)

tribal parks and recreation facilities. The Band sought to identify the community’s desires, and inform tribal staff in making decisions about recreation facilities. A development plan would be instrumental in identifying recreation needs and creating a path to healthier lifestyles for tribal members.

### PURPOSE AND OBJECTIVES

The project’s purpose was to develop a parks and recreation facilities master plan for the Morongo Indian Reservation that would support recreation programs and parks to safeguard the health and well-being of tribal members. While the main goal of the project was to improve fitness, the expanded provision of recreation activities would also improve social outcomes.

The project’s objective was to develop the Morongo Band of Mission Indians’ first parks and recreation facility master plan. The master plan would aim towards decreasing rates of diabetes and obesity and promoting social changes in outdoor activity. Staff intended for the plan to be driven by the tribal community while using existing tribal strengths and leadership, both formal and informal.

The process for completing the plan began with taking an inventory of the Band's existing facilities, which included a 1.2-acre park, a community center for indoor activities, softball fields, and rodeo grounds.

The Band then hired an assistant planner who developed and conducted a community survey to get input from Tribal members. The planner gathered input from community groups on what questions should be included in the survey and how it should be administered. The survey asked about individuals' health characteristics, usage of existing facilities, what could be done to improve the facilities, and what types of facilities or activities people would like to see.

Although acquiring survey responses was a challenge, the assistant planner met regularly with community members, Elders, and the Tribal youth group to encourage input. The process took longer than originally planned, but staff reported the interpersonal method helped the community become more meaningfully involved. In total, the survey received 48 responses.

Once the responses were gathered, project staff partnered with California State University, San Bernardino to analyze the results and generate a report. Project staff incorporated the community's recommendations from the survey report into the final draft of the Recreation Master Plan, which was presented to and endorsed by the Planning Commission.

The parks and recreation plan complements the Tribe's overall strategic plan. Once approved by the Tribal Council and general membership, the parks and recreation plan will be kept on file in the Planning Department to be updated as needed.

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

Despite existing activities at the community center, such as field trips and basketball

games, the Band did not have a formal plan for future development of parks and recreation facilities prior to the project. In addition, many facilities were underutilized and did not reflect the needs and desires of tribal members.

The idea for the project came from a community meeting with the Tribal Elders program. The project benefited the Elders in that they were able to give their input on what should be in place for their children and grandchildren.

The recreation plan, which includes information from the survey and illustrates community priorities, will be a foundation for future discussions and recommendations. Having specific data on the kind of recreation facilities members want is valuable for the Planning and Recreation Departments and for Morongo leadership.

With this information, Tribal and project staff plan to increase the use of recreation facilities. Staff found that youth were not frequently using the community center, but since the beginning of the project there has already been an increase in usage, which could be related to the community outreach and informing the community of the plan. The Recreation Center now serves an average of up to 40 adults and 55 youths per day.

By the end of the project staff were working to schedule a time on the Tribal Council's agenda to present the plan. It will then be considered and voted on by the Tribal Council and general membership before it is adopted.

Once the Band improves its recreation facilities, everybody who lives on the reservation should benefit, and the next generation will have more adequate resources to live healthier lifestyles.

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## NATIONAL INDIAN JUSTICE CENTER



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<b>Project Title:</b>	Communities Empowering Native Youth
<b>Award Amount:</b>	\$272,190
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 1.6 full-time equivalent jobs supported
- 46 Elders involved
- 62 youth involved
- \$5,760 in resources leveraged
- 71 individuals trained
- 11 partnerships

### BACKGROUND

The National Indian Justice Center (NIJC) is a Native owned and governed nonprofit organization located in Santa Rosa, California. It was established in 1983 with the mission to design and deliver legal education, research, and technical assistance programs which improve the quality of life in Native communities and the administration of justice in Indian Country.

The service population for this project was a community of four Native governed nonprofit and tribal organizations that serve the needs of over 3,700 Native youth from rural Sonoma, Lake, and Mendocino Counties in Northern California. These organizations include the California Indian Museum and Cultural Center, Sherwood Valley Rancheria's Koolakai Learning

Center, the Ukiah Unified School District, and the Indian Child and Family Preservation Program. Collectively, these organizations provide a range of important social services to Native youth including protection from abuse and neglect, connections to culture, and promotion of healthy lifestyles.

However, these programs are limited by a shortage of financial resources and other internal and external constraints. In particular, the organizations face challenges with staff capacity in program management, volunteer recruitment, technology usage, diversifying revenue streams, documenting and sharing best practices, and promoting community and youth engagement.

### PURPOSE AND OBJECTIVES

In response to the problem of limited organizational capacity, the project goal was to increase the community partners' ability to sustain and expand Native youth programs over the long-term.

The project's first objective was to move each of the four partners' youth program from its baseline state (determined through the creation of a mutually agreed-upon rating scale) one or more steps toward the

“thriving” level. To accomplish this, NIJC staff worked with each organization to conduct a needs assessment, which informed annual capacity building action plans. The organizations each received a sub-grant for their annual projects; many of the organizations are small and do not have the capacity to write and administer projects. Because of this, the capacity building activities included learning how to apply for and manage grants.

NIJC worked with the group to develop a Native youth program development scale. Each organization completed the scale as a self-assessment at the beginning of the project and again at the end to assess the effectiveness.

The project’s second objective was to move the partners from a state of co-action—defined as working concurrently—to a state of collaboration, or working together. NIJC staff worked with each organization to identify 60 youth services programs and resources, which are now mapped online, and to start an online calendar to share news and events among similar organizations in the area. Additionally, NIJC set up an online forum and distance learning classroom as a place to load resources and allow sub-grantees to access other NIJC courses and materials.

The main component of the second objective was a series of 12 networking luncheons hosted by NIJC on a variety of topics which were informed by the initial needs assessments. NIJC invited members from partnering organizations as well as any other interested groups in the area. The luncheons were well received and attended, and participants expressed appreciation for the opportunity to connect.

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

Prior to this project, the various organizations serving Native youth in

Northern California generally operated in isolation of each other, while at the same time, lacked the capacity to grow and sustain their programs. NIJC made an impact on this problem by equipping the organizations with management and development skills, while bringing them together to prioritize their needs and leverage their limited resources.

Through this project, the partners improved an existing capacity building curriculum, created opportunities for networking and mentoring through the luncheons and online forum, and established connections among community organizations and NIJC. By the end of the project, each sub-grantee exceeded individual work plan goals.

Participants reported they found the development scales valuable in helping prioritize activities while illustrating service overlaps and opportunities for collaboration.

NIJC helped sub-grantees build capacity to access and manage grants, collaborate, and avoid duplication of services. According to staff, moving the organizations from isolation to collaboration, just by bringing them together to talk, was a significant outcome. Territorialism around programs had existed before the project, but through this project the service agencies have been able to share ideas and realize that engaging all youth in cultural activities creates protective factors, even amongst non-Native youth or those from different tribes.

At least 75 individuals benefitted directly through NIJC’s training for sub-grantees and indirectly through the agencies’ expanded capabilities. Program staff reported these new tools and knowledge will help the staff assist more youth. While it may take several years for direct changes in social outcomes for youth to appear, the improved service capacity and access to resources should result in greater consistency and stability for Native youth in Northern California.

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## FIRST NATIONS OWEESTA CORPORATION



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<b>Project Title:</b>	Native CDFI Sustainability Project
<b>Award Amount:</b>	\$308,087
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 12 full-time equivalent jobs supported
- 7 businesses created
- 18 Elders involved
- 9 youth involved
- \$670,000 in resources leveraged
- 273 individuals trained
- 8 partnerships

### BACKGROUND

Established in 1986, the First Nations Oweesta Corporation (Oweesta) is a Native Nonprofit located in Longmont, Colorado. Oweesta is a Community Development Financial Institution (CDFI) intermediary; as such, they are certified by the U.S. Department of the Treasury’s CDFI Fund to provide technical assistance, training, research, and lending to Native CDFIs in all 50 states.

A Native CDFI differs from a traditional bank. Native CDFI’s are community based, often created by a Tribe for their population, and lend to those who might be deemed “unbankable” by traditional banks. CDFI’s provide a wide range of loan products to

meet the needs of clients, in addition to training in asset building, credit repair, and budgeting. Native CDFIs are generally non-profit lending institutions, and require grant funding to run operations and disburse loans.

To operate a Native CDFI, a lending institution must receive certification from the CDFI Fund. In 2011, Oweesta identified four Native American economic development institutions or emerging CDFIs interested in applying for certification: The Tigua Community Development Corporation of Ysleta del Sur Pueblo (Texas); Chi Ishobak of the Pokagon Band of Potawatomi Indians (Michigan); First Ponca Financial of the Ponca Tribe of Nebraska; and the Crow Tribe Economic Development Department and Apsáalooke Revolving Loan Fund (Montana).

### PURPOSE AND OBJECTIVES

The project purpose was to increase capacity of the four community development institutions, and the first objective was for each institution to become a certified Native CDFI. Project staff implemented customized work plans to help each institution reach the CDFI Fund’s seven requirements for certification.

Chi Ishobak in Michigan was an emerging CDFI at the project’s start, with an executive director, funding, and articles of incorporation in place. Oweesta and Chi Ishobak built upon this progress by developing a marketing plan, a business plan, and diversifying loan products. Chi Ishobak met all seven requirements and applied for certification; they were awaiting a response from the CDFI Fund at the project’s end.

First Ponca Financial began operating as an emerging CDFI in 2010. Oweesta assisted by developing a strategic plan, marketing plan, and business plan. By June 2013, First Ponca Financial received CDFI Fund certification.

At the project’s start, the Tigua Community Development Corporation’s vision was to become a Native CDFI. Through their partnership with Oweesta, the Corporation filed for 501 (c)(3) status, set aside \$100,000 for the loan fund, hired an executive director, and completed a market analysis. The corporation was not ready to apply for certification, but plan to continue working with Oweesta on this goal in 2014.

Apsáalooke Revolving Loan Fund was successfully operating multiple loans by 2011; Oweesta helped the Fund expand by creating a business plan and market analysis. Unfortunately, turnover in the political leadership led to delays in Tribal approval of bylaws and articles of incorporation, and the Apsáalooke Revolving Loan Fund did not apply for certification by the project’s end.

The second objective was to develop a capitalization plan at each site to provide strategies for raising operating and lending dollars. Oweesta co-wrote capitalization plans with the directors of First Ponca Financial, Chi Ishobak, and Tigua Community Development Corporation.

In addition to providing customized technical assistance to the four institutions, Oweesta provided a CDFI Peer Learning Conference, attended by nine different Tribes, where experienced CDFI directors provided mentorship to the four project partners. Oweesta also provided a Building Native Communities financial literacy workshop, which the four institutions delivered to their communities, training 273 people.

**OUTCOMES AND COMMUNITY IMPACT**

As a result of this project, all four institutions have increased capacity to provide loans and services. In two short years, the institutions were able to disburse a total of 42 loans. Furthermore, hundreds of people learned how to manage money and maintain good credit.

Oweesta’s training built leadership skills and vision for each institution’s director, and provided them with a network of experienced mentors. Each director is now equipped with CDFI management best practices, including how to raise funds, manage staff, and create connections to larger banks for clients.

The training Oweesta provided opened doors that were previously closed. For example, CDFI Fund certification qualified First Ponca Financial for an Oweesta First in Loan grant, which financed the start-up of seven businesses. In the words of First Ponca Financial’s Executive Director, “People come to us with zero dollars at the time. We give them a sense of hope to do something, to start an enterprise. [The entrepreneurs] come back as resources to their Tribe. Then other people catch the fever of starting businesses!”

Oweesta will continue to provide technical assistance to Native American communities with support from the CDFI Fund.

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## FARM TO TABLE – GUAM CORP.



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<b>Project Title:</b>	Guam Value-Added Agriculture Planning Project
<b>Award Amount:</b>	\$135,078
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2012 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 2.8 full-time equivalent jobs supported
- 31 Elders involved
- 23 youth involved
- \$9,075 in resources leveraged
- 15 partnerships

### BACKGROUND

Farm to Table Guam (FTG), a Native-run nonprofit based in Guam’s Tamuning village, has the mission to support local farmers and contribute to the well-being of the local community. In a few years of existence, FTG has been busy tackling Guam’s problem of food dependency.

Though sustenance farming existed throughout Guam’s history, it has waned over time; today, only five percent of the island’s food is grown locally. In addition, the island’s economy is dependent on tourism and military spending, leaving local residents vulnerable to external economic shocks.

### PURPOSE AND OBJECTIVES

To assess the problems in the value chain and develop solutions for expanding the

industry, FTG created a one-year planning project to survey the needs of Guam’s Native Chamorro farmers and consumers and identify opportunities to create value-added products.

The project’s first objective was to survey farmers. To do this, FTG questioned farmers on current production, income from farming, and demographics. Using enumerators from the local community, FTG gathered input from 31 local farmers (29 of whom were Native Chamorro) out of an estimated 100 on the island. FTG also surveyed businesses and consumers on product options including taste, packaging, and pricing.

Using the results from the survey data, the project’s second objective was to deliver a comprehensive research report that quantified the potential market for value-added agricultural products. Once the report was completed and published, FTG held a public meeting with a variety of stakeholders to discuss the results.

According to project staff, this meeting was an “eye-opener” for the community; it showed the disconnect between farmers, supermarkets, and others throughout the value chain, as well as the perceived barriers

to establishing value-added products. The report illustrated distribution bottlenecks as the primary obstacle to expanding the value-added industry. The stakeholders also discussed the market potential of desirable crops for value-added product offerings, which would help combat the issue of crop losses and unsold produce—an estimated 50 tons per year.

The project’s third objective was to develop a value-added agriculture pilot program. To do this, FTG developed an intake form for potential participants to assess skills, assets, and needs. From the assessment, FTG facilitated a partnership between a corn farmer and caterer to market atmayas, a specialty item made out of white corn. FTG rebranded the value-added program as the Kitchen Partners Program.

**OUTCOMES AND COMMUNITY IMPACT**

Prior to the project, Native farmers had limited knowledge about value-added agriculture opportunities. However, as a result of the assessments and community discussions, interest in the value-added market “exploded,” according to project staff. Local farmers are now more aware of the economic potential of expanding production, creating value-added products, and accessing new markets.

Value-chain stakeholders gained baseline knowledge through the aggregated data in the report and identified areas for improvement. While some farmers and vendors were initially skeptical of the project, many became involved once FTG staff described how they could benefit from the value-added program through new product offerings.

In addition to providing an overall picture of the agriculture industry on Guam, the assessment enabled farmers and distributors to analyze individual situations. Before the survey, only one farmer documented individual production information.

The prospects for expanding the agriculture industry in Guam are good, and the issue of food security is gaining prominence throughout the community. For example, according to a new law, the local schools need to use at least 20 percent of local produce for their school meals.

Another important outcome of the project were the strategic partnerships FTG formed with community members, businesses, and government organizations; these included the Guam farmers’ and fishermen’s co-ops, several mayors’ offices, and Guam Community College. These partnerships helped build community support for the program.

These partners will also be important as FTG moves beyond its research and pilot project into full-scale action. To do this, FTG received a five-year Sustainable Employment and Economic Development Strategies (SEEDS) grant from ANA, under which FTG plans to create a model farm; develop joint ventures between producers, processors, and distributors; and establish a neighborhood-size farmers market.

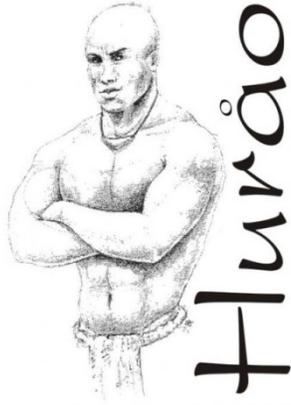
*“Our long-term goal is for every kitchen, cabinet, and pantry to contain products made on Guam from crops grown on Guam.”*

Farm to Table – Guam Corp.

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## HURAO, INC.

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<b>Project Title:</b>	Mantieni i Fino'-ta
<b>Award Amount:</b>	\$856,236
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 11.5 full-time equivalent jobs supported
- 47 youth involved
- \$65,768.50 in revenue generated
- \$24,594 in resources leveraged
- 16 partnerships
- 18 language teachers trained
- 725 youth increased their ability to speak a native language
- 471 adults increased their ability to speak a native language
- 150 people achieved fluency in a native language

### BACKGROUND

The Chamorro language has been in steady decline for nearly a century due to the impacts of Westernization and increases in the non-Native population. Despite widespread efforts over the past several decades to change this pattern, including a public law mandating K-12 Chamorro language instruction, there has been slight progress in achieving fluency.

Founded in 2005, Hurao Academy is the first full-immersion Chamorro language program in Guam. The academy offers an

after-school program, summer camp, adult evening classes, and corporate adult classes.

After a series of meetings with parents, Hurao identified a need for more Chamorro language teachers and an enhanced immersion curriculum. These things, the community hoped, would spur progress in preserving the language.

### PURPOSE AND OBJECTIVES

The goal of the Mantieni i Fino'-ta project was to improve the cadre of Chamorro language immersion teachers and to apply immersion in language schools.

The project's first objective was to develop four Chamorro language immersion curriculum manuals along with interactive audio software. Hurao staff planned the curriculum to account for the emotional aspect of language learning in order to reduce the students' anxiety about learning a second language.

The newly published curriculum was piloted in Hurao Academy and at a partner private school. Based on feedback received, Hurao is continually revising and improving the curriculum.

The project's second objective was to recruit and train 20 immersion educators and/or

traditional artists in the new immersion curriculum. Hurao struggled to recruit and hire curriculum educators; most people found it difficult to accept a 6-month position with Hurao Academy, after which they would likely receive a significantly lower salary at one of the partner schools. Despite this, Hurao successfully recruited, hired, and certified 12 educators, who are also trained as curriculum educators.

The project’s third objective was to implement the Chamorro language curriculum into five community immersion programs; Hurao exceeded this goal by implementing six programs. Additionally, project staff created and posted over 100 lessons on YouTube and local television.

Parent participation was a key component of the project. Hurao hosted family immersion classes, and all other activities involved families, which encouraged families to use Chamorro at home.

**OUTCOMES AND COMMUNITY IMPACT**

In total, 100 youth and 50 adults became fluent in Chamorro. Further, Hurao reported that every language class either maintained or increased attendance, with nearly 1,200 people attending classes throughout the project.

Through partnerships and media campaigns, Hurao created increased awareness in the community about language and culture preservation. According to staff, government officials are now instilling the use of Chamorro language within their work. In another example, one of the partner schools now uses only Chamorro on Friday mornings. Project staff estimate that 60,000 people, including students, staff, YouTube viewers, and TV audiences were directly impacted by the project.

The program also utilized cultural activities, such as songs, dances, crafts, and foods, to

teach the language. This cultural learning provided an extra benefit to the participants.

One teacher described the importance of the cultural learning: before she came to Hurao, she not only did not speak the Chamorro language, but did not know her culture. Another teacher reported the impact to her that, “It helps me pass the language down from one generation to the next.”

Parents report their children actively participate in cultural activities, such as eating traditional food, and are no longer embarrassed to speak the language. One parent described the feeling of listening to her children: “They sing a lot, but when they sing in Chamorro, it is even sweeter. *They are teaching me.*”

According to staff, the family immersion component was the most important part of the project, since it reinforced the learning from the language classes. By the end of the project, 15 families graduated; these families became fluent and now speak exclusively Chamorro at home. The project director described the parents’ motivation: “The parents...feel a void because they didn’t get to learn [the language], and so they want to use it with their children.” Teachers reported parents come into the school speaking Chamorro, a change from years past.

Visitors and tourists to the island also benefited from the project through students’ cultural presentations at local hotels. This is important since the Chamorro culture is frequently misappropriated on the island, and the project helped these students learn about and reclaim their culture and traditions.

*“The familial lines are kind of broken. So this is the one place we’re able to realize our language and culture.”*  
 Parent of language student

## PA'A TAOTAO TANO



**Project Title:** Chamorro Language Through Chants/Prayers & Songs - “Ginen i Kanta yan Tinaitai, Ta Na’ Metgot i Fino Chamorro,” Project

**Award Amount:** \$794,572

**Type of Grant:** Native Languages

**Project Period:** Sept. 2010 – Sept. 2013

**Grantee Type:** Native Nonprofit

### PROJECT SNAPSHOT

- 4.7 full-time equivalent jobs supported
- 90 Elders involved
- 520 youth involved
- \$11,232 in revenue generated
- \$243,941 in resources leveraged
- 23 partnerships
- 2 language surveys completed
- 18 language teachers trained
- 114 youth increased their ability to speak a native language
- 48 people achieved fluency in a native language

### BACKGROUND

Over the past 400 years, outside countries took control and heavily influenced the island of Guam, and today only about 40 percent of the island’s inhabitants are Native Chamorro. The number of Chamorro community members who speak the Chamorro language fluently declined 55 percent over the last 30 years. In addition, tourism agencies frequently misappropriate

Chamorro culture to the point where Native Chamorro people are learning and performing non-Chamorro or generic dances, which are being promoted as local.

Founded in 2001, Pa’a Taotao Tano’ (which means “Way of Life of the People of the Land”) was established to preserve and promote the cultural traditions of the Native people of Guam and the Marianas.

### PURPOSE AND OBJECTIVES

Led by Master of Chamorro Dance Frank Rabon, Pa’a Taotao Tano’ launched this project to develop Chamorro language tools through chants, prayers, and songs for use to preserve and maintain the Chamorro language.

The project’s first objective was to gather, compile, and transcribe 80 undocumented Chamorro chants/prayers and songs. Project staff compiled over 80, including musical notations, and recorded about 70 from interviews with the Chamorro elderly.

The second objective was to document and record selected Chamorro chants/prayers and songs into two Chamorro language tools: a music book and compact disc. Pa’a

publicly debuted the songbook and CD in December 2012 at a concert titled, “I Ukon I Manaian-ta; Chants and Songs from Our Elders.” Over 500 people attended the event.

The project’s third objective was to train 16 Chamorro Dance Group members to implement the new Chamorro language tools in eight Chamorro Cultural Dance Houses (“gumas”). Youth comprise much of the membership of the gumas, and many of these youth face significant social and educational challenges, which are caused in part by a loss of their Chamorro identity.

The training seminars coincided with implementation of chants and songs in the gumas, which leaders said was a holistic approach to learning. In June 2013, all eight gumas participated in the 10<sup>th</sup> Annual Dinana Minagof Competition and Festival at the University of Guam, an event that brought in hundreds of people. Each performed at least one of the chants or songs.

**OUTCOMES AND COMMUNITY IMPACT**

According to Master Rabon, the project’s biggest impact was that, in addition to promoting an intergenerational exchange, it documented the Elders’ knowledge and created tangible resources for future teachers and educators. The benefits of documentation can serve for countless years.

The project made a significant impact on youth by connecting them to Chamorro culture at a level they never had before. “We’re trying to get them to understand that it’s not bad being Chamorro in a Western society,” said one teacher. The “misplaced identity” of the youth was a huge challenge to overcome, but at the gumas, “we’re able to recapture [the youth] and help them put a value on their inner self.”

By the end of the project, 114 youth increased their ability to speak Chamorro. Of these, 54 percent were already nearly

fluent, and by the end of the project 48 youth achieved fluency, based on the results of pre- and post-tests. These tests also showed a 38 percent increase in the overall fluency of guma members.

In one instance, a fourth-grade student from one of the gumas sang and danced for her grandmother. The student also responded in Chamorro to questions her grandmother posed; in a culture where few children have been learning the language, this was significant.

In another instance, a young man who is not Native Chamorro but was born and raised on Guam made a passionate effort to join a guma and be part of the Chamorro movement for indigenous language, culture, and customs. He now uses Chamorro with his own family and the community, and said that he is very motivated to share this knowledge with people who are not Chamorro.

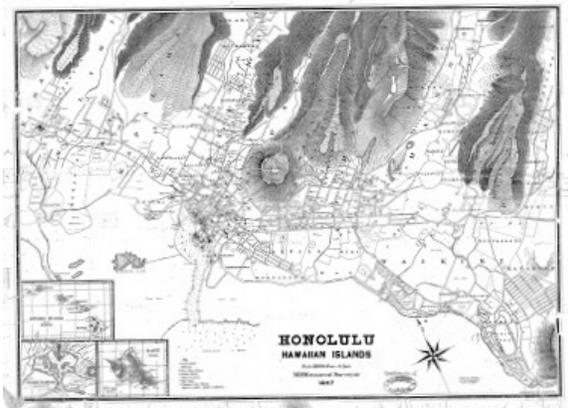
By the end of the project, 18 language teachers received training in music fundamentals. In sharing their knowledge, these teachers are making an impact on more than 200 guma members and potentially many more for generations to come. Project staff reported the guma members have a “thirst for training.”

According to project staff, the I Ukon I Manaian-ta concert will become a signature event that Pa’a Taotao Tano will host every year, with funding from the local government. In addition, they will continue to sell the new language tools to help support the program. In these ways, project staff plan to continue to showcase the many indigenous chants and songs.

*“One of the impacts that I treasure is the fact that we extracted knowledge from the Elders.”*  
 Master Frank Rabon, Chamorro Cultural Practitioner

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## EDITH KANAKA'OLE FOUNDATION



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<b>Project Title:</b>	Kamakakuoka'aina - Ancestral Knowledge & Land Empowerment
<b>Award Amount:</b>	\$1,340,214
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Dec. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 12.1 full time equivalent jobs supported
- 1 Native American consultant hired
- 1 Elder involved
- 5 youth involved
- \$45,988 in resources leveraged
- 20 individuals trained
- 12 partnerships

### BACKGROUND

Edith Kanaka'ole Foundation (EKF) is an indigenous, family-based nonprofit organization located in Hilo, Hawaii. Founded in 1990, EKF's mission is to teach and encourage heightened indigenous Hawaiian cultural awareness and participation through cultural education. EKF implemented this project in partnership with Kamakakuokalani Center for Hawaiian Studies (KCHS), which is a department of the Hawai'inuiakea School of Hawaiian Knowledge at the University of Hawaii-Manoa.

In the 1800s, Native Hawaiian land managers, known as konohiki, recorded a

wealth of land maps and other natural resource records. During the same time period, Land Commission Awards (LCAs) and native and foreign testimonies were created when Hawaii transitioned to a Western government system. LCAs are documents that confirm or reject all claims to land arising prior to December 10<sup>th</sup>, 1845; they show when the system for proving land ownership changed from the Hawaiian monarchy to the Western government system, including information on which individuals and families owned the land. Native testimonies of land ownership are written records of an individual claiming land for himself or his family, and foreign testimonies are written records of a second party, such as a friend or neighbor, corroborating a native testimony. All of these types of documents have been archived in hard copy records that have not been readily accessible, resulting in a significant loss of ancestral and historical knowledge over the years.

### PURPOSE AND OBJECTIVES

The project purpose was to improve the capacity of Hawaiians in the decision-making and oversight of lands and resources

by sharing ancestral knowledge with the living descendants.

The first objective was to create an easily accessible online database of 12,400 ancestral maps and land documents. The project team scanned and digitized three primary types of documents: 1) Handmade maps created by konohiki in the 1800s; 2) Native and foreign testimonies of land ownership; and 3) LCAs. Staff obtained these documents primarily from the State of Hawaii Archives, and also from the Office of Hawaiian Affairs (OHA) and Ka Huli Ao Center of Excellence in Native Hawaiian Law. The vast majority of documents were only available in hard copies, so the project team hired a business called Advanced Micro Image to digitize them. Once digitized, the project team transcribed and converted the documents into XML and HTML programming languages to enable upload into two databases. In order to make the documents easily accessible to all Native Hawaiians (or anyone else interested), the project team built and publicized a website ([www.avakonohiki.org](http://www.avakonohiki.org)) that houses one of the databases. The other database is on the UH-Manoa network where the KCHS team worked, and is accessible to the faculty and students. By the end of the project, staff significantly exceeded the target by digitizing and uploading 18,948 land documents to the databases, including 330 maps, 8,523 LCAs, 4,779 native testimonies, and 5,316 foreign testimonies.

The second objective was to train 10 Native Hawaiians in the knowledge of land and resource practices through upper-level university courses and cultural-based instruction and participation. In 2005, KCHS established a Master of Arts (MA) program in Hawaiian Studies that focuses on training in land and resource management that is consistent with the geography and

history of Hawaii. Students in this program worked as graduate assistants on this project while simultaneously learning ancestral land and resource management practices. The graduate assistants also participated in culture based trainings, visiting fish ponds and sites such as Mao Farms, which is a locally owned produce farm that educates people about sustainable local food production with a goal of reducing Hawaiians dependence on imported foods.

#### OUTCOMES AND COMMUNITY IMPACT

By the end of the project period the ten graduate assistants were fully trained as konohiki, with a detailed understanding of ancestral knowledge and management practices of agri- and aqua-cultural resources. All 10 assistants completed or were in the process of completing masters degrees – nine in Hawaiian Studies and one in Library Sciences. The students also developed professional skills and bolstered their income by working on the project as graduate assistants at UH-Manoa.

Establishing the avakonohiki web site marks the first time that this historical and ancestral knowledge has been readily available to everyone with an Internet connection. By the end of the project there had been over 60,000 unique visitors on the web site. According to project staff, accessing this previously unavailable knowledge has allowed Native Hawaiians to expand their understanding of Hawaiian history and culture, and strengthen their sense of cultural identity.

*“This was huge. Unless you were raised in a family of konohiki (land managers), there was no way to get this kind of knowledge. Now there is.”*  
- Leina’ala Thornton, Project Director

## HAWAIIAN COMMUNITY ASSETS



<b>Project Title:</b>	Financial Literacy/Renter Education & Credit Counseling for the Homeless Living in Transitional Shelters on the Wai'anae Coast
<b>Award Amount:</b>	\$820,187
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 4.6 full-time equivalent jobs supported
- 100 Elders involved
- 62 youth involved
- \$61,958 in resources leveraged
- 222 individuals trained
- 7 partnerships

### BACKGROUND

Despite being commonly thought of as a tropical paradise, the housing situation on the Hawaiian Islands is especially desperate for many of the islands' residents. Because of overcrowding and the inflated cost of living, housing and rental prices are the second highest in the U.S., and vacancy rates are historically lower in Hawaii than in any other state.

Native Hawaiian households, which have a significantly lower per capita income, are disproportionately affected. Despite recent progress on the islands in creating transitional shelters, many clients find it

very difficult to secure permanent housing due to poor credit history and lack of financial skills.

Hawaiian Community Assets (HCA), a nonprofit founded in 2000, works to build the capacity of communities to achieve economic self-sufficiency with a particular focus on Native Hawaiians.

### PURPOSE AND OBJECTIVES

To address this need, the project set out with three objectives, the first of which was to survey and interview residents of the homeless shelter to gather information on barriers and long-term solutions for effective service delivery. HCA surveyed each participant served during the project, a total of 417 people.

The results were compiled into a report to the Task Force on Homelessness (appointed by the Governor of Hawaii) and other key stakeholders.

The project's second objective was to provide financial literacy and renter education workshops and credit counseling

to at least 300 residents of transitional shelters on the Leeward Coast. HCA exceeded this target, providing education services to 354 people.

Importantly, HCA also built the capacity of 21 case managers at the shelters to provide financial assessments for residents and assistance in creating individual work plans for obtaining permanent housing. Staff also worked with clients to perform credit checks and develop Individual Development Accounts. Community service specialists monitored the progress of the participants' plans and provided regular follow-up to address issues.

In total, community services specialists coordinated and conducted 32 workshops on financial literacy, credit reports, and renter education throughout the project.

The project's third objective was to develop a network of landlords and private housing agents who would rent to homeless shelter residents, provided specific objectives are met. Though this was a challenge given the low vacancy rates on the island, HCA developed a list of 20 potential landlords and signed a Memorandum of Understanding with a private property management company for referrals.

HCA also partnered with several other nonprofits in the area to make each of their programs more efficient, complement each other's services, and make a bigger impact on the homelessness problem.

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

A key outcome of the project, as stated by HCA staff, was that 70 families secured rental housing during the three years of the project.

One former client of the homeless shelter, a Native Hawaiian mother who completed the training and requirements and was in the process of moving to her permanent

housing, commented, "It's a good feeling to know that [I have] savings, something to fall back on. It feels good to have that."

Another success story of the project came from a Native Hawaiian and U.S. Army veteran. Upon returning from service, he found himself homeless while waiting for his lease award on Hawaiian Homelands. While residing at a shelter, he completed HCA's Kahua Waiwai Financial/Renter Education Workshop series, established a monthly budget, set a savings goal, and created an action plan to purchase a home. In July 2013, while working full-time, he closed on a mortgage loan and moved into a beautiful home on Hawaii Island. Thanks to his hard work and HCA's financial literacy education, he went from being homeless to a homeowner in just 30 months.

The baseline data gathered through the assessment will inform development of the HCA Kahua Waiwai Renter Education handbook, which will be part of a curricula series for first-time home buyers and youth ages 13 and older.

HCA secured five two-year fee-for-service contracts to institutionalize financial literacy services within emergency and transitional shelters statewide. This new service provision, combined with the increased capacity of shelter case workers, will ensure the project and its benefits are sustained in the coming years.

Thanks at least in part to the concerted efforts of HCA and other nonprofits and government agencies in Hawaii, several shelters reported vacancies for the first time in 4 years—a good sign that the homeless epidemic in Hawaii is on the decline.

*"It wasn't a handout, but a hand up."*  
Former homeless shelter client &  
project beneficiary

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## KIPAHULU OHANA, INC.



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<b>Project Title:</b>	Kipahulu Traditional Hawaiian Agricultural Restoration
<b>Award Amount:</b>	\$687,280
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3.3 full-time equivalent jobs supported
- 2 Elders involved
- 4 youth involved
- 13 individuals trained
- 14 partnerships

### BACKGROUND

Established in 1995 by a group of lineal descendants of Maui's Kipahulu district, Kipahulu 'Ohana is a nonprofit dedicated to the cultural sustainability of the districts. Kipahulu and Hana are traditional districts that encompass eastern Maui. About 2,000 people live there, 35 percent of whom identify as Native Hawaiians.

In 1997, Kipahulu 'Ohana became a 501(c)(3) nonprofit in order to enter into a formal agreement with the National Park Service (NPS). The organization undertakes cultural and resource management projects with Haleakala National Park, and works to develop culturally based self-sufficiency opportunities for local Native Hawaiians.

Many Hawaiian families maintain a subsistence-based lifestyle to supplement

their diets with traditional practices. However, Native Hawaiians suffer disproportionately from health challenges such as diabetes and cardiovascular disease, for which diet is a significant contributing risk factor.

Taro, called kalo in Hawaiian, is the main staple of the traditional Hawaiian diet and is central to Native Hawaiian culture. It is often eaten as poi (kalo mixed with water and ground into a paste), which is highly nutritious. According to United States Department of Agriculture statistics, the statewide production of kalo has declined from 7 million pounds in 2000 to 4 million pounds in 2009, despite the cultural and social value of growing kalo. In response to the scarcity, high price, and sometimes poor quality of poi in isolated East Maui, the community identified a desire to have more poi for elders, infants, pregnant mothers, and those with diet-related illnesses.

### PURPOSE AND OBJECTIVES

The project goal was to restore ahupua'a (traditional watershed area) land in the Kipahulu section of Haleakala National Park into active production of kalo and other

traditional Hawaiian crops, and then to distribute these crops to the community.

The project's first objective was to restore 21 acres of land to active production of kalo and other traditional crops. Although project staff faced challenges working with the NPS due to federal requirements, staff were able to secure four alternative sites. Project staff also utilized the existing 4-acre Kapahu Farm, which Kipahulu 'Ohana has managed on NPS land through a cooperative agreement for the past 20 years. After the project began, staff learned that some of the land they had planned to harvest was unsuitable for cultivation.

Kipahulu 'Ohana cleared 14 acres of land, 12 of which were under cultivation or pasture by the end of the grant period. The funding allowed Kipahulu 'Ohana to restore the fields and obtain equipment such as a chipper and tractor. Staff organized monthly community work days to help clear, prepare, and plant the sites. Participants included casual labor, local volunteers, and school and youth groups from across the U.S. In addition to restoring traditional kalo terraces at several sites, project staff and community members planted citrus fruits and other in-demand crops including banana, guava, limes, avocados, sugarcane, breadfruit, and coconut trees.

The project's second objective was to process and distribute 30,000 pounds of poi for community consumption; Kipahulu 'Ohana came close to this goal, producing and distributing an estimated 29,500 pounds. To help achieve this, project staff organized community harvest and processing days at the Kipahulu 'Ohana commercial kitchen (the only licensed kitchen in the area), where many community members learned how to make poi. Staff provided poi and fruit to volunteers and others who helped in farming and processing. Kipahulu 'Ohana also supplied poi for traditional events where

people serve poi, including luaus, graduations, and funerals. The organization's participation in the annual East Maui Taro Festival helped sell poi and raise awareness about the project and the organization.

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

The project not only helped restore traditional kalo patches, but also provided opportunities for people who want to begin family planting and harvesting for traditional events and home consumption. It increased the amount of kalo local residents can provide for themselves and connected hundreds of people to a central component of Native Hawaiian culture.

An estimated 2,000 individuals benefitted from the project. This number includes the participants at the farm and work sites who learned about agriculture and gained cultural knowledge. The beneficiaries also include Kipahulu and Hana residents who received poi and other food.

Given their expanded capacity to farm, Kipahulu 'Ohana can now donate more kalo and other crops to the community. This will continue to improve local diets.

Another benefit of the project is that the community work and harvest days were a platform for younger generations to become more comfortable with traditional culture and learn from the Elders.

The project helped improve local wages by providing flexible employment through casual labor on the farm. Residents now have improved income opportunities, since they can produce fruit and other crops to sell to local vendors at lower prices.

Staff indicated the next step is to further engage people in taking a greater part in the culture through growing their own kalo and helping maintain kalo patches; this is when even greater change will come.

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## KULA NO NA PO'E HAWAII



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<b>Project Title:</b>	Kawaihonaakealoha Phase II: Papakolea's Elder Service Project
<b>Award Amount:</b>	\$509,691
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – May 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 4.2 full-time equivalent jobs supported
- 1 business created
- 98 Elders involved
- 1,030 youth involved
- \$480,133 in resources leveraged
- 427 individuals trained
- 17 partnerships

### BACKGROUND

Established in Honolulu in 1934 as a Hawaiian Homestead Settlement, the Papakolea community is the only urban Hawaiian homestead in the State of Hawaii. The community is densely populated and has the highest proportion of Native Hawaiians in Honolulu, with some of the lowest incomes in the state.

Founded in 1992, Kula no na Po'e Hawaii (KNNPH) is a community-based nonprofit with the mission to provide educational activities for residents of all ages in the Papakolea community.

Papakolea has a significant number of elderly residents – 32 percent of the total

population. Most of these Elders live in homes with limited accessibility, and the Elders receive care from family members in the traditional Hawaiian system of 'ohana.

After a year-long planning project to identify the health and safety needs of residents 55 years and older in the community, KNNPH developed a phased series of projects to create a community support system to permit elderly residents to safely "age in place" in a culturally appropriate manner.

### PURPOSE AND OBJECTIVES

The purpose of the Phase II project was to develop and implement a case management program to help Kupuna (Elders) remain in their homes while receiving social and health services.

The project's first objective was to develop a cultural competency curriculum and a case management team training manual for health and social service workers coming in to the community. Project staff worked with nursing and social work students to create the cultural competency curriculum. Community members and academics reviewed the team training manual, which

project staff developed as a service learning manual.

The second objective was to conduct case management team training for nursing and social work graduate students at the University of Hawaii and Hawaiian Pacific University. To accomplish this, KNNPH staff and advisors hosted more than 60 training sessions covering topics such as traditional Hawaiian values, beliefs, and healing practices. The team created a diverse range of resources for families. The case management team also hosted an annual community health fair, which brought in over 60 vendors, including many Native-owned businesses.

The first part of the project's third objective was to provide case management services to the community's Elders. The Kupuna have many diverse needs, ranging from health problems to home repairs, and addressing all of these needs was a challenge. Nursing and social work students provided at-home care to elderly patients, which gave family members much-needed relief, as well as training to provide better care of elderly family members.

The students carried out additional projects as part of the coursework, such as conducting studies and developing resources for the program. At the end of each semester, the students presented on their final products to the Kupuna.

The second part of the third objective was to conduct summative evaluations of the project. The subsequent report, authored by the project director and a faculty member at the University of Hawaii, outlined the results of the project as well as the prospects and challenges for the future.

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

One of the clearest impacts of the project is on family caretakers, who received training and resources to assist in caring for the

Kupuna. Family members have increased capacity to address the needs of the Kupuna. As a result, Kupuna are now better able to age comfortably at home.

The Kupuna stated the quality of care improved, and many acquired additional knowledge and resources. Project staff hosted weekly educational classes in which doctors, pharmacists, and students presented. According to one Elder, the Kupuna learned something new every week. The new partnerships with academic institutions, as well as the new curriculum, will continue to serve additional Kupuna and new cadres of students.

Dozens of nursing and social work students gained hands-on training and experience in cultural competency. The students provided 17,348 volunteer hours, contributing services for dozens of Native Hawaiian families who otherwise would not have had such access. Kupuna who were served reported being happy with the services received, and many said the services exceeded expectations.

The students' research projects provided invaluable benefits. In one project, students found a high prevalence of diabetes – 25 percent – amongst the elderly in the community. Based on those results, another group of nursing students created a recipe book for people with diabetes. In one research project, students found a lack of smoke detectors, so KNNPH installed smoke detectors in every home. According to staff, the project made the community and KNNPH more aware of the need for additional assessment of the complex needs of Kupuna.

An unexpected benefit of the project was the effect of having college students around youth in the community. According to the staff, many youth saw what the students were doing and thought, “Hey, I could do that; I could go to college.”

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## NA KAMALEI – KOOLAULOA EARLY EDUCATION PROGRAM



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<b>Project Title:</b>	Native Hawaiian Family-Strengthening Curriculum Pilot and Comprehensive Activities
<b>Award Amount:</b>	\$1,446,871
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 14 full-time equivalent jobs supported
- 23 Elders involved
- 194 youth involved
- \$39,600 in resources leveraged
- 503 individuals trained
- 27 partnerships

### BACKGROUND

Na Kamalei-Ko’olauloa Early Education Program (KEEP) was formed in 1995 as a community-driven program to bring parents and their young children together for interactive, culturally based education. Na Kamalei-KEEP is located on the island of Oahu’s rural east side in Ko’olauloa, an ancient Hawaiian district. Thirty-four percent of the state’s Native Hawaiians reside here, and 56 percent of local public school students are Native Hawaiian.

Ko’olauloa residents value ecology, family, children, and heritage. The traditional extended family system of ‘ohana is commonly practiced by family members, who provide childcare for their children

rather than placing them in Western-style childcare centers. Since 1995, Na Kamalei-KEEP has collected lessons and cultural protocols demonstrated to work well with area families, providing education through a mobile program in an outdoor, natural environment.

Under a previous ANA grant, program staff created a family learning curriculum called “Lei Aku, Lei Mai (Lei Given, Lei Received): A Reciprocal Exchange of Knowledge.” While this curriculum has been successful, Native Hawaiian families in Ko’olauloa face fast-diminishing opportunities for cultural experiential learning that would support family resiliency.

### PURPOSE AND OBJECTIVES

The project goal was to implement and measure a new comprehensive family strengthening curriculum for low income/high risk participants, affecting 1,299 Native Hawaiians in Ko’olauloa.

The project’s first objective was to plan, implement, and measure a family learning curriculum pilot in homes and at community

classroom sites for Native Hawaiian children and parent/family members. Children ages 18-48 months received the curriculum at four community sites for the 40-week pilot. Each site had class two days per week, and all the sites met at the Na Kamalei-KEEP outdoor Discovery Garden on Fridays. Children and family members attended the program a total of 9 hours per week. Two certified parent educators visited children ages zero through 18 months in the home, each conducting about five visits per week.

The program served 194 children and 137 families. Unduplicated annual enrollment increased from 36 Native Hawaiian and 27 non-Native children in the first year to 57 Native Hawaiian and 54 non-Native children in the third year.

The second objective was to provide 290 teachers, parents/family members, and community residents with the skills, knowledge, and resources necessary to mentor and teach children in class and at home. Na Kamalei-KEEP conducted curriculum training for the community twice a year, in addition to regularly scheduled staff trainings. More than 100 teachers, parents, and community members received training on the “Lei Aku, Lei Mai” curriculum and Hawaiian language and culture each year, with a total of 503 individuals trained throughout the project.

The project’s third objective was to develop, produce, and post new additions to the project’s website to be used as interactive supplementary curriculum materials expressing Hawaiian culture, language, and values. To accomplish this, staff created a media page on the Na Kamalei-KEEP website, which includes music, videos, printable activities, and the registration form for the program. By the end of the project, the team posted 27 new resources to the site.

The organization also uses a Facebook page to announce events and post photos.

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

Through this program, Ko’olauloa children and their families received cultural education on honoring, respecting, and actively maintaining the well-being of family, self, community, and the ‘*aina* (life-giving land). Na Kamalei-KEEP board members reported the program is more visible in the community and classes are now at capacity.

Parents reported seeing changes in their children’s behavior such as increased engagement and empathy skills, social skill development, increased confidence, and the ability to communicate and express feelings. One parent remarked that her child surprised her with how much he could learn and how much he grew.

Parents also gained a lot from the program, such as increased awareness of parenting styles, awareness of improvements in behaviors and positive socialization, and empowerment; all of which strengthen the family and improve children’s well-being. Parents reported changes in their behavior, such as one stay-at-home mom who admitted she felt she had been neglecting her child, and that she learned to “help myself focus on my son and his education and development.”

The flexibility and affordability of the program is also unique; it costs about \$35 per month, compared to nearly \$800 for other programs.

The community greatly benefited through increasing relationship networks, supporting and connecting parents, and strengthening diversity and multicultural connectivity. In addition, families reconnected to Native heritage and extended this knowledge and values to non-Native families.

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## NATIVE NATIONS EDUCATION FOUNDATION



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<b>Project Title:</b>	High School Diploma & Community Enrichment Program
<b>Award Amount:</b>	\$694,720
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 4 full time equivalent jobs supported
- 20 Elders involved
- 68 youth involved
- \$24,435 in resources leveraged
- 184 individuals trained
- 7 partnerships
- 80 adults increased their ability to speak a native language

### BACKGROUND

Native Nations Education Foundation (NNEF) was founded as a nonprofit in 2002. NNEF is committed to creating diverse educational opportunities for Native Hawaiians, who have experienced a disproportionate high school dropout rate on the east side of the island of Hawaii, where this project was implemented. Additionally, it has been difficult for many Native Hawaiians to obtain high school diploma equivalency due to the financial cost of General Educational Development (GED) programs and lack of cultural sensitivity in the courses that are offered.

### PURPOSE AND OBJECTIVES

The project purpose was twofold: to provide an opportunity for Native Hawaiians that had not completed high school to obtain diploma equivalency, and to provide community workshop trainings focusing on life skills, workforce preparedness, and Native Hawaiian culture.

The first objective was to provide culturally appropriate GED and Competency-Based High School Diploma Program (CBHSDP) courses for Native Hawaiians. Staff initially conducted a survey of 371 Native Hawaiians to assess general demographics and attitudes toward education, as well as topics of interest within Hawaiian culture, workforce development, and life skills. Staff used survey results to inform curriculum development and course offerings. For example, Hawaiian culture and language were the strongest interests and thus became a heavy focus in the curricula. Basic computer skills for workforce preparedness and life skills such as money management were also in high demand, so staff also incorporated these topics into the offerings for the high school diploma and community workshop components of the project.

In keeping with the State of Hawaii’s Department of Education (DoE) guidelines, project staff administered initial placement tests of reading and math skills to participants seeking diplomas. The test results placed individuals into one of three tracks: GED is the highest, CBHSDP is in the middle, and the lowest scores enroll in Adult Basic Education (ABE). GED and CBHSDP students receive diplomas after completing the courses, with the main difference being that GED courses require fewer hours than CBHSDP. By contrast, ABE students enroll in 60 hours of remedial coursework before being able to take the placement exam again. ABE is not a diploma path; completion simply qualifies a person to test again to get into one of the diploma paths.

For participants initially on the cusp between two levels, project staff provided pre-placement tutoring. Staff administered the placement exam to 91 clients, 60 of whom enrolled in classes. Of the 60, the initial exam placed 22 into GED, 23 into CBHSDP, and 15 into ABE. According to staff, this breakdown would likely have been less favorable without the pre-placement tutoring, which significantly expedited diploma acquisition for students able to test into higher levels. Pre-placement tutoring was a key difference between NNEF’s approach and the state DoE process, which does not offer this service.

Project staff taught GED and CBHSDP classes with two teachers and generally no more than eight students per classroom, providing plenty of individual attention for students. Another key difference from the state DoE offerings was that all classes were subsidized by NNEF and therefore free for students, including those who were referred to ABE classes in the state-run program.

The second objective was for project staff to provide nine community workshops open to

all community members. Students in the diploma courses also attended many of these workshops. Topics included computer literacy, financial literacy, genealogy, computer graphics, and five workshops teaching various aspects of Native Hawaiian language and culture.

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

By the end of the project, 154 community members attended the nine various workshops, and 30 individuals received GED or CBHSDP diplomas. Participants increased their knowledge of Hawaiian language and culture, and simultaneously developed life and job skills such as financial literacy and computer proficiency.

The impact on participants that received diplomas was profound in many cases. Beyond simply obtaining diplomas, graduates reported a strong feeling of accomplishment and improved self-esteem; furthermore, graduates gained the ability to go on to higher education or better, higher paying jobs. Upon request, staff referred graduates to the local community college for secondary education and technical training, and by the end of the project 17 of the 30 graduates became employed, received higher pay at existing jobs, or had enrolled in community college or technical schools. Exit surveys conducted by project staff show participants reported positive experiences that have had beneficial effects on their lives and the lives of their families.

One participant, a mother of five, has been volunteering at HOPE Services Hawaii for the past four years helping people experiencing homelessness obtain shelter assistance. Upon completion of the program she plans to attend community college and, with her increased education, become a full-time staff member at HOPE and make a career out of helping others. She has stated that none of this would have been possible if it was not for NNEF’s program.

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## POLYNESIAN VOYAGING SOCIETY



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<b>Project Title:</b>	Perpetuating Hawaiian Voyaging Traditions
<b>Award Amount:</b>	\$879,960
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3.6 full-time equivalent jobs supported
- 250 Elders involved
- 520 youth involved
- \$3,404,903 in resources leveraged
- 309 individuals trained
- 30 partnerships

### BACKGROUND

Established in 1973, the Polynesian Voyaging Society (PVS) has the mission to perpetuate the art and science of traditional Polynesian voyaging and the spirit of exploration. PVS does this by providing experiential educational programs to the community.

Hawaiian voyaging traditions include deep sea voyaging, navigation, and building double-hulled sailing canoes. For over 600 years, these traditions were lost in Hawaii. In 1975, however, PVS finished construction of a 62-foot functioning replica of an ancient double-hulled voyaging canoe, the Hōkūleʻa, meaning “Star of Gladness.” Hōkūleʻa’s first voyage was in 1976 and in 1980 she took the first voyage navigated by

a Hawaiian, to Tahiti and back, a feat that had not been accomplished in 600 years.

Voyaging traditions are a great source of pride for the Native Hawaiian community and are a means to transmit Hawaiian values of caring, love, knowledge-seeking, sharing, justice, and healthy living. There is an imperative need to perpetuate these traditions and prevent the repeated loss of this highly specialized practice.

### PURPOSE AND OBJECTIVES

The project goal was to perpetuate Hawaiian voyaging traditions by training a new generation of captains, navigators, and crew in the knowledge and skills of sailing double-hulled canoes. Staff hoped trainings would culminate in sailing Hōkūleʻa on a worldwide voyage in 2013.

The project’s first objective was to train captains, navigators, and crew in sailing and non-instrument navigation of double-hulled canoes, as part of preparation for the worldwide voyage. The training included more than 100 coastal sails, eight interisland sails, and two deep sea sails. The crew studied with Master Navigators Nainoa Thompson and Bruce Blankenfeld, and although there was some classroom learning,

90 percent of the training was experiential. PVS trained 19 captains, 14 of whom are deep-sea qualified. All crew is taught the basics of traditional (non-instrument) navigation. This project also had six apprentice navigators, some of whom will become masters through the worldwide voyage. In addition to the captains, PVS trained 290 crew members, greatly exceeding the projected training hours.

As part of the crew training – and as the first leg of the worldwide voyage – PVS conducted two statewide sails throughout the Hawaiian Islands. The first sail reintroduced Hōkūleʻa after it was completely refitted (part of the project’s second objective). The second sail was meant to test the canoe, conduct outreach around the islands, recruit new people, and develop community buy-in.

The project’s second objective was to train captains, navigators, and crew in building double hulled sailing canoes. PVS did this through the refitting of Hōkūleʻa, which was taken apart completely for the first time since she was built. The dry dock refitting involved removal of all components, teaching about them in Hawaiian, and building new parts. Around 1,000 people participated in the dry dock, providing over 26,500 volunteer hours. This process was critical not only for building community involvement, but was essential for crew members to learn about the canoe’s balance, understanding the weight of the canoe, and steering. After 18 months in dry dock, Hōkūleʻa was re-launched on March 8, 2013, the 37<sup>th</sup> anniversary of her original launching.

Hōkūleʻa will be accompanied throughout the worldwide voyage by a sister canoe, which will serve as a support boat, a platform for conducting science experiments, and a base for radio and film crews.

## OUTCOMES AND COMMUNITY IMPACT

The project started with just a handful of individuals, master navigators, who held the traditional knowledge; now, there are literally hundreds, and interest around the islands is growing. A learning process and curriculum are now in place to train new navigators and crew members. Through its partnerships with local educational institutions, PVS is promoting navigation as a viable teaching tool for science and math, and recruiting more Native Hawaiians into the higher education systems.

Project staff estimate over 5,000 individuals benefitted from the project, many through the dry dock refitting and training, as well as others who came aboard and learned about the project during the statewide sail. Hōkūleʻa and the worldwide voyage are inspiring others and serve as a learning platform about rich Native traditions.

Hōkūleʻa has already brought many cultures together and, according to staff, has been a major factor in the Native Hawaiian cultural renaissance of recent decades. The canoe inspires pride in current generations of Native Hawaiians. PVS is bringing back traditional knowledge and implementing cultural values towards natural resource management through honoring indigenous cultures and using indigenous knowledge. In this view, the voyage is not only about traditional voyaging, but also sustainability, learning between cultures, and peace.

By the end of the project, PVS was completing the Hawaiian Islands leg of the worldwide voyage. They plan to set sail on the next leg, to Tahiti, in May 2014, eventually returning to Hawaii in 2017.

*“When people find out Hōkūleʻa is real and where she has been, they start to realize what they can do individually and collectively.”*

Heidi Kai Guth, Project Director

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## PUKO'A KANI 'AINA COMMUNITY DEVELOPMENT CORPORATION

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<b>Project Title:</b>	Mohala I Ka Wai: Native Hawaiian Community Impact Organization
<b>Award Amount:</b>	\$1,080,311
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 5 full time equivalent jobs supported
- 1 Native American consultant hired
- 25 individuals trained
- 15 partnerships

### BACKGROUND

Puko'a Kani 'Aina (PKA) is a nonprofit organization incorporated in 2009, located in the communities of Waimea and Keaukaha on the island of Hawaii. PKA's mission is to improve opportunities for Native Hawaiians and their communities to achieve empowered, healthy, and sustainable lifestyles. To carry out its mission, PKA aims to serve a variety of nonprofit and community education organizations (CEOs) that serve Native Hawaiians.

Many Native Hawaiians face challenges in achieving academic success, and numerous statistics demonstrate an achievement gap between Native Hawaiians and their non-native counterparts. Many nonprofits and CEOs on the island of Hawaii lack critical capacities and resources which limits their ability to serve Native Hawaiian students and communities.

### PURPOSE AND OBJECTIVES

The project purpose was to develop the organizational capacity of native-serving nonprofits and CEOs on the island of Hawaii to increase their impact and reduce the educational achievement gap for Native Hawaiians. Early in the project period, staff noted that reducing the education gap was not a feasible goal for a three year project, so the focus shifted exclusively toward building capacity of CEOs and nonprofits.

The first objective was to identify 15 organizations with capacity building needs, and to help them complete organizational assessments and plan capacity building activities. By the end of the project period, staff identified 17 organizations; 15 completed assessments and five planned capacity building activities. For the assessments, staff used an existing instrument known as the McKinsey Capacity Assessment Grid which consists of seven dimensions, including aspirations, strategy, organizational skills, human resources, systems and infrastructure, organizational structure, and culture. Capacity planning activities consisted of helping organizations draft detailed work

plans to address needs identified through the assessments. Project staff helped 10 organizations draft work plans, and five completed the activities they had identified by the end of the project.

The second objective was to provide support services to client organizations to build capacity in the areas identified in the assessments. To publicize the available services, staff developed a brochure and website, and conducted one on one consultations with client organizations. The consultations were also used to customize the services to each client's particular needs.

Fiscal management was the most commonly requested support service. PKA staff helped clients work with budgets, payroll, disbursement of funds, financial reports, and other tasks related to fiscal management. In six cases, PKA acted as the fiscal sponsor for client organizations and managed financial functions while simultaneously building organizational capacity so that clients could eventually become self-sufficient in these tasks. PKA provided other support services including human resources, fundraising, legal consultation (with an attorney that was brought on as a consultant), drafting cases for support, referrals to available funding sources, and guidance on how to incorporate as a nonprofit organization.

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

Participating client organizations built capacity in a variety of ways. By the end of

the project period, the six organizations that received financial management support developed the skills to manage those tasks independently. Three organizations were not formally organized as legal entities, but with the help of PKA were able to incorporate as nonprofits. Six other organizations completed cases for support, which will help them access future funding opportunities. PKA also helped four organizations develop and begin to implement strategic plans. Lastly, several organizations have already received financial awards from funding opportunity announcements that PKA referred them to.

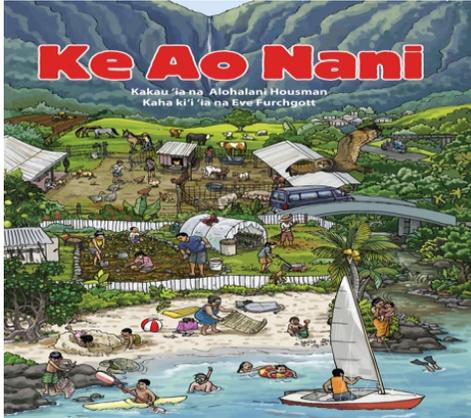
The client organizations that PKA assisted have a variety of focuses and were assisted in different ways, however the shared common ground is in serving the educational, social, and cultural needs of Native Hawaiians. The participating organizations developed capacity and are more effectively carrying out their missions and better serving Native Hawaiian communities as a result.

*“The essence of this project was to work with groups that had great ideas for community development but lacked the technical knowledge that they needed to actualize those visions and ideals. PKA’s role was to provide them with that information and knowledge to help turn their vision into reality.”*

*- Olani Lilly, Project Director*

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## UNIVERSITY OF HAWAII AT HILO



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<b>Project Title:</b>	Ka Olelo Oiwi: Hawaiian Oral Language Development Project
<b>Award Amount:</b>	\$903,519
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 6 full time equivalent jobs supported
- 12 Elders involved
- 124 youth involved
- \$181,225 in resources leveraged
- 422 individuals trained
- 21 partnerships
- 3 language surveys developed
- 278 language surveys completed
- 32 language teachers trained
- 2,341 youth increased their ability to speak a native language

### BACKGROUND

In 1987 the State of Hawaii's Department of Education established the Hawaiian Language Immersion Program (HLIP) to revitalize the Native Hawaiian language in public schools. There are 15 total HLIP schools on five islands, grades K-12. Classes are immersion in grades K-4, then bilingual but still predominantly Native Hawaiian in grades 5-12.

In 1989, the Hawaii State Legislature established the Hale Kuamo'o Hawaiian

Language Center within the Hawaiian Language College at the University of Hawaii's Hilo campus. The Language Center's mission is to support the expansion of the Hawaiian language in HLIP schools and beyond, and it is the only entity that creates and publishes educational resources for the HLIP program. However, the state legislature has not appropriated funds for the Language Center to carry out its mission; therefore, it has relied primarily on grant funding to provide the necessary support to HLIP schools.

### PURPOSE AND OBJECTIVES

The purpose of this project was to create curricula and printed resources for HLIP students K-6, and to provide trainings for teachers and families of students at HLIP schools. The first objective was to develop, print, and disseminate 25 language resource units, each consisting of a lesson plan for 10-20 hours of instruction and activities, as well as the materials needed to teach each lesson plan. The project team created 26 resource units by the end of the project. Twenty-one of the units were for teachers at the HLIP schools, and five were for student family workshops.

A language assessment prior to the project identified grammar, fluency, and cultural perspectives as the three most pressing areas of need in HLIP schools, so the resource units focused primarily on those three areas. The project team created a variety of materials to support the resource units, including 20 books, 44 posters, four games, nine workbooks, an educational song on CD, and four audio recordings of native-speaker storytelling and interviews. Project staff published and distributed hundreds, and in some cases thousands, of copies of each resource to all 15 HLIP schools and to the families that attended workshops.

The second objective was to provide teacher trainings on best practices for oral language development and assessment. In year two of the project, staff conducted two trainings for 32 teachers (16 at each training). The 32 teachers came from 13 of the 15 total HLIP schools, indicating strong demand for the trainings. The highlighted teaching methods included interactive, participatory oral language activities such as conversation in small groups, total physical response (TPR), "think/pair/share/square," use of songs, and pairing into partners for question and answer dialogue. Staff also developed teacher assessment skills through instruction on conducting oral evaluation pre- and post-tests.

The third objective was to provide oral language literacy workshops for families of K-6 HLIP students. The project team conducted seven workshops for families of students on all five islands. The workshops were attended by 390 family members and provided families with activities and resources to facilitate language acquisition

at home.

## OUTCOMES AND COMMUNITY IMPACT

Follow up surveys with parents and teachers that attended the trainings provided positive feedback, particularly from parents, who indicated that participation resulted in strengthening of cultural identity, family bonding, and continued language acquisition in the homes of HLIP students.

The project team stated that the 2,341 students at HLIP schools have been able to increase their language skills through the use of the books, curricula, and other resources and materials that were developed through this project. The project director stated that these resources also convey an important cultural and psychological benefit to the students. Until somewhat recently HLIP schools did not have sufficient resources printed in Native Hawaiian, so the schools used books and other resources printed in English with pictures and illustrations of Caucasian people. Native Hawaiian words were then pasted on to these resources in order to make them usable for instruction. Utilizing these makeshift books and materials had the psychological effect of making the students feel marginalized, like second class citizens. The project director was pleased to report that because of projects like this one, today's HLIP students are able to develop a sense of pride in their language, culture, and heritage.

*"This is it. This is the only center creating these materials and we have over 2000 K-12 students in immersion schools that need them, so the ability to supply the schools with these resources is critical."*

Alohalani Housman, Project Director

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## FOUR DIRECTIONS DEVELOPMENT CORPORATION



**Project Title:** Wabanaki Entrepreneurship Initiative, Value Chain Analysis, & Incubator Development Program

**Award Amount:** \$458,878

**Type of Grant:** Social and Economic Development Strategies – Special Initiative

**Project Period:** Sept. 2010 – Sept. 2013

**Grantee Type:** Native Nonprofit

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### PROJECT SNAPSHOT

- 2.4 full-time equivalent jobs supported
- 9 businesses created
- 17 Elders involved
- 53 youth involved
- \$5,100 in revenue generated
- \$945,722 in resources leveraged
- 58 individuals trained
- 15 partnerships

### BACKGROUND

Four Directions Development Corporation (FDDC) launched in 2001 as a Community Development Financial Institution working to improve homeownership amongst members of the four Native American tribes in Maine: the Maliseet, Micmac, Passamaquoddy, and Penobscot. Since then, FDDC has expanded to provide financial literacy education, business training, and other services.

The organization's mission is to improve the social and economic conditions of the Maine tribes through investment in affordable

housing, tribal business ventures, and entrepreneurship.

This task is challenging; Maine remains one of the poorest states in the U.S. and has one of the highest rates of public assistance. The Maine tribes have had mixed success in generating sustainable economic development, and have limited access to financial capital and technical assistance. Most entrepreneurs work only part-time. As a Native-run nonprofit focused on the region, FDDC is uniquely positioned to work with Native entrepreneurs.

### PURPOSE AND OBJECTIVES

The goal of this project was to increase the capacity of FDDC and the Maine tribes to foster economic development.

The project's first objective was to define three economic clusters and complete a value/supply chain analysis for each, leading to expansion into 12 additional markets. These clusters include artisan handmade economics, agriculture and aquaculture products, and tourism. FDDC staff and consultants completed value/supply chain analyses for each market, leading to

expansion into seven new markets. Many of the business opportunities FDDC identified are in the research and development stage, ready to transfer to an entrepreneur to pilot.

In one popular business opportunity, the Maliseets hosted a pilot of a service-based tourism program called “Back to Basics.” Fifty-three youth from within and outside the Tribe participated in the program’s first year, and staff piloted an adult program in the second year. Back to Basics raised \$5,100 in 2012, and FDDC is planning to transfer full control of the program to a Native entrepreneur.

The project’s second objective was to establish integrated business support services including comprehensive business assistance, business mentoring, and an incubator program for Native-owned businesses. To accomplish this, FDDC trained nearly 60 artisans and businesspeople in areas such as website development, pricing, product photography, and accounting software.

In order to reach the needs of entrepreneurs, FDDC adapted its incubator program to be hands-on and topic-specific. Staff provided support in communities—often in people’s homes—instead of hosting at a central location. Project staff arranged mentorships between Native entrepreneurs, overcoming an initial challenge of finding Native mentors.

**OUTCOMES AND COMMUNITY IMPACT**

The project built a foundation for economic development in Maine Tribal communities by providing much-needed value chain analyses and targeted business support where none existed before. The targeted assistance helped dozens of entrepreneurs formalize and scale up businesses, many of which were previously done as a hobby and marketed informally. In total, the project helped create nine new businesses and

strengthen 56 others. These efforts mark progress towards creating sustainable, Native-managed economic development.

In one example, an entrepreneur went from keeping his accounting records in a shoebox to utilizing accounting software. He also obtained a small loan for a new computer to manage a website, which he codes himself.

Many artisans expanded access to new markets by establishing a web presence on Etsy, eBay, Facebook, and blogs. Artists also learned to make a sales pitch and present themselves at galleries and retail stores.

One of the most promising businesses strengthened by the project is Passamaquoddy Maple Syrup Ventures. The Passamaquoddy Tribe owns 65,000 acres of land in northern Maine where the predominant tree species are rock and sugar maple. Despite enormous economic potential for maple syrup production, this industry has been left untapped. However, with FDDC’s support, the Tribe developed a business plan and received a 3-year ANA grant to develop its maple syrup enterprise. FDDC will assist in managing the project and providing capital development.

FDDC increased its own capacity through the project; a full-time business program coordinator now provides technical assistance to the Maine Tribes. The business program coordinator is a member of the Passamaquoddy Tribe and has a strong connection to the beneficiary communities.

FDDC staff seek to identify additional private and governmental sources of investment to help support entrepreneurs and launch businesses. The investment, combined with new business skills, will help entrepreneurs become economically self-sufficient in a region that greatly needs development.

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## HOULTON BAND OF MALISEET INDIANS



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<b>Project Title:</b>	Tribal Cemetery Plan
<b>Award Amount:</b>	\$94,968
<b>Type of Grant:</b>	Social and Economic Development Strategies – Tribal Governance
<b>Project Period:</b>	Sept. 2012 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 1 full-time equivalent jobs supported
- 30 Elders involved
- 25 youth involved
- \$22,432 in resources leveraged
- 3 partnerships
- 1 governance codes/ordinances developed

### BACKGROUND

Located along the Canadian border in rural northeastern Maine, the Houlton Band of Maliseet Indians (HBMI) is a federally-recognized tribe with 1,334 members. The Band has a diverse economic portfolio and has been gradually acquiring a land base—now at 1,322 acres—since its recognition.

Despite recent land acquisition, the Band does not have its own cemetery, an integral part of HBMI’s cultural identity. Without a Tribal cemetery, Tribal members are buried in cemeteries across Maine, the rest of the U.S., and Canada, creating disconnects between generations and making it difficult to track lineage. In a recent survey of adult HBMI members, 83 percent of respondents prioritized a Tribal cemetery as “very

important for cultural and historical significance.” Though the issue has always been important, HBMI lacked the resources to address the need.

### PURPOSE AND OBJECTIVES

The purpose of the project was to develop a plan for a Tribal cemetery as the first step towards its establishment. The project’s objective was to create a site development plan and set of policies and ordinances to govern the creation, management, and regulation of a culturally appropriate Tribal cemetery.

The Band began the planning process by partnering with the University of Maine to develop and launch a survey of Tribal members to gather input on the vision for the cemetery and proposed policies. While elders had the highest response rate (72 percent), many young adults (43 percent) responded as well, evidencing that this project was not solely a priority for elders. In addition, 97 people from out of state responded, illustrating its importance for the Band at large, not just locally.

The Tribal Council approved the final survey report in June, and community members received copies of the report. Staff

and advisors developed a Site Development Plan based on community input; the Tribal Council approved this plan as well.

HBMI formed an important partnership with Suffolk Law School’s Indian Law and Indigenous Peoples Clinic to develop cemetery policies and ordinances. By the end of the project, the Tribal Council accepted a set of draft ordinances, and project staff continued to work with Suffolk Law School to clarify definitions and procedural changes.

The Band also created a contest to name the cemetery and design its logo. The winning entry was “Meduxnekeag Overlook Tribal Cemetery,” named for the Meduxnekeag River which runs through the HBMI’s homeland.

**OUTCOMES AND COMMUNITY IMPACT**

The new plans and policies will enable HBMI to own, govern, and maintain a cemetery. Without a cemetery, many Elders felt “adrift” according to one project advisor, also an Elder. The impact of having a Tribal cemetery plan in place is that it gives Band members of all age groups a “level of comfort” to know that their final resting place will be on Tribal land. Many Maliseet members expressed interest in repatriating loved ones’ remains to the cemetery once complete.

The plan allows for all types of burials, including traditional ceremonies and rituals, which are not usually available at off-reservation locations. In this way, the project contributes to the community’s spiritual and mental health.

The survey resulted in positive intergenerational discussions within families about the policies that would govern the cemetery, such as rules for who would be included and what types of burials would be allowed. Staff reported youth were very respectful of their grandparents, who made

an impact by sharing cultural knowledge. The questionnaire also provided space for open-ended responses, which benefited HBMI leadership by giving feedback on a variety of important issues which otherwise might not have been received.

The survey report gave project staff the knowledge and confidence to work with the community. The data of Tribal member preferences provided project staff with guidance on how to proceed with the cemetery so it meets the community’s expressed needs and wishes.

Partnerships formed through the project furnished a number of benefits. For example, the Suffolk Law School helped the Band navigate Maine law; these legal services were important in assisting HBMI maintain sovereignty. At the same time, students who assisted in the project gained professional skills and learned about Indian Country law.

The project involved multiple Tribal departments, who collaborated closely on this project. According to project staff, this collaboration improved relations and dialogue between Tribal departments, creating an indirect impact.

The Tribal Chief and Council designated funds to oversee the construction phase of the project. HBMI also allotted a location for the cemetery (shown in the picture above) and authorized the initial stages of cemetery construction using Tribal funds.

The Houlton Band of Maliseets is now closer to the community’s long-term vision for a Tribal burial ground where Maliseet ancestors will be laid to rest.

*“Just the idea that your final resting place is going to be on tribal land, that's got to be a great comfort.”*  
 Houlton Band of Maliseet Elder

**PASSAMAQUODDY TRIBE**



<b>Project Title:</b>	Increasing Passamaquoddy Entrepreneurial Jobs Through Tourism
<b>Award Amount:</b>	\$189,338
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2012 – Feb. 2014
<b>Grantee Type:</b>	Tribe

**PROJECT SNAPSHOT**

- 2 full-time equivalent jobs supported
- 2 businesses created
- 1 Native American consultant hired
- 7 Elders involved
- 144 youth involved
- \$600 in revenue generated
- \$46,579 in resources leveraged
- 46 individuals trained
- 10 partnerships
- 4 governance codes/ordinances developed & implemented

**BACKGROUND**

The Passamaquoddy Tribe of Pleasant Point is located on the east coast of Maine, the same picturesque region where the Tribe’s ancestors lived. The area is now a popular tourist destination.

Tribal members face significant economic challenges, and the Tribe’s unemployment rate is 52.5 percent. Many residents work a collective of part-time or seasonal jobs, such as producing traditional crafts, but lack

business skills to market products and transition these activities into increased income and employment.

In 2011, through an economic development planning process, the community identified a high potential for leveraging tourism to increase employment.

**PURPOSE AND OBJECTIVES**

The purpose of the project was to create entrepreneurial jobs for the Passamaquoddy by building on traditional economic strengths and knowledge.

The project’s first objective was to complete a tourism strategy and a plan to further develop the Tribe’s museum as an interpretive center. Staff created a vision statement, fee structure, membership code, and “The Passamaquoddy Tourism Plan and Museum Strategy.” The tourism strategy includes recommendations for product development and market niches for entrepreneurs. The staff also developed a tourism policy.

As part of this objective, staff planned to link with six tourism partners and collaborate with the other four tribes in Maine to create an inter-tribal referral

network. The museum successfully linked with 10 partners, including the Tides Institute and Museum of Art, the Maine Office of Tourism, and the Maine Indian Basketmakers Alliance.

The second objective was to complete a directory of Passamaquoddy entrepreneurs, pilot workshops in business skills, develop an interpretive guide to Passamaquoddy history and the art collection, increase tribal member participation in art shows, and pilot a storytelling program. The entrepreneur directory included 93 people, which was more than expected. The workshops, in which 46 people received training, were also very popular. The training topics included quilting, basketry, and woodcarving, as well as business skills in web design and pricing.

The second objective also included establishing a donation structure for ongoing support to entrepreneurial programs. To do this, staff set up an online donation system on the museum’s website and incorporated a donation section on the museum brochures.

**OUTCOMES AND COMMUNITY IMPACT**

Prior to the project, most Tribal artists and crafters were disconnected from potential buyers. The directory of entrepreneurs, which is sorted by market, was an essential first step in improving market access for tribal entrepreneurs. More than a dozen entrepreneurs have created or are in the process of creating their own product websites, which are linked with the museum’s site.

An estimated 25 percent of the participants already increased income as a result of the project, and an estimated 60 entrepreneurial jobs were created through commissioned work and short-term employment. According to staff, community members are motivated by the success of the entrepreneurs. The workshops and trainings empowered entrepreneurs with essential

business skills, as well as cultural knowledge.

Importantly, while at the same time the new business skills and access to markets benefited the local economy, the project promoted traditional preservation of art. In this way, the community maintains ownership of Passamaquoddy culture while improving its economic situation.

The project had an important impact on Passamaquoddy Elders, who had the opportunity to share knowledge. Elders reported being valued as “master artists.” For example, one Elder taught a traditional dance; for him it was important to be included and teach others, including youth.

Passamaquoddy youth learned from the Elders. In one example, the museum hosted a sleepover “Night at the Museum,” which brought in a lot of youth. The youths’ involvement brought new information and energy to the project and increased the potential for sustainability.

Income to the museum increased with staff’s efforts to establish a formalized donation structure; the museum generated a 50 percent increase in income over previous years. Attendance and programming also increased significantly over previous years.

Though the Waponahki Museum has existed in various forms for more than 30 years, with this grant, the museum has “really begun to take shape,” according to the project director. As a result of the project, the museum now hosts monthly socials with drumming and dancing. According to one project staff member, the Waponahki Museum has quickly become the cultural hub of the community.

*“Poverty isn’t the word anymore – I think we really need to start thinking about the word ‘prosperity.’ It’s a big deal.”*  
 Tribal Economic Officer

## MASHPEE WAMPANOAG TRIBE



<b>Project Title:</b>	Mashpee Wampanoag Tribal Court Infrastructure Implementation
<b>Award Amount:</b>	\$177,688
<b>Type of Grant:</b>	Social and Economic Development Strategies – Tribal Governance
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 0.8 full-time equivalent job supported
- 2 Native Americans consultants hired
- 63 Elders involved
- \$1,331 in revenue generated
- \$46,785 in resources leveraged
- 33 individuals trained
- 24 partnerships
- 4 governance codes/ordinances developed
- 1 governance code/ordinance implemented

### BACKGROUND

The Mashpee Wampanoag Tribe received federal recognition in 2007, and shortly after formed an Elder’s Judiciary Committee (EJC) with seven volunteers from the community as members. This committee was charged with the development of a tribal court system.

The community served by the court includes 2,345 Mashpee Wampanoag Tribal members who mostly reside in the state of

Massachusetts. A majority of the Tribe’s population live on Cape Cod, whose year-round population increases by 300 percent in the summer, contributing to the “invisibility” of the tribe.

In addition, the Wampanoag have experienced a lack of access to a culturally appropriate and tribally sovereign legal system. The typical state and district judicial systems are often inappropriate for the tribe, as the courts are limited in their knowledge of Native American rights, cultural values, and social norms.

The specific problem facing the Mashpee Wampanoag Tribal Court is an insufficiently developed and implemented court infrastructure, which is required by the constitution. This lack of process and access created an atmosphere of uncertainty among tribal members, and led to the court being underutilized.

### PURPOSE AND OBJECTIVES

The project goal was to develop and implement a culturally appropriate tribal court system to better serve the Mashpee Wampanoag Tribal community. The first

objective was to create a fully operational Mashpee Wampanoag Tribal Court. First, the EJC developed a court policies and procedures manual, which was adapted from the existing tribal employee handbook. In January 2013 the court formally approved and adopted rules of procedure, which were distributed to all Tribal members and made available on the Tribal Court website.

With the completion of the rules of procedure, the EJC began developing an appellate rules of civil procedure, rules of evidence, and a Traditional Peacemaker Court's code of ethics. Two more codes were created as a result of this project: a full faith and credit code and a child and family code.

The EJC created a simplified complaint form, available at the court and on the court website, and a "Pro Se Guidebook" to use with the rules of procedure. The form and guidebook were created to increase tribal member understanding of, and access to, the court system. The committee tasked with creating these documents included the EJC, the Chief Judge, volunteer attorneys, Suffolk University Law School, and an advisory board made up of Tribal and non-native community members, law enforcement, and local officials.

The second objective was to educate the Tribal Court staff about the new policies and codes, as well as conduct outreach to the greater community. Court personnel attended various trainings each year, and were involved in the development of all new rules, policies, and procedures. Community outreach was done continuously through surveys, community meetings, informational brochures, trainings, and a new Tribal Court website designed and launched through this project.

## OUTCOMES AND COMMUNITY IMPACT

While the Tribe had a Tribal Court prior to this project, it was using federal rules of procedures which prolonged some cases, and were not conducive to Tribal members representing themselves. Prior to the project, the EJC handled many cases but did not have the key staff or structures in place to properly function, nor the ability to empower community members to use the court. With the "Pro Se Guidebook," the rules and procedures are clarified so that Tribal members can better understand and increase access to the court.

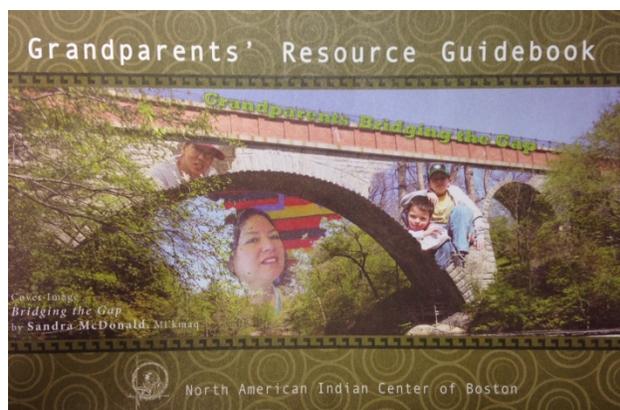
The EJC is continuously reaching out to the community and the Tribal Council to share knowledge gained. At least 1,710 individuals benefitted from this project through receiving copies of newly developed materials containing information about the court that was not previously available. The project has been a positive learning experience for the community; the newly established infrastructure will better serve tribal members, as well as make the court more accessible for future generations.

The Peacemakers Court are intended to be the long-term impact of the project. The Mashpee Wampanoag Tribal Court Infrastructure Implementation project was necessary to lay the groundwork to establish the court infrastructure. The new amendment to the Judicial Code gives the EJC oversight of the court. EJC funding is now a line item in the Tribe's budget, so the EJC plans to continue expanding the court to be able to handle juvenile, family, gaming, and other issues. Staff want to create a philosophy for the court based on traditional values; the people have lost some of those values but now have a foundation to go forward with their traditions intact and better serve the tribal community.

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## NORTH AMERICAN INDIAN CENTER OF BOSTON, INC.

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<b>Project Title:</b>	Strengthening Families Initiative: Supporting Caregiver Grandparents
<b>Award Amount:</b>	\$329,146
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 2 full-time equivalent jobs supported
- 8 Native Americans consultants hired
- 47 Elders involved
- 185 youth involved
- \$33,373 in resources leveraged
- 64 individuals trained
- 33 partnerships

### BACKGROUND

Originally established in 1969 as the Boston Indian Council, the North American Indian Center of Boston (NAICOB) was organized as a non-profit in 1991. For the past 20 years, NAICOB has been the exclusive Native American focused, urban social service organization in New England, focusing on employment and training services, Head Start, and Indian community health services. According to the 2000 Census, approximately 38,000 Native Americans live in Massachusetts.

For elders in most native communities, being an integral part of raising one's grandchildren is an important component to

strengthening generational ties and maintaining cultural continuity. However, many grandparent caregivers who step in to raise grandchildren – with no parent present in the home due to a variety of factors – face poverty, the need to return to the workplace, and other challenges.

NAICOB's total active membership is 1,000 individuals, or about 350 member households, including approximately 326 grandparent caregivers. According to a 2003 study by the American Association of Retired Persons, Native American grandparents were found to be the most isolated and the least informed about available resources. Additionally, the study documented hesitation to take advantage of services for fear the children will be taken away.

### PURPOSE AND OBJECTIVES

The project goal was to provide support services to Native American grandparents raising grandchildren in the Boston area by establishing a multi-level support program.

The first objective was to assess the support needs and interests of Native American grandparents in NAICOB's service area who

are sole caregivers to grandchildren. The project team conducted community surveys and received responses from 49 households and conducted focus groups with roughly 10 community members at each.

The results informed the development of a “Grandparents’ Resource Guidebook,” which provides a listing of available resources and services for child care, education, elder services, employment and benefits, healthcare, substance abuse treatment, nutrition and food, housing, legal aid, cultural, and other resources.

The second objective was to ensure at least half the caregiver grandparents in the NAICOB service area have access to the resource guide. Project staff printed 1,000 copies of the guidebook, and mailed 600 to the local community. The remaining copies were distributed at local events. A consultant created a website version, which was launched in year two.

In the second project year, staff conducted a follow up survey with 25 of the original respondents for guidebook feedback; 84 percent indicated they used the resource guide, 92 percent said they learned of new resources, and 52 percent indicated they accessed new resources.

The third objective was to develop and deliver a series of monthly workshops to caregiver grandparents and grandchildren. The workshops topics were driven by the surveys and focus groups. Staff conducted 13 workshops over the project period and plan to continue one workshop a month. The workshops were well received by participants, and individuals stayed afterward for Talking Circles, which became an informal setting to create greater connections.

## OUTCOMES AND COMMUNITY IMPACT

Services for grandparents were disparate prior to the project. NAICOB has built staff capacity, and grandparents have a central place for resources and information and to build community.

There is a comfort level at NAICOB, being a native organization that other social service agencies lack; grandparents feel comfortable going there for help. Participants reported no longer feeling alone.

Through surveys, NAICOB found substance abuse and domestic violence as the two main issues families deal with, in addition to legal. This awareness created direction for future funding opportunities. The project also secured a volunteer social service worker and two attorneys on a volunteer basis to help address issues. The social service worker is already assisting roughly 20 grandparent caregiver clients.

Although tracking access has been difficult, project staff reported an increase of services; staff can now make direct referrals with partner agencies. Staff will continue to work with native grandparent caregivers in the service area, and hope the resource guide and workshops will be replicated in other urban Indian areas.

*“This program is more special than any other things we’ve done, because it’s our elders, children, and future; it’s our families.”*

Joanne Dunn, Executive Director

## AMERICAN INDIAN HEALTH AND FAMILY SERVICES



<b>Project Title:</b>	"G'daa minobimaadzimi" (We should live well together)
<b>Award Amount:</b>	\$809,547
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 4.3 full-time equivalent jobs supported
- 54 Elders involved
- 139 youth involved
- \$18,135 in resources leveraged
- 28 individuals trained
- 24 partnerships

### BACKGROUND

In 1978, American Indian Health and Family Services (AIHFS) of Southeastern Michigan, Inc. was founded as a nonprofit organization. AIHFS's purpose is to provide health and human services to urban Indians who reside in metropolitan Detroit and the seven county areas (Wayne, Oakland, Washtenaw, Macomb, St. Clair, Livingston, and Lenawee) surrounding Detroit. In 2009, 34,218 American Indians/Alaska Natives resided in the seven counties.

Data from the 2008-2009 needs assessment conducted by AIHFS and the Urban Indian Health Institute found Native American families had many problems potentially

affecting family relationships, stress/anxiety (84 percent), money (78 percent), unemployment (61 percent), depression (52 percent), and family dysfunction (34 percent). Survey respondents also expressed a need for domestic violence education (65 percent) and stress support (61 percent). A key finding of the study was the lack of culturally appropriate services.

### PURPOSE AND OBJECTIVES

The purpose of the “We should live well together” project was to reduce the negative effects of increasingly common, troubled adult relationships. To combat the trend, the project aimed to increase healthy relationships and enhance co-parenting.

The first objective was to revise and utilize the healthy co-parenting curriculum during educational sessions with 250 participants who parent children over three years of age. Curriculum topics included mutual support of the parenting role, childrearing agreements, equitable division of parenting responsibilities, and whole household management of interaction patterns as

important mediators between the familial relationships and child outcomes.

Project staff modified the "Together We Can" healthy relationship and co-parenting educational curriculum to include culturally appropriate methods to meet the needs of the population of focus. Revisions incorporated Native American beliefs and traditions to strengthen family relationships and positive parenting, through storytelling and the extensive use of family and tribal kinship systems. Staff conducted focus groups to test for fidelity and cultural appropriateness.

Next, staff developed a marketing plan and participant recruitment material. Since transportation has consistently been a problem in the service area, scheduled classes rotated locations and timeframes, including mornings, evenings, and weekends. Over 500 individuals participated in community learning events, individual coaching sessions, and group-facilitated environments. The interventions and knowledge transfer showed positive behavior results.

The Michigan State University Department of Family and Child Ecology developed the project evaluation methods, collected pre-post learning session assessments, validated outcomes through interviews, and analyzed the data sets collected. Outcome data indicates 150 parents accessing educational sessions had an 80 percent change in knowledge, attitude, or behaviors.

Further, the project recognized the needs of family support from other agencies (referral), such as housing, job training, domestic violence education and counseling,

substance abuse, and mental health counseling. Thus, staff developed on-going partnerships with such provider agencies.

The second objective was to address the lack of cultural sensitivity by external service providers identified in the 2008-2009 survey. AIHFS recruited and trained cultural competency facilitators. The facilitators conducted cultural sensitivity training (series of four sessions) for at least five partner service agencies and for AIHFS staff, interns, and volunteers over the course of three years.

In addition to the series of four sessions, the project recorded five, ten-minute web-based cultural training modules. These modules will remain available to the grantee and partners for future use.

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

The project incurred a late start and did not meet its initial goal to serve 250; however, it did achieve significant accomplishments with the 150 participants served.

External agencies indicated commitment to continue using the cultural training modules to orientate and sensitize staff to American Indian/Alaska Natives norms, values, and beliefs to achieve positive service outcomes, resulting in increased utilization of culturally sensitive resources.

*"This project embraced native learning with acceptance, styles, and validation methods."*

Josh Schuyler, Project Coordinator

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## BAY MILLS COMMUNITY COLLEGE



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<b>Project Title:</b>	Gnoozhekaaning Language Project
<b>Award Amount:</b>	\$251,377
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	July 2011 – July 2013
<b>Grantee Type:</b>	Tribal College

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### PROJECT SNAPSHOT

- 2 full-time equivalent jobs supported
- 25 Elders involved
- 182 youth involved
- \$71,500 in resources leveraged
- 3 partnerships
- 232 native language classes held
- 176 youth increased their ability to speak a native language
- 31 adults increased their ability to speak a native language

### BACKGROUND

Bay Mills Community College is a Tribally controlled college and a land grant institution located on the Bay Mills Indian Reservation in the Eastern Upper Peninsula. The College offers Associate Degrees, Diplomas, and Certificates of Completion in several focus areas, including Great Lakes Native American Studies and Ojibwe Language Instruction.

The College's Ojibwe Language Immersion and Instructor Institute programs are well attended by adults in the region, and one-third of students are Canadian First Nations

people. The majority of students are over 50 years old.

A 2011, a survey of community members revealed that 76 percent of respondents wanted their children to participate in language classes. In response, the College decided to develop a language program for the 437 Tribal youth on the reservation.

### PURPOSE AND OBJECTIVES

The purpose of the project was to increase language programming for Bay Mills Indian Community's children and youth.

The first objective was to infuse more language and culture into the community's Early Head Start and Head Start classrooms. To accomplish this, the College hired a language instructor to rotate between the nine classrooms and provide lessons in Ojibwe. The instructor visited each classroom twice a week, providing 20 minute language lessons to a total of 76 children. The children learned basic language vocabulary, such as how to say the names of certain animals, food, numbers, letters, and feelings in Ojibwe. In addition, she brought in an Elder to teach children to drum and sing. Field trips included wild rice picking, blueberry picking, collecting

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maple syrup, and playing snow snakes (a traditional winter game). Project staff also created and purchased Native American art for the classrooms, such as hand drums, cherry picking bags, a four directions rug, labels, and flashcards in order to facilitate more language learning.

The second objective was to create language and culture programming for older children (ages 8-18) at the community's two Boys and Girls Club sites. The College hired two language instructors to provide programming at the Clubs. Language instruction occurred after school for two hours a day, twice a week, and culminated in the production of an Ojibwe Christmas CD, where the children demonstrated language abilities through singing. In addition to language lessons, youth completed crafts, such as moccasin making and beading, and attended field trips led by the College's Cultural Department staff. Field trips included traditional teachings, such as how to harvest syrup from sugar bushes, gather spruce root, and collect appropriate rocks for a sweat lodge.

Project staff also held Family Language Nights, which were a huge success, occurring each Wednesday and engaging the entire family in language learning. The evenings consisted of craft making, singing, games, puppet shows, and stories from fluent speakers. Fifty families attended these events over the course of the project.

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

As a result of this project, 176 children and youth learned how to speak and understand many Ojibwe phrases. The Head Start

language instructor said they now "know the cultural aspect of who we are as Ojibwe, and where we came from." Not only was connecting to Ojibwe meaningful for the children, but it was fun. Participation in a wide range of outdoor and crafting activities made language learning joyful and exciting, and encouraged youth to continue on with Ojibwe. Children brought learning materials home to work on with their parents, and many parents became more invested in learning.

Head Start and Early Head Start teachers gained a deep appreciation for the need to include cultural programming in the classroom. Many of the teachers were non-Native or had no training in teaching Ojibwe. By the end of the project, 30 teachers had increased their ability to speak the language and were equipped with lesson plans and learning materials.

As one teacher said, having regular, guided lessons from an Ojibwe speaker truly changed the school culture; "When she first started visiting, the students had little awareness of Ojibwe words. By the end of the project, Ojibwe was integrated into the entire school day."

Before the project's end, the College began planning next steps in its language programming for children and youth. The Boys and Girls Clubs will continue to fund Ojibwe language sessions after school, one day a week. In addition, the Tribe's Cultural Department staff will continue leading traditional arts and crafts sessions at the Clubs.

## LITTLE TRAVERSE BAY BANDS OF ODAWA INDIANS



<b>Project Title:</b>	Tribal Governance Project
<b>Award Amount:</b>	\$234,570
<b>Type of Grant:</b>	Social and Economic Development Strategies – Tribal Governance
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 1 full-time equivalent job supported
- 13 Elders involved
- \$21,672 in resources leveraged
- 8 individuals trained
- 1 governance code developed and implemented

### BACKGROUND

The Little Traverse Bay Bands of Odawa Indians' service area comprises 27 counties in Lower Michigan and the eastern Upper Peninsula. As of 2011, a majority (73 percent) of the Tribe's 4,488 members lived outside the service area, and the Tribe lacked infrastructure to support remote conferencing. In addition, severe weather frequently caused the cancellation of Tribal Council meetings.

Internal and external communication processes required improvement. Without an official Tribal website, members often received misinformation about official Tribal affairs. Furthermore, the Tribal Council lacked a file management system; as a result, Tribal Council members used email attachments to collaborate on

documents. Using email often resulted in confusion over which file was current.

The Tribe also aimed to develop a governance training kit, including best practices in management and transparency, to be implemented with each newly elected Tribal Council.

### PURPOSE AND OBJECTIVES

The purpose of this project was to improve communication and transparency between Tribal government and Tribal members.

The first objective was to upgrade the Tribal Council's communication technology. The project director purchased virtual meeting software (Adobe Connect), 12 laptops for Council members, and a conference call line. Council members and administrative staff received training on the software and began holding committee meetings virtually. Adobe Connect also included functionality for storing files. The Council used this feature to house shared documents in a central location, and ceased using email for this purpose.

The second objective was to provide training to Council members in governance best practices. The project director collaborated

with extension agents from Michigan State University to deliver two governance trainings focused on team building, consensus building, communication styles, and the Tribe's Constitution. Training included a popular activity called "Conflict Along the Line," in which Council members learned how to prioritize policy issues and actively listen to each other. In total, Council members received 38 hours of training.

The third objective was to connect Tribal citizens to virtual Council meetings, and to launch a password protected website. Project staff aimed to launch Tribe-wide remote meetings by the first year, but IT staff ran into challenges finding the appropriate microphone and camera necessary for larger meetings. The project team ultimately identified the proper equipment, and was able to broadcast the Tribe's Citizens Annual meeting to 24 citizens.

During the annual meeting, citizens discussed resources that would be helpful to them on the password-protected website, called the Tribal Citizen's Portal. Project staff launched the Portal by the second year. At launch, the Portal contained the Tribe's financial records, land purchases, legislative documents, and Tribal Council meeting notes since 1996.

Project staff also developed and distributed 500 "cards" with the government's contact information that contain a flash drive for downloading files from meeting broadcasts.

## **OUTCOMES AND COMMUNITY IMPACT**

Since the Adobe Connect software was installed, Tribal Council has not cancelled any meetings for lack of quorum. As the project director remarked, increased attendance helps government operations run more smoothly. The software also allowed the Council and staff to spend significantly less time locating documents.

In addition, the governance trainings strengthened teamwork among Tribal Council members. One member learned valuable skills in consensus building, saying, "As a Tribal Council member, I need to utilize people around me in the Council. I know the combined experience of people around me makes me stronger. This training got us to consider the interest of the whole, not just our individual opinions."

According to the project director, civic participation of Tribal citizens has increased. The remote meeting software enables citizens living off-reservation to add their voice to the decision making process. In coming years, the website will be a resource hub for citizens accessing Tribal records or representative contact information. Removing obstacles to citizen participation is crucial to Tribal sovereignty, according to the project director. In her words, "Would you have a tribe if no citizen is involved? What is the purpose if no one participates?" With new technology in hand, the Tribe now has effective tools to maintain connection with its citizens.

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## SAULT STE. MARIE TRIBE OF CHIPPEWA INDIANS



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<b>Project Title:</b>	Baawting Anishinaabemowin Language Immersion Camp
<b>Award Amount:</b>	\$358,414
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2.6 full-time equivalent jobs supported
- 20 Elders involved
- \$172,054 in resources leveraged
- 53 individuals trained
- 2 partnerships
- 110 adults increased their ability to speak a native language

### BACKGROUND

The Sault Ste. Marie Tribe of Chippewa Indians is located in the eastern Upper and Lower Peninsulas of Michigan. The Tribe's seven-county service area consists of many remote, small communities. As of 2010, Tribal membership was 39,264.

Preserving the Ojibwe (also known as Anishinaabemowin) language has long been a priority of the Tribe, which established a language department in 2000. Since then, the Tribe received a series of grants to support language programming.

In 2004, the Tribe began using Tribal funds to support two language instructors who still provide weekly language classes for all ages in five reservation communities. In a 2010

community survey, students from the language classes voiced a need for additional practice speaking in an immersion setting. The survey also revealed a dramatic decrease in the percent of fluent speakers since 1998. The Tribe sought to launch an immersion program to curb language loss.

### PURPOSE AND OBJECTIVES

The project purpose was to increase the number of students from the community classes who can speak conversational Ojibwe. The first objective was to implement 12 immersion camps for 30 adult students over the course of three years. To run the camp, the Tribe's two language instructors doubled roles as camp director and assistant camp director. The Tribe also hired language mentors to assist at the camps, a project manager, and the manager of the Culture Division to keep the project on track.

The project team chose to hold the camp at Marry Murray Culture Camp, a Tribally-owned, 40-acre site of historical significance to the Tribe, located on Sugar Island. The team formalized attendance agreements with 30 students from the community language classes. Camps were held on a quarterly

basis from Thursday through Sunday. Each day included a formal lesson and experiential activities, all in the Ojibwe language. The students also created skits, played games, went on walks, and cooked and cleaned in the kitchen to learn vocabulary, grammar, and conversational skills. Students also told stories and shared spiritual teachings in the language.

Some mentors at the camp were language experts who coached students in language learning, and other mentors were expert craftspeople. Mentors taught students to make an extensive array of crafts, including baskets, quill boxes, drums, leather mittens, moccasins, tobacco pouches, medallions, and other beadwork.

While 30 students committed to the project, many found it challenging to spend long weekends away from home. Project staff opened the camp to new participants in order to have full attendance; as a result, 73 students attended at least one camp during the three years. However, there was a core group of 16 who consistently attended.

Project staff showed strength and resiliency in implementing the camps, despite a devastating loss that occurred in the second year of the project when the camp director, a respected Ojibwe speaker and inspirational driver of the project, unexpectedly passed away. Amidst this tragedy, the project team re-grouped and cross-trained staff to move forward with the work. The manager of the Culture Division stepped in as camp director, and the project manager assumed additional duties.

The second objective was to produce and distribute instructional Ojibwe DVDs. The team hired a videographer, who provided 160 hours of training to the project manager. Together, the team produced 12 DVDs that document the camp experience and teach the language through subtitles. The DVDs were

distributed to immersion camp participants, mentors, and seven tribal centers throughout the reservation.

### **OUTCOMES AND COMMUNITY IMPACT**

According to language assessments conducted by project staff, 11 camp participants reached the next level of proficiency and all 73 participants improved their ability to speak. Project staff stated that 110 people have gained Ojibwe skills, as camp participants bring the language home to their families.

In addition to increasing Ojibwe ability, the camp taught students the historical and cultural significance of raw materials and crafting techniques, as well as specific vocabulary related to crafts. Participants gained a deep appreciation for the skill required to make traditional crafts, and many said they are more likely to support Native American artists as a result.

The camps also gave participants a chance to chat in Ojibwe in an informal setting and get to know one another. Participants said the immersion setting helped them feel more connected to each other and to the language; some are now considering a career in language teaching.

Despite the project's success, the Tribe decided not to continue immersion camps due to participant feedback that shorter immersion gatherings were preferable. The Tribe also shifted focus to increasing language programming for youth, with the goal to develop an Ojibwe language teacher training and certification program for middle and high school teachers.

*"It was so much more than a program.  
It was a life experience."*

**Camp Participant**

**LAC COURTE OREILLES BAND OF LAKE SUPERIOR CHIPPEWA INDIANS OF WISCONSIN**



<b>Project Title:</b>	Communication Enhancement Project for the Lac Courte Oreilles Tribal Community
<b>Award Amount:</b>	\$258,144
<b>Type of Grant:</b>	Social and Economic Development Strategies – Tribal Governance
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

**PROJECT SNAPSHOT**

- 2.8 full-time equivalent jobs supported
- \$44,610 in resources leveraged
- 17 partnerships
- 4 governance codes/ordinances developed and implemented

**BACKGROUND**

The Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin (LCO) is located in the northeastern corner of the state, about 90 miles from Duluth, Minnesota. The reservation is rural and remote, spreading across 69,000 acres and comprising 23 different villages where Tribal members reside. The Tribe serves approximately 7,800 members.

Prior to the project, The Tribal Government Center accommodated router technology rather than shared servers. As a result, Tribal employees were equipped with computers and an internet connection, but lacked a shared information technology

system. There was no backup server, no shared drives, and no official Tribal email network, causing lost work and slowing employee collaboration. In addition, security protocols and computer use policies needed to be established.

**PURPOSE AND OBJECTIVES**

The purpose of this project was to upgrade the Tribe’s information technology system and improve communication with Tribal citizens. The Tribe hired an information technology (IT) specialist and an IT assistant to carry out the project.

The first objective was to establish a shared network connecting Tribal government workstations. The IT specialist installed and configured virtual servers to support a shared network. He then created an emergency backup server, so all files would be backed up on two separate servers. To provide continuity in IT operations, the specialist completed a sustainability management plan, detailing how the new

system was designed and should be maintained.

The IT team connected 62 employee workstations across 25 departments to the network, enabling staff to access a shared email with a global address book, a shared calendar, scanning and printing capabilities, and an instant message system.

In addition, the IT staff created and launched an internal employee website. The site included space for document sharing and an announcement board, allowing departments to tailor information and add files as needed. The team also redesigned the external, public website to be interactive and accessible via mobile devices.

The next step was to increase Tribal oversight of employee communications. IT staff worked with the LCO Legal Department and consulted with the Ho Chunk Nation's IT Department to develop policies and procedures for employee computer and internet use, which were approved by the Governing Board.

The second objective was to digitize and archive Tribal records, and make them available to Tribal members. The Tribe hired additional administrative staff that scanned in Tribal meeting notes and resolutions from the last six decades. The digital files were made accessible in two public kiosks installed at the Tribal administration building and the senior center.

The third objective was to develop more detailed tribal enrollment records. The IT staff installed new enrollment software with increased capacity to store demographic information, and transferred 13,000 records over to the new software.

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

In 2011, the Tribe's information technology systems provided minimal services. By

2013, the Tribe had installed and implemented a sophisticated system with network sharing, storage, and emergency backup capability.

The backup features proved to be invaluable to one employee, Tammy Garcia of the Tribal Court Department. The department was working on a large datasheet that had taken months to complete, when a glitch occurred and the sheet was accidentally deleted. Thanks to the new system, IT staff were able to retrieve the sheet from the backup server and restore the previous day's version, saving the department significant time and money. Garcia said, "The new file sharing technology saves us six to 10 hours a week of our time. It helps us work more professionally and efficiently. They've helped us come a long way."

Employees from the Legal Department and Contracts Department said communication between clients and coworkers has improved. They stated appreciation for central electronic storage and the email address directory.

In addition, Tribal citizens can now access archives of Tribal meetings from the kiosks with the click of a mouse. The user-friendly website allows easy identification of Tribal resources and the ability to connect with staff from different departments.

The Tribe created two new positions to keep the IT staff on board at the end of the project, ensuring sustainability of the new information systems. In the coming years, Tribal leadership aims to create a telecom business and establish broadband internet service for the Tribe. With talented IT staff in place, the Tribe has a solid foundation to support this new venture.

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**WHITE EARTH BAND OF CHIPPEWA**


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<b>Project Title:</b>	White Earth Healthy Families-Healthy Communities Project
<b>Award Amount:</b>	\$1,179,021
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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**PROJECT SNAPSHOT**

- 4.9 full-time equivalent jobs supported
- 15 Elders involved
- 12 youth involved
- 60 individuals trained
- 54 partnerships

**BACKGROUND**

The White Earth Reservation is located in northwestern Minnesota in three counties, including all of Mahnomen, the northern half of Becker, and the southwest corner of Clearwater. It is home to the White Earth Band of Anishinaabe, or Ojibwe, people.

The name derives from the unique white clay found underneath the black soil. There are approximately 19,400 members; 1,599 are under 21 years old, and school aged children make up one-third of the total Reservation population.

Many Native American children living within the White Earth Reservation service area have been exposed to high levels of stress and trauma due to violence in their homes and community. A 2007 five-year longitudinal study conducted with families from the White Earth Reservation, titled “The Healing Pathways study,” found 53.2 percent of

parent/caretakers felt child neglect was a problem in their community, 37.8 percent saw child physical abuse as a problem, and 36.9 percent identified child sexual abuse as a problem in their community.

To address the negative survey results the community and program staff developed the Healthy Families-Healthy Communities Project.

**PURPOSE AND OBJECTIVES**

The goal of the White Earth Healthy Families-Healthy Communities project was to improve child well-being and social stability for White Earth Reservation Families. The first objective was to develop culturally validated educational opportunities for parents and children through a parent-mentoring program to facilitate healthy child development and stress coping skills.

The Tribe accomplished the objective by first assessing skills and knowledge of parents, thereby establishing a baseline.

Utilizing assessment data, the staff developed culturally appropriate materials to address the gap(s) in parents’ knowledge and skills. The materials were implemented

in settings of group workshops and one-on-one sessions through home visits.

The second objective was to increase access and make referrals to child and family support services. During the home visits and group events, participants obtained, for the first time, information about existing resources and support services to meet their basic needs. In addition, hundreds of referrals prevailed and follow-up occurred as appropriate.

The third objective was to develop and implement parent-mentoring through community involvement. Parent-mentors' responsibilities included guiding and coordinating home based parent-child relationship activities, developing coping mechanisms to deal with stressors, and developing a healthy family plan.

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

The Healthy Families Communities Project was an early childhood collaborative that combined a parent-mentoring program to work with children (zero through 12 years of age) and their parent(s)/caregivers.

Strong community involvement included over 500 Elders who volunteered to be mentors. The Elders came from all sectors of the geographical area and received vigorous training. Over 2,020 volunteer hours were calculated, providing a value added of \$28,794. Combining the efforts of the Elders and the professional staff, over 1,000 home visits occurred and participants developed a healthy family plan.

The parent-mentor program has been very successful, with referrals coming from a

variety of Tribal agencies along with self-referrals. Parent mentors assisted 165 parents/caregivers with completing necessary paperwork for appropriate support services. Children affected totaled 376 and 1,090 home visits were completed.

Utilizing eight locations to ease access and transportation barriers, 89 events/workshops were scheduled, resulting in 564 elders, 2,338 adults, and 3,603 children increasing their skills and knowledge and strengthening and nurturing parent-child relationships. Parents gained greater understanding of the stages of child development, social connections, and a sense of belonging as well as skills to manage the stress of parenting, poverty, and other issues.

Weekly, bi-weekly, or monthly home visit components fostered intellectual, emotional, physical, and nutritional abilities of the parent(s)/caregivers. The parent-mentors have collaborated with several Tribal and Community agencies to bring fun, educational, and meaningful events to the communities. Some of the events included Family Fun Activities at area schools, the Festival for Families, Week of the Young Child Event, and traditional storytelling.

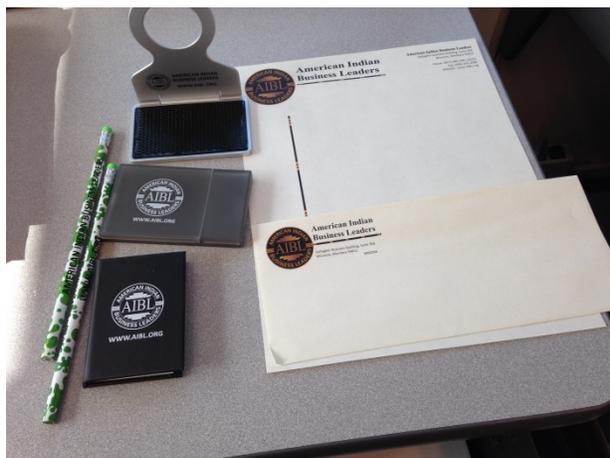
Programming increased the mental health support, extended child and family support services, and provided evaluation data, sought by area schools and the Tribal organization.

*“This has been an amazing experience. I feel confident that I can properly care for my family and know what resources are available.”*

Participating parent

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## AMERICAN INDIAN BUSINESS LEADERS




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<b>Project Title:</b>	American Indian Business Leaders Technology Project
<b>Award Amount:</b>	\$294,724
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 2.9 full-time equivalent jobs supported
- 1 Native Americans consultant hired
- 20 Elders involved
- 100 youth involved
- \$73,680 in resources leveraged
- 113 individuals trained
- 25 partnerships

### BACKGROUND

American Indian Business Leaders (AIBL) was organized in January 1994 and was recognized as a 501(c)(3) in 1995 at the University of Montana in Missoula. The original idea evolved from concern expressed by tribal leaders who recognized a critical need for educated and experienced members to assist with tribal economic development efforts. The mission of AIBL is to increase the representation of American Indians and Alaska Natives in business and entrepreneurial ventures through education and leadership development opportunities.

AIBL has over 700 chapter members in more than 75 school-based institutions. This project selected 20 pilot programs across six

states to acquire access to and proficiency in technology. Despite recent proclamations that the vast disparity in access to information and communication tools has narrowed, the digital divide is still a very real concern for American Indians and Alaska Natives.

### PURPOSE AND OBJECTIVES

The goal of the project was to increase and improve outreach, education, and communication through the use of technology to connect students to opportunities and create an online membership management solution for AIBL.

The first objective was to design and launch an AIBL online community with the pilot sites, as well as a web-based project monitoring system and member tracking system. To accomplish this, project staff established an internal site through Apricot.com and a file sharing system using Dropbox. Staff created webinars, new manuals for the AIBL handbook, and training videos so members can fully access and utilize the new system. AIBL also provided onsite technical assistance to 12 chapters.

AIBL members indicated use of Facebook for networking, so project staff created pages for the national AIBL office, alumni, and individual chapters. Each year AIBL hosts a national conference that has served as an opportunity for the project team to meet with advisors from the pilot sites and network with members. The initial planning meetings occurred at the conference and provided input from the advisors to inform the rest of the project.

The second objective was to develop and launch an online AIBL alumni network by recruiting and training 12 AIBL alumni chapter members to offer online mentoring and networking opportunities for AIBL chapter members. Project staff recruited five core alumni, each responsible for a specific region; each went through old records to find and enter alumni contact information into the new online system. In addition to the alumni Facebook page, all past and current AIBL members can now register on the site, indicate their status, and access all of the members-only resources.

The third objective was to develop and launch the AIBL online resource center to better prepare students for entry into college and the business world, as well as provide AIBL chapters with organizational materials and fundraising strategies. All training materials and resources are accessible by members and advisors on the Apricot website. A large part of the objective was updating the AIBL logo to make it more economical to print, and to standardize AIBL branding to help with recruitment and fundraising. Project staff ordered a number of products with the new logo and developed brand management. Templates with the new logo are available online for chapters to access and print their own materials.

## **OUTCOMES AND COMMUNITY IMPACT**

The executive director reported that the project has been great for AIBL in allowing them to streamline and automate their processes so the national office can be effectively run by only the director and student interns. This has helped the organization be more secure in times of limited funding; at the very least AIBL will always have a university-provided membership services intern who will be able to support program operations.

Prior to the project, all chapters had to fill out and send in paper forms, and it was difficult to maintain reliable member contact information. Now, there are 497 people registered on the Apricot website, including at least 38 advisors, 41 alumni, 305 members, and nine board members. The national office has more direct access to the members, alumni are more engaged and involved, and advisors can more effectively manage individual chapters. For example, it is now easier to email out job posting announcements to specific regions, or direct marketing to donors.

As a result of the project, AIBL also has a brand and consistency across chapters, which enhances individual recruiting and fundraising efforts. Through involving the chapters in this pilot program, AIBL increased the overall activity and engagement of the entire organization. Project staff reported that chapter advisors are the heart of AIBL, and this project has made their jobs more efficient. Ultimately, when it is easier for the advisors to do their jobs, it is better for the students, and chapters are more likely to be active and succeed.

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## FORT BELKNAP COLLEGE




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<b>Project Title:</b>	White Clay Language Immersion School Cohort Mentoring Project
<b>Award Amount:</b>	\$803,268
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribal College

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### PROJECT SNAPSHOT

- 4.1 full-time equivalent jobs supported
- 17 Elders involved
- 26 youth involved
- \$157,771 in resources leveraged
- 14 partnerships
- 4 language teachers trained
- 19 youth increased their ability to speak a native language
- 4 adults increased their ability to speak a native language
- 7 people achieved fluency in a native language

### BACKGROUND

The White Clay Immersion School (WCIS) was established in 2002 and is operated by Aaniiih Nakoda College (ANC). ANC was chartered as Fort Belknap College in 1984 and received accreditation in 1993. WCIS began full day instruction in 2004, and prior to this project served kindergarten through sixth grade.

ANC and WCIS are located on the Fort Belknap Indian Reservation in north central

Montana. The reservation is home to the Gros Ventre (White Clay) and Assiniboine (Nakoda) people. Today, the two tribes are united as one government called the Fort Belknap Indian Community. The reservation has about 2,800 residents, and the tribe has approximately 7,000 enrolled members.

WCIS was established in response to the extinction threat facing the White Clay language. When WCIS first started, no children on the reservation spoke White Clay. By 2009, the school had produced 15 young speakers. In 2010, the college conducted a language assessment and found only 29 White Clay speakers. WCIS staff saw a need to seek out new funding sources to increase the number of student cohorts in the program.

### PURPOSE AND OBJECTIVES

The goal of the project was to assist in efforts to continue the vitality of the White Clay language by doubling the number of children who are fluent speakers. The first objective was to expand instruction to seventh and eighth grades and graduate a minimum of nine fluent students. To accomplish this, project staff developed

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seventh and eighth grade curriculum in year one and offered seventh and eighth grade instruction in years two and three. At the end of the project, the school had 19 students in second, third, and fourth grades, and seven eighth-grade graduates.

The second objective was to establish a new cohort of 15 first grade students who demonstrate measurable progress in speaking the White Clay language, and eventually fluency. The new first graders started in year one of the project, and the first, second, and third grade curricula were finalized during years one and two.

Although WCIS is not a full immersion program, one of the main goals is to give students the education needed to succeed in today's world while keeping culture and tradition central. All of the curriculum meets core state standards and benchmarks, and also include field trips and activities that incorporate native culture, such as traditional games. Teachers assessed student progress to determine age appropriate fluency.

The third objective was to establish a mentoring program between older and younger students. Older students taught the language to younger students through informal conversation and classroom teaching activities. In year one, project staff developed a plan and training sessions for the mentors, and matched mentors with students. As the seventh and eighth grade students graduated, the fourth grade students transitioned into mentors for the younger grades.

The project director reported a high level of success with the mentoring program for both the older and younger students; it has instilled a sense of pride in the older students, as well as provides role models and language instruction for the younger students.

## OUTCOMES AND COMMUNITY IMPACT

At least 92 individuals benefitted from this project, including 26 students, 17 Elders who worked with the youth, and four teachers who received training throughout the project. Other beneficiaries include family members and community volunteers. Elders also had the opportunity to share traditional knowledge, and take pride in seeing the youth of the tribe speaking White Clay.

In each year, all the students tested at or above their grade levels on state academic tests. Teachers and parents also reported the youth are respectful, proud, and carry themselves well; the WCIS students are seen as leaders, and the Tribal Council often calls on them for presentations. Staff reported that the school has also sparked other community members to take an interest in the language and culture by raising awareness for what has already been lost. Furthermore, Fort Belknap is one of the few places where White Clay is spoken, so the youth learning the language is an inspiration to other tribes whose speakers are dwindling.

The school prepared students academically by providing a holistic approach to education. Parents report children who attended the school through eighth grade want to come back and teach their tribe's children, and the public school teachers call upon students who graduate from WCIS for help.

For many parents, their parents and/or grandparents were fluent but never taught the next generation the language for fear they would be punished, so to have this opportunity is valuable. The language students learn to be proud of who they are and from where they come.

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## STONE CHILD COLLEGE



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<b>Project Title:</b>	Rocky Boy Cree Language Nest Project
<b>Award Amount:</b>	\$915,968
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribal College

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### PROJECT SNAPSHOT

- 3.3 full-time equivalent jobs supported
- 14 Elders involved
- 35 youth involved
- \$50,000 in resources leveraged
- 76 individuals trained
- 33 partnerships
- 8 language teachers trained
- 45 youth increased their ability to speak a native language
- 36 adults increased their ability to speak a native language

### BACKGROUND

Stone Child College (SCC) is a tribally controlled community college, chartered in 1984 for the educational training of the Chippewa Cree tribal membership. The Chippewa Cree Tribe has approximately 5,850 members, with about 3,500 individuals residing on the Rocky Boy Reservation in north central Montana. Rocky Boy is the only reservation in the United States that speaks Cree.

The Chippewa language has been lost, and while Cree is still alive, it has seen a 75 percent reduction in the number of speakers since 1950. Prior to this project, 14 percent of the reservation population spoke Cree fluently, and 24 percent could understand but not speak Cree; the remaining 62 percent could not understand or speak Cree at all.

In 2006, SCC had an ANA language planning grant to develop a general Cree curriculum, and in 2009 started another ANA planning grant to create a language nest operating plan and age-appropriate curriculum. The revitalization of the Cree language is necessary due to rapid decline of fluent Cree speakers and lack of effective language immersion programs.

### PURPOSE AND OBJECTIVES

The project goal was to preserve the Cree language on the Rocky Boy Reservation for future generations through the implementation of a culturally appropriate Cree language nest for infants and toddlers.

The first objective was to initiate the Cree Language Nest Project at Rocky Boy Early Head Start (EHS), including finalizing the curriculum, creating staff training plans, and completing classroom set up. The

curriculum completed under the previous ANA grants was used in this project for daily instruction, including lesson plans and guides for teachers. Teachers held classes five days a week, for six to eight hours a day, utilizing used flash cards, story books, and activities with elders to supplement the curriculum.

Unfortunately, the partnership with EHS fell through. Consequently, project staff worked with the existing SCC day care to hold language classes. This presented a challenge, however, since SCC did not have enough space to include both language nest students and children attending the regular day care.

The second objective was to provide Cree language instruction for at least 24 Chippewa Cree children, from birth to three years old. Immersion classes began in January 2011 with 20 children; students increased to 40 in year two and 35 in year three. Many attended each year, but there was some turnover and new students.

The infants and toddlers were given oral pre- and post-tests to determine language gain, and teachers assessed progress on an ongoing basis. In the first year, the pre-test average score was 85 percent and the post-test average score was 95 percent.

The third objective was to provide Cree language instruction on a weekly basis to at least 24 parents or guardians of children participating in the Cree language nest. Project staff conducted classes on a weekly basis for a six-week period each year and at least 31 unduplicated parents attended. Participants completed pre-tests and post-tests at the beginning and end of each six-

week session, and were assessed weekly through oral tests. Staff reported an increase of 45 percent in the fluency rates for years one and two.

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

Through this project, the infants and toddlers were exposed to Cree language and culture, particularly when the elders came in to tell stories and sing songs. Although it was difficult to develop fluency because most of the parents do not speak Cree at home, many participating youth now have a working knowledge of the Cree language; the real change will come through participation in full immersion.

The general community witnessed the youth speaking Cree at powwows and other community events. Over 111 individuals participated in this project. Language materials are now available in the SCC library, and community members check them out regularly. Additionally, parents of children who participated in the program have materials and activities to continue learning at home. Those who completed the Cree language classes earned three college credits through SCC.

As the language students enter public schools they bring Cree and cultural knowledge to share with other students. Although funding was not secured to continue the language nest, community interested to learn the language remains strong. Three staff members are fluent Cree speakers and materials and infrastructure have been developed. This project will provide a foundation for further immersion and nest programs in the community.

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## INDIGENOUS PEOPLES COUNCIL ON BIOCOLONIALISM




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<b>Project Title:</b>	Emerging Indigenous Leaders Institute (EILI)
<b>Award Amount:</b>	\$309,593
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 2.2 full time equivalent jobs supported
- 6 Elders involved
- 13 youth involved
- \$4,000 in resources leveraged
- 13 individuals trained
- 3 partnerships
- 11 youth increased their ability to speak a native language

### BACKGROUND

The Indigenous Peoples Council on Biocolonialism (IPCB) is a nonprofit organization that provides educational and technical support to indigenous peoples in the protection of their biological resources, cultural integrity, knowledge, and collective rights. In recent years IPCB has identified a lack of leadership development opportunities for Native American youth as a critical issue facing the Great Basin region of Northern Nevada. Project staff note that many tribal youth from this region have gone to colleges or universities but remain uninformed about important issues affecting their own people.

### PURPOSE AND OBJECTIVES

The purpose of this project was to create a leadership development program for Native American youth to ensure the next generation of leaders can protect the rights, culture, language, and life-ways of indigenous peoples in the Great Basin region of Nevada. The first objective of the project was to develop a culture-based training curriculum consisting of six courses. Project staff and faculty identified resources and developed curricula for the following courses: 1) Indigenous Nation Building; 2) Indigenous People's Rights: International and Domestic Contexts; 3) Indigenous Wellness and Healthy Communities; 4) Indigenous-Centered Education; 5) Sustainable Indigenous Families and Communities; and 6) Nonprofits and Alternative Models for Community Development. Courses were 36 hours each, conducted over a four-day period (nine hours per day). Each course included instruction, discussion, and analysis using the same four-step framework: 1) pre-contact; 2) colonization; 3) developing strategies to repair harm of colonization; and 4) implementation, i.e. how to execute these strategies.

The second objective was to recruit 10 to 15 young indigenous adults to participate in the courses. Project staff circulated the formal application package throughout the state of Nevada and to local tribes directly, including Reno-Sparks Indian Colony, Washoe Tribe, Pyramid Lake Paiute, Walker River Paiute, and Western Shoshone. With the exception of Washoe, the common language among the tribes is Numu, so Numu was used for a language and cultural component of the courses, which included songs, games, and immersion dialogue. Thirteen students were recruited, and 10 ultimately completed all six courses, which included an interactive approach where students researched topics and then presented them to the other students. This approach developed leadership for the presenters and facilitated dialogue that encouraged critical thinking.

The third objective was to establish internship placements where students could apply and develop their new skills and knowledge. Three students completed internships through universities; one studied climate change at Haskell University in Kansas, another conducted research on ethical archeological practices in partnership with local tribes at the Stewart Indian School at the University of Nevada, and the third completed an internship through Northern Arizona University at a nonprofit called Honor the Earth, where she researched fracking, pipelines, coal exportation, and mining, with a focus on how these practices affect Native people. The other seven students completed their internship at the United Nations (UN); each completed a one-day orientation to UN protocol, processes, and logistics, and then traveled together as a delegation to New York for a week to work together as a team in the Global Indigenous Youth Caucus.

## OUTCOMES AND COMMUNITY IMPACT

The primary beneficiaries were the student participants, who reported increased native-language and critical thinking skills, and cultural knowledge, perspective, and identity. Many of the students indicated the combination of coursework, internships, and interactions with classmates and professors had a transformative effect on them.

In the words of one student, "The pedagogical approach is identity affirming in a culturally grounded way. EILI helps reconcile Western explanations for things along with our own indigenous explanation. It gives us the ability to think critically and formulate counterarguments. EILI has also helped me going into the field of medicine. The indigenous concept of health will be integrated into my treatment of patients when I'm a doctor to make treatment more culturally appropriate. I recently worked on suicide prevention with my tribe. I sought to understand why the suicide rate is so high on the reservation. I interviewed youth, who were hopeless. EILI helped me formulate a culturally appropriate approach and understand the strength of cultural protective factors. I incorporated Theory of Cultural Continuity to negate the sense of hopelessness through language revitalization. I made language apps for the iPhone and developed an intergenerational learning module in which high school students could make apps with the help of elders, which were then used by elementary school kids. This gave the high school kids – who have the highest rate of suicide – a sense of contribution to the community, which increased cultural protective factors while also decreasing hopelessness. I took this whole approach because of EILI. Our people have the tools, we just need to figure out how to use them. My sense of hope that I can change my community is so much higher now. This has helped me understand what leadership really is."

**PYRAMID LAKE PAIUTE TRIBE**




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<b>Project Title:</b>	Ki Nassomoowakwattoo Exhibit at the Museum Visitor Center
<b>Award Amount:</b>	\$143,359
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2012 – Dec. 2013
<b>Grantee Type:</b>	Tribe

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**PROJECT SNAPSHOT**

- 2 full time equivalent jobs supported
- 1 Native American consultant hired
- 5 Elders involved
- 10 youth involved
- \$14,157 in revenue generated
- 5 partnerships

**BACKGROUND**

The Pyramid Lake Paiute Tribe is a federally recognized tribe located in Nixon, Nevada. The tribe has a 4,000 square-foot museum/visitor center that was built in 1976 and renovated in 1997. The museum contains cultural artifacts and exhibits depicting the Tribe’s culture from past to present, and a gift shop that sells traditional arts and crafts made by local artisans. The facility also serves as a visitor center for tourists and a meeting place for tribal members.

Although the gift shop has generated modest revenue for artists and the Tribe, the museum has predominantly been supported with Tribal funds. The Tribe’s recent economic development plans include

increasing the annual number of museum visitors and revenue generated by the museum.

**PURPOSE AND OBJECTIVES**

The project’s purpose was to expand the Pyramid Lake Paiute Museum/Visitor Center as a business and cultural center. The first objective was to install five audiovisual stations, create a visitor database, and prepare to market the exhibit. Project staff created a visitor database using Past Perfect software which recorded 559 unique visitor contact records in 2013.

For the audiovisual component, staff installed four iPad stations around the exhibits and a large-screen television in a viewing room. Each iPad displays dynamic language and cultural content. Examples include pictures of traditional baskets with Paiute names and audio pronunciations, video of Anaho Island, and a veteran's exhibit with names and photos of tribal members that served in the military. The television shows a short film tentatively titled “Pyramid Lake: Jewel of the Desert,” depicting Pyramid Lake Paiute culture and Native American culture in general.

The second objective was to increase the annual number of visitors and tribal members at the Museum to 7,600 and generate increased revenue. To increase the number of visitors, project staff marketed the new exhibit by mailing flyers to 300 community members, posting the flyers in tribal and community buildings, advertising the exhibit on the websites of the museum and the University of Nevada-Reno, and sending emails to tribal members, students, and faculty at the university. Staff submitted a write up about the new exhibit that was printed in the Reno Gazette Journal and as a spotlight in the November issue of Nevada magazine (a regional tourism publication). Publication was perfectly timed to coincide with the opening of the exhibit. The museum received additional publicity in a subsequent article in the Reno Gazette Journal on the partnership between the museum and the University of Nevada-Reno. The tribe originally intended to begin charging admission to the museum, but later opted not to because the museum is still in a developing phase. To increase revenue from the gift shop, project staff installed a new payment system capable of accepting credit card payments.

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

Project staff recorded a total of 5,435 museum visitors in 2013. Although short of the target, this nonetheless marks an increase in attendance compared to previous years. Additionally, the new capacity to accept credit card payments at the museum

gift shop was critical in increasing revenue, which has risen steadily from credit card purchases while cash transactions have remained level. On the opening day of the new exhibit, gift shop sales from credit card purchases alone were \$600, which staff report was far more than any single day prior. Overall, the revenue generated from gift shop sales in 2013 was \$14,157. This amount vastly exceeded the totals from 2011 and 2012, which were \$2,873 and \$4,341, respectively. Project staff are encouraged by the increase in revenue and expressed optimism that it will continue. The tribe benefits from increased revenue because less of the museum's expenses will need to be subsidized by tribal funds, thus more funds can be allocated to other important tribal priorities. Additionally, the tribal members who sell artwork through the gift shop received additional income from the increased sales.

Local high school classes came to the museum to experience the new multimedia exhibit. The visit provided exposure to the language and culture of Pyramid Lake Paiute, and as a result some of the students that are tribal members volunteered at the museum. Project staff report that student volunteers had a culturally enriching experience that led to an increased sense of identity and pride in their heritage. Additionally, many other tribal members who visited the new exhibit reported an increase in knowledge of their own culture.

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**WALKER RIVER PAIUTE TRIBE**



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<b>Project Title:</b>	Establish Tribal Energy Office
<b>Award Amount:</b>	\$184,325
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2012 – Dec. 2013
<b>Grantee Type:</b>	Tribe

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**PROJECT SNAPSHOT**

- 2.3 full time equivalent jobs supported
- 15 Elders involved
- 50 youth involved
- \$34,560 in resources leveraged
- 9 individuals trained
- 8 partnerships

**BACKGROUND**

The Walker River Paiute Tribe is a federally recognized tribe with a reservation located in Northern Nevada. There are approximately 3,300 tribal members, of which 650 live on the reservation. The Tribe has many persons living under the poverty level, a high unemployment rate, and limited revenue for tribal programs. At the same time, the reservation is on land that has potential renewable energy resources that have not yet been developed. Prior to this project, the Tribe received a land-lease offer from a private energy company to tap geothermal energy on reservation lands. The Tribe did not accept the offer because the terms were not ultimately in the Tribe's best long-term interest. However, the offer prompted the tribe to conduct this planning

project to fully explore renewable energy development options on the reservation.

**PURPOSE AND OBJECTIVES**

The purpose and sole objective of this project was to establish a Tribal Energy Office and develop a strategic plan to best utilize the reservation's renewable energy resources. The Tribe created the Tribal Energy Office during the initial phase of the project by using existing office space and hiring an energy coordinator and administrative assistant. The new project staff members then hired a geothermal consultant to identify specific land areas on the reservation with potential for geothermal development. The consultant identified three areas that yielded high temperatures from two-meter probes, calcified seepage from the ground, and the presence of methane gas, all of which are indicators of geothermal energy potential. Additionally, the staff learned that fault lines intersect near two of the locations, making the tectonic plate thinner there; the intersection is likely creating a hot spot, which further indicates geothermal energy potential.

A privately owned energy transmission line runs through the reservation, providing the

tribe an opportunity to establish a business partnership with the company that owns it. Once the geothermal energy sources on the reservation are tapped, such a partnership would enable the Tribe to sell the company energy units that feed into its transmission line. The project team has noted this potential revenue stream as an opportunity it will consider moving forward.

In addition to geothermal energy, the project team also explored hydro, wind, and solar energy potential on the reservation, and ultimately found significant potential for solar energy production. The tribe has already used this information to put a 100-kilowatt solar panel on the arsenic treatment plant for the Tribe's water supply. Additionally, in partnership with Black Rock Solar, the Tribe developed grant proposals and started to explore the possibility of developing a constellation of solar panels on the reservation within four miles of the transmission line mentioned above. The solar panels could transmit into the grid and be sold as additional energy units to generate revenue for the Tribe.

Collecting information regarding geothermal and solar energy development on the reservation was an essential step for the project team to develop a strategic plan. However, project staff stated further research is necessary to make fully informed decisions about how to move forward. By the end of the project period, staff developed a strategic plan that calls for further scientific research as well as identifying additional financing options. The plan was unanimously approved by the Tribal Council.

## OUTCOMES AND COMMUNITY IMPACT

The Tribe successfully established a Tribal Energy Office and completed a strategic plan that was approved by the Tribal Council. The project team gained valuable data through the course of the project and now know that solar and geothermal energy production are feasible on the reservation. Because this was a planning project, most of the realized impact will be apparent in the years to come, although staff stated that the knowledge gained will be critical as the Tribal Council moves forward in implementing the strategic plan for renewable energy and the economic and environmental benefits that it will generate for the tribe.

Additionally, all 650 tribal members that live on the reservation will benefit from cost savings accrued from the solar panel on the arsenic water treatment plant. The reduced cost of powering the plant with the solar panel saves the tribe an estimated \$13,371 in annual expenses. This money can now be re-allocated toward other areas of need for the tribe.

*“Building partnerships between tribal departments was what worked for us. Getting all of the stakeholders together and keeping everyone informed – the Tribal Council, TERO Commission, Tax Commission, Housing Department, etc. – was huge because this will affect all of these departments.”*

Courtney Quintero, Tribal Energy Office

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## PUEBLO OF POJOAQUE




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<b>Project Title:</b>	Pojoaque Nutrition Project Phase II
<b>Award Amount:</b>	\$617,700
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 6.4 full-time equivalent jobs supported
- 1 business created
- 20 Elders involved
- 55 youth involved
- \$10,000 in revenue generated
- \$82,500 in resources leveraged
- 4 partnerships

### BACKGROUND

Located in the Rio Grande Valley, about 15 miles north of Santa Fe, the Pueblo of Pojoaque has more than 400 enrolled members. Despite a centuries-long history of agriculture, in recent years, the Pueblo had not produced enough food for its people.

Even though it has had some economic success from gaming, 55 percent of Pueblo member households are still considered low-to-moderate income. Further, many members suffer from high rates of diabetes, obesity, and other high-level health issues. Between 2009 and 2011, the Pueblo successfully implemented a two-year ANA-funded project to launch a Pueblo farm and teach community members about nutrition.

As a result, the Pueblo's Community Health Resources Department reported a double-digit reduction in the number of diabetics.

Despite the success of the previous project in launching the farm and teaching community members, the farm required expansion to become sustainable.

### PURPOSE AND OBJECTIVES

The goal of the project was to make the local agriculture economy viable by expanding farm production, improving food education, and growing the Pueblo's weekly farmers market.

The project's first objective was to increase output and the quality of farm produce by installing utilities, as well as assisting Tribal members in planting home gardens. The Pueblo ran electricity to the farm, drilled a well, and installed irrigation lines. Project staff also worked with a dozen community members, including the Pueblo's governor and lieutenant governor, to create home gardens. Using its greenhouse, the farm provided seeds and starter plants for a wide variety of produce including tomatoes, melons, chilies, and onions. Staff assisted some families with canning and preserving excess produce.

The project's second objective was to improve the nutrition of 65 tribal youth and families by providing hands-on instruction classes in healthy eating and traditional food preparation. Towards the end of the project, program staff were hosting as many as four healthy cooking and eating classes a week in the Pueblo's Food Learning Center. The Pueblo's bison program frequently supplied meat, one of the four key partnerships formed by the project.

The third objective was to build the capacity and make infrastructure improvements to the Pueblo's weekly farmers market; an improved market would also provide a venue to sell the Pueblo's produce. To accomplish this, the market also added new corn dryer stalls to accommodate additional vendors. The Pueblo also installed bathrooms near the market. To conserve resources, the bathrooms were attached to the Pueblo's Poh Center Museum.

In addition, the market manager expanded the market's advertising. This including printing and distributing 2,000 brochures, purchasing and posting roadside signs, and repairing two billboards on the main highway on each end of the Pueblo.

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

By the end of the project, the farm was regularly producing a wide variety of fruits and vegetables, and it developed a network of consumers throughout the Pueblo and region. In the project's second year, the farm began selling produce and fruits to restaurants in the surrounding area, and staff were working to expand into Santa Fe. In total, the project sold more than \$10,000 of produce, which went into a special fund to help sustain the program. As a next step, project staff plan to begin developing value-added processes such as jarring and canning.

The farmers market, which began with an average of 5-10 vendors each week before

the project, became a regional success; it averaged 25 vendors by the end of the project. Each vendor sells items such as vegetables, bread, small crafts, and bison meat. Some vendors are Tribal members who sell excess produce from home gardens.

The project, which frequently supplied bags of produce to Elders and other community members, also helped improve community health. The Community Health Resources Department remarked how many patients' health improved with access to produce and traditional foods and herbs.

The luncheons at the learning center, which started with 5-10 people each week, grew to an average of 70 people by the end of the project, including 20 children from the Pueblo's daycare program. The project helped community members understand where food comes from and reconnect to the earth.

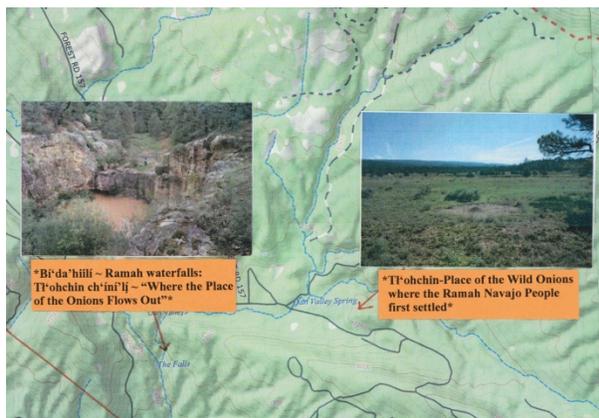
The benefits of the program spread into other areas throughout the community. In one case, the local courts assigned youth to work on the farm as part of community service requirements. One youth was assigned 20 hours of service, but volunteered for a longer time because he was captivated by the farm. Instead of being punitive, the program educated the youth.

One of the biggest impacts of the project, according to participants, is that it enlivened traditions and culture of the community. With new agriculture capabilities, the Pueblo is now producing its own white corn and tobacco for ceremonies and the kiva, something which the Pueblo had not done for a long time. Bringing back traditions and independence created a great deal of pride in the community.

*"The farm project has brought a whole new dimension to the Pueblo."*

Pojoaque Pueblo Member

**RAMAH NAVAJO SCHOOL BOARD, INC.**



**Project Title:** Ramah Navajo Oral History Project: Revitalizing Our Language Through History

**Award Amount:** \$699,419

**Type of Grant:** Native Languages

**Project Period:** Sept. 2010 – Jan. 2014

**Grantee Type:** Native Nonprofit

**PROJECT SNAPSHOT**

- 10.2 full-time equivalent jobs supported
- 44 Native American consultants hired
- 47 Elders involved
- 330 youth involved
- \$108,200 in resources leveraged
- 146 individuals trained
- 27 partnerships
- 2 language surveys completed
- 12 language teachers trained
- 10 youth increased their ability to speak a native language
- 6 adults increased their ability to speak a native language

**BACKGROUND**

The Ramah Navajo Band, a chapter of the Navajo Nation, is located in the most checkerboarded part of the Nation, entirely separate from the main reservation. Approximately 60 percent of the 1,400-person population lack running water and electricity.

Originally formed in 1970, the Ramah Navajo School Board, Inc. (RNSB) began

as a community effort in response to the need for a local school for the Ramah Navajo community. RNSB has since grown to provide a diverse range of health, economic development, and social services to the Ramah Navajo people.

Though the language is a rich source of cultural identity and strength, the number of Ramah Navajo language speakers continues to erode. Today, only a small percentage of youth can speak with their grandparents. Due to this communication barrier, the Band's history was being forever lost as elders passed. A recent survey showed that 93 percent of Ramah Navajo members agreed the community should be recording the oral history of its elders. Ramah Elders had discussed recording elders, but the Band never had the resources or training for it.

**PURPOSE AND OBJECTIVES**

The goal of the project was to be able to pass along the language and history of the Band from its Elders.

The project's first objectives were to establish an Oral History Team that would travel with up to 40 Elders to ancestral areas, map the places, and record and translate the Elders' stories—a very time-

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intensive process. A Diné (Navajo) language specialist verified the accuracy of transcripts and the English translations. Based on interviews and site visits, the team mapped 189 significant sites, plants, and animals using GPS software.

Staff also established an Oral History Advisory Committee comprised of five Elders. The committee joined with parents, the Oral History Team, and other community members in a series of facilitated conversations that explored local perspectives and issues related to strengthening Diné language and culture in Ramah Navajo families.

The project's third objective was to establish the Ramah Navajo Oral History Archives and develop and pilot teaching materials. An experienced archivist and other partners trained the team in documentation and archival methods. All recordings, photographs, transcriptions, translations, and interview notes were organized and filed in fireproof cabinets using basic archival methods. In addition, Elders and family members received CDs of the interviews.

Using the information gathered from the interviews, the project coordinator developed a series of "Who Am I?" language immersion activities highlighting Ramah Navajo language, culture, and history. The activities were piloted at Elder Day and then implemented at a variety of community events. The team also delivered 14 Diné cultural and language workshops to community members and students at the local school using experiential, hands-on approach.

The team piloted language sessions to local secondary school students, as well as for the community at the First Annual Parent Conference. In partnership with the Ramah Navajo Family and Child Education program, the team also piloted a session for pre-kindergarten children and their parents.

## OUTCOMES AND COMMUNITY IMPACT

After decades of slow loss of its oral history and language, project staff and Ramah Elders have turned the tide of that loss. By the end of the project, the Oral History Team successfully documented 144 hours' worth of oral histories from 40 Elders, and recorded nearly 200 significant sites. The waypoints were digitally mapped along with site photos and Diné names. These resources were made available to the community along with a range of locally-developed Diné language and culture teaching materials. As an additional benefit, many transcribers and other project staff can now serve as local resources, teaching the language and culture.

The impact of documenting traditions and knowledge is tremendous. According to one Oral History Team member, "People were never really told where these special places were." Another remarked that, "We used to just travel the road to get to work" without realizing how many important sites were there, or the important events which occurred. Without the project, that history would likely have been forever lost.

Despite the fact youth wanted to learn the language and history, until now, long-term language resources did not exist. In addition, as Elders passed away, so too did many important words and ways of speaking. The importance of recording the Elders' language, according one Elder, is that "language and culture go hand-in-hand." The language and ways of communicating feed into things such as traditional ways of positive parenting, how to do chores, prayers, and live off the land. As the children learned the language, they also learned appropriate ways of respect for elders; prior to the project, as one Elder stated, children did not even know how to appropriately approach an elder.

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## SHINNECOCK INDIAN NATION

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<b>Project Title:</b>	Shinnecock Indian Nation Tribal Governance Project
<b>Award Amount:</b>	\$401,167
<b>Type of Grant:</b>	Social and Economic Development Strategies – Tribal Governance
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2.5 full-time equivalent jobs supported
- 1 Native American consultant hired
- 10 Elders involved
- 5 youth involved
- \$5,800 in resources leveraged
- 2 businesses created
- 15 individuals trained
- 5 partnerships
- 3 governance codes/ordinances developed
- 3 governance codes/ordinances implemented

### BACKGROUND

Located two miles from Southampton, New York, the Shinnecock Indian Nation became the 565<sup>th</sup> federally recognized tribe in October 1, 2010. The State of New York has recognized the tribe since 1792. As a result, the tribe was governed by a state imposed three male trustee leadership structure. Throughout the centuries ad hoc decision making bodies were created and dissolved, and the three trustee system

remained the only official and elected governing body.

During the federal recognition process, tribal leaders realized the current government structure was inadequate to meet the needs of the tribal community. Additionally, too few mechanisms existed for governing the tribe and addressing the complexities of modern life. In 2005, the Tribe drafted a constitution, but it was never ratified or implemented. Beginning in 2010, through a series of community wide meetings and surveys, tribal staff identified the following community wide goals: ratification of a constitution and development of administrative procedures; managerial skills enhancement and training; financial development; and refining budgetary matters governing the tribe.

### PURPOSE AND OBJECTIVES

The project's goal was to develop a state-of-the-art government for the Shinnecock Indian Nation with a ratified constitution.

The project had two objectives. The first objective was for the Shinnecock Nation to ratify a governing constitution designed by the people. Project staff created a steering

committee consisting of 13 tribal advisory council members, the three trustees, and various community leaders. The committee met seven times each year to gather community input and draft sections of the constitution. To build capacity, committee underwent trainings on tribal government, administration, and rebuilding native nations, from the Native Nations Institute at the University of Arizona and the Falmouth Institute in Washington, D.C.

The project also hired a project consultant with experience in tribal government and constitutional reform to lead workshops and community meetings. Consultants helped draft a Tribal administrative handbook on policies and procedures to guide the implementation of current and future ordinances.

Because educating and including tribal youth is a necessary part of long term sustainability, a youth council participated in the process. The youth council had meetings with the steering committee and also attended the UNITY Conference in 2012 to learn about tribal governance. The project director noted the importance of including youth and making them part of the government, stating they will be the ones to run the new government, lead the tribe, and live under the new constitution. Staff involved elders who were instrumental in providing cultural and traditional context and support during the drafting and ratification process.

The second objective was to expand and accredit the budgetary, accounting, and financial procedures and human resources management for the tribe. Project staff conducted an audit of internal affairs and began research on the financial and management policies of tribal and non-tribal entities around the area. Consultants trained staff on the various aspect of tribal administration and proper financial and

management policies. Trainers incorporated specific needs of various departments into the training. Staff also developed a tribal strategic plan, including a staffing plan and proper job descriptions.

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

The staff and community were able to overcome some initial challenges in the community and voted to ratify the constitution in November 2013. Soon after, on December 12, 2013 the first elections for the new 13 person Board of Trustees under the new constitution were held. The ratification was accompanied by completed financial, accounting, administrative, and human resource policies for the tribal government.

The ratified constitution increases tribal sovereignty as well as preserves traditional ways of governing as aspects of traditional governing were incorporated into the constitution with roles established for youth and elder councils. This both preserves the past and allows for a culturally appropriate and meaningful way for the Shinnecock to govern themselves.

The electorate benefits from increased franchise in age and residency requirements being relaxed, and with increased female participation by women. The constitution provides for at least one woman held seat on the council and will bring issues of concern for women to the public debate. Youth have an increased voice also, as a more structured youth council was part of the final draft constitution.

Through increasing the functioning and efficiency of the government, the nation will be able to implement tribal plans and goals. The surrounding local, county, and state governments now view the nation as a viable and potential partner.

*“I feel like I witnessed the re-birth of a nation.”*

Tribal Government Consultant

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## SHINNECOCK NATION CULTURAL CENTER AND MUSEUM

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<b>Project Title:</b>	The Wikun (Good) Gathering Place and Living History Village Project
<b>Award Amount:</b>	\$717, 803
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Dec. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 5.5 full-time equivalent jobs supported
- 51 youth involved
- 30 Elders involved
- \$4,300 in resources leveraged
- 69 individuals trained
- 27 partnerships

### BACKGROUND

The Shinnecock Nation Cultural Center and Museum was created to preserve and promote tribal culture and enhance economic conditions on the Shinnecock Indian Reservation. The reservation is home to over 600 tribal members and is a culturally rich community. Over the years it has experienced a growing loss of traditional knowledge, high rate of at-risk youth, and increasing poverty levels. There are few places for tribal elders and knowledge keepers to share the collective wisdom and teachings to the people.

The Shinnecock Cultural Center and Museum was founded to help preserve and continue the Shinnecock culture. It has operated as a 501 (c)(3) since 1998 and

receives a mixture of tribal, state, federal, and private funding. It has served as a major attraction for the reservation and has increased tourism for the Shinnecock community. The community has benefited from the 25,000 tourists and school children who visit the Center annually.

Conducting outreach in partnership with the board of directors and advisors, staff of the museum convened a community group to help develop a strategy and project to create a living village at the Center, modeled on successful living villages throughout the United States. This project aimed to create the Wikun Village to address these issues.

### PURPOSE AND OBJECTIVES

The goal of the Wikun Village Project was twofold. The first goal was to increase workforce related opportunities for elders and youth. The second was to increase community involvement in the revitalization and preservation of Shinnecock culture, shared values, and assist in developing the Village.

The project had two objectives. The first objective was to provide a traditional teaching and learning environment for all

Shinnecock people. The Center hosted classes and workshops for community members on traditional Shinnecock practices; workshops included construction for wigwams, arbors, cooking racks, and the traditional long home. Staff hosted workshops for traditional tool-making, wall building, clothes making, traditional gardening, herbalism, and horticulture. In 2012 the first carving, burning, and assemblage of a dugout canoe in over 200 years occurred in the Village. Additionally people underwent training-of-trainers workshops in order to provide workshops to more community members. The Center hosted 13 workshops, 10 of them unique, to over 137 participants.

Project staff also trained 10 tribal members to complete onsite preparation and cultural revitalization activities at the Village. The program staff engaged with different generations of the community and with families living on and off the reservation. To increase the incorporation of traditional practices in the workshop, traditional gender differences in practices were highlighted

The second objective was to open and market the Village to the public. This required extensive outreach and marketing. A major aspect of the marketing strategy included incorporating the input of 10 Shinnecock Elders. The Elders assisted with developing five cultural themes for presentation associated with cultural identity and cultural expression.

Staff developed informational brochures and videos, organized workshops and lectures, and networked with local historical associations, chambers of commerce, and colleges. The Center recruited five student interns who worked with the Southampton Chamber of Commerce and school districts to recruit visitors and school classrooms.

In March 2013, the Wikun Village opened with much fanfare and was fully functioning and staffed in December 2013.

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

The reservation community will benefit from this project. Community members, staff, and participants spoke about the preservation of the culture and re-learning traditional ways of living as a great benefit to the center and increasing community pride. The project's research and workshops brought back traditions that were lost and saved others on the verge of being lost. Many families brought materials and family heirlooms to the museum and Village. As one board member said, this is more a community collection than a museum.

Youth and elders benefited greatly; Elders were able to share their knowledge with youth, thus protect the knowledge for future generations. Youth indicated an increased connection to tribal traditions. In school students were able to connect subject material with knowledge gained from visiting the cultural center – and in some cases correct the misinformation teachers gave about Native Americans in the area.

With the Village completed, staff set a goal to increase the flow of people to the museum and cultural center in order for the Village to serve as a boon for increased tourism to the reservation and East Long Island. The surrounding communities and school districts will benefit from enhanced education field-trip opportunities the Village will provide. The Center and Village will serve as a place to continue to share with Long Island, New York, and New England the history and legacy of the Shinnecock people.

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**BOYS AND GIRLS CLUB OF THE THREE AFFILIATED TRIBES**

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<b>Project Title:</b>	Three Affiliated Tribes Language Apprenticeship Project
<b>Award Amount:</b>	\$405,305
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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**PROJECT SNAPSHOT**

- 1.6 full time equivalent jobs supported
- 20 Elders involved
- 104 youth involved
- \$27,490 in resources leveraged
- 16 partnerships
- 46 youth increased their ability to speak a native language

**BACKGROUND**

The Mandan, Hidatsa, and Arikara Nation constitutes the Three Affiliated Tribes (TAT) of the Fort Berthold reservation in North Dakota. The reservation is divided into six communities, including New Town (Shell Creek).

The vision of the Boys and Girls Club of the Three Affiliated Tribes is to “strengthen the lives of youth by providing a consistent and safe educational environment that incorporates ethical and traditional values to positively impact their lives.” The Boys and Girls Club is the only local community youth organization in New Town.

According to the TAT, the Arikara language like the Mandan language, is in a crisis state; there is a severe lack of master speakers for

both languages, with the last fluent Arikara speaker passing away in 2010. Revitalizing the three Tribes’ languages is an integral part to maintaining, and in some instances regaining, the identity as Tribal people from three very distinct Tribes.

The Mandan and Hidatsa Tribes belong to the Siouan linguistic group, along with the Crow, Dakota, Lakota, Yanktonai, Assiniboine, Iowa-Oto- Missouri, Quapaw, and the Omaha-Ponca-Osage-Kansa.

Based on a language status analysis, the Tribe determined there was a lack of any workable models or programs for language revitalization. In the past, language revitalization efforts had not been sustained, but the valuable insight and available resources, such as speakers and materials, remained in place and would be the foundational asset to launch the language program at the Boys and Girls Club.

**PURPOSE AND OBJECTIVES**

The purpose of the project was to utilize resources and partnerships available to revitalize the languages, focusing on the youth as learners.

The first objective was to identify 12 students in grades five through nine who

were enrolled members of the Three Affiliated Tribes and match them with fluent elder language master speakers of the Mandan, Hidatsa, and Arikara (MHA) languages to achieve conversational level language use. Recruitment was easily achieved, as there was a profound desire among the youth of the MHA Nation to learn their language(s).

Throughout the grant period, language masters and apprentices met weekly in immersion contact settings, utilizing visual and oral educational material previously developed, resulting in 46 youth achieving conversational fluency.

The second objective was for the apprentices to develop a language specific technology project for use by school districts and tribal archives. Students developed presentations, public service announcements, positive messaging, and promoted the use of the Native language by developing materials in the local dialect for use in social media, podcast, electronic presentations, and other multi-media platforms. In partnership with the information technology department at each of the five local schools, as well as the Tribal department, the technology project was completed and showcased at the TAT Language Apprenticeship Project (TATLAP) language summit.

The third objective was to organize a language summit for the school districts within the Reservation, Tribal leaders, community members, and other state, national Tribes, and native organizations to highlight project achievements and successes. The native language summit, hosted by the Boys and Girls Club TATLAP, attracted 50 youth, 30 elders, and 25 adults from the community. The summit included eight different breakout sessions including Veterans songs, Hidatsa Clanship, Sahnish Culture Society, Hidatsa Language, Handgames, Storytelling, and language

apprentice presentations by the youth who had participated in the language program.

The oil boom created an environment that produced challenges for the program. The challenges were outside of the Boys and Girls Club and/or TAT control and included an increase in human trafficking, shortage of housing stock, and an increase in reports to law enforcement regarding drug use and child endangerment. At times, such external challenges to the community required staff to redirect attention to health and safety issues.

### OUTCOMES AND COMMUNITY IMPACT

Building on its accomplishments, TATLAP collaborated with Fort Berthold Community College (FBCC) in furthering language revitalization efforts. Through its working relationship with Nintendo, FBCC developers invited the Mandan master speakers to participate in sessions to use the Mandan language in the Nintendo DS systems. Nintendo is a popular youth electronic game and, if successful, could further the learning of native languages through the popular electronic gaming system.

The language summit concluded with a roundtable discussion. The feedback from the Elders was positive, suggesting family classes in the evenings so the youth can learn the language along with their caregivers – encouraging the language(s) to be spoken in their daily routines.

*“Revitalizing our Three Tribes’ languages is an integral part to maintaining, and in some cases regaining, our identity as Native people from three very distinct Tribes.”*

Ryan Eagle, Executive Director

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## EASTERN SHAWNEE TRIBE OF OKLAHOMA



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<b>Project Title:</b>	Eastern Shawnee Diabetes Program
<b>Award Amount:</b>	\$337,852
<b>Type of Grant:</b>	Social and Economic Development Strategies – Special Initiative
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2.8 full-time equivalent jobs supported
- 200 Elders involved
- 150 youth involved
- \$6,994 in resources leveraged
- 5 individuals trained
- 5 partnerships

### BACKGROUND

The Eastern Shawnee Tribe of Oklahoma is located in the northeastern corner of Oklahoma in Ottawa County. The Eastern Shawnee are one of the three federally-recognized Shawnee tribes representing a consolidation of the five tribal bands of the Shawnee Nation. In 2010, the Tribe had an enrollment of 2,800 members, with 25 percent living within 50 miles of the tribal headquarters on 650 acres of trustee and fee simple lands.

Tribal members on the reservation consist mainly of a rural, aging, isolated population with low incomes. Many engage in health habits that lead to diabetes. These issues lead to the Pawnee Business Council approving the Comprehensive Plan for

Long-Term Elder Care. The stated goal was to increase elder long term health and connectedness with their families and community members.

The completion of the U.S. Department of Housing and Urban Development funded Wellness Center in 2010 provided the space for running health programs. This ANA project was created to provide health programming and activities at the Wellness Center regarding diabetes prevention.

### PURPOSE AND OBJECTIVES

The first objective of the Eastern Shawnee Diabetes Program was to create a diabetes prevention program for at-risk community members. The program encourages healthy habits to prevent and diminish the occurrence of diabetes among tribal and community members. Once staff was hired, including a registered nurse, they completed physical training certification and wellness training. Staff then recruited participants for the program through various means, including booths at tribal events and powwows, ads and articles in “Shooting Star,” the tribal newsletter, and at the Tribal senior citizen center.

Project staff created a diabetes awareness program centered on education, awareness, and prevention including diet planning and exercise. Over the three years of the project, staff aimed to recruit 150 total participants, with 85 being unique participants. They met and exceeded their goal.

The second objective was to provide educational opportunities for all Tribal members to learn about diabetes prevention and treatment. Staff developed a variety of materials and strategies to education Tribal Elders and other community members on methods and practices to prevent diabetes or alleviate problems associated with diabetes. Staff produced nine different brochures on diabetes prevention and alleviation to give to community members. Staff also published 18 health tips in the “Shooting Star.” Staff led two classes a quarter on prevention as well as managing diabetes.

The final objective was to implement the food growing, menu preparation, and exercise activities. The program provided 75 individuals with raised garden plots full of rich soil and also with a selection of fruit and vegetable seeds to plant.

Much of the food grown in the raised gardens was incorporated into the monthly food participation activities. The program brought in a nutritionist to develop easy to make and healthy meals. Community members came to the free dinners, sampled the food, and took recipes home to replicate. The program held 30 such dinners.

Staff worked with individual participants to develop activity work plans. These could be either walking/running goals or machine assisted workout goals for those with mobility issues. Over 70 people participated in the individual plans, with 56 achieving their goals and losing weight and/or decreasing blood glucose levels.

## OUTCOMES AND COMMUNITY IMPACT

The Wellness Center plans to incorporate many of the diabetes programs into its regular operations. It has received dedicated funding and staff from the Business Council.

Staff spoke about immediate impacts on the elderly and participants who benefited from the program. Tribal Elders have benefited from activities which brought them into and exposed them to the offerings of the Wellness Center. They know they have a place to go to speak about their health issues and to develop better eating and lifestyle habits, and form a community with other Elders.

Additionally, the health food program provided Elders and community members with a menu of foods that are both easy to prepare and have ingredients that are easy to find. Many of the participants are living on fixed incomes and lack transportation to larger stores so developing menus that can be made easily was a priority.

The gardens also benefited the community and families. Planting, attending to, and harvesting the gardens became intergenerational activities. Children and grandchildren joined their parents and grandparents in caring for the garden, increasing family ties and community. People with gardens are now able to grow many of the ingredients necessary for the healthy meals recipes they received in the food program.

Overall, the general health and wellbeing of the participations increased and with continued support of the Business Council the program will increase in size over the years.

*“I want to be the most bodacious babe in the nursing home.”*

Elder participant in the program

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## KAW NATION



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<b>Project Title:</b>	Kanza Language Dictionary
<b>Award Amount:</b>	\$193,767
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Dec. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2.9 full-time equivalent jobs supported
- 3 Elders involved
- \$19,333 in resources leveraged
- 6 individuals trained
- 9 partnerships

### BACKGROUND

The Kaw Nation of Oklahoma is a federally recognized self-governing Tribe with 3,247 members. Administrative headquarters are located in Kaw City, Oklahoma. The traditional language of the Kaw people is *Kaá<sup>n</sup>ze Íe*, or simply Kanza. Although it is a separate language, it is closely related to the languages of the Osage, Ponca, Omaha, and Quapaw Tribes. Kanza is a Siouan language, and has similarities in grammar and vocabulary with Ioway, Otoe-Missouria, the languages of the Sioux peoples, as well as more distant ties to Crow, Mandan, Hidatsa, Biloxi, and others.

Beginning with the treaty of 1825 that reduced a 20 million acre land base to two million acres, the Kaw were decimated by disease and land speculators. In 1872 the Kaw people were removed by federal law from west of what is now Topeka, Kansas to northern Kay county in Oklahoma. From a population of several thousand, the Kaw had

declined through disease and starvation to 1,500 by 1800, 553 by 1872, and 194 within 16 years of the move to Oklahoma's Indian Territory. During this long and devastating period in the history of the Tribe, usage of the Kanza language began to taper off dramatically. This trend continued into the twentieth century, until only a handful of fluent speakers remained in the 1970s.

Today, the Kaw people speak English as a first language, but many can still understand and use Kanza words and phrases. While the Kanza language was almost lost with the death of the last Kanza speaker, Kanza is reviving through lessons with elementary school children and weekly conversational lessons for adults and children at the Tribe's headquarters or via the Tribe's website.

Prior to this project, there was a Kanza-to-English dictionary; however, there were no English-to-Kanza entries. This is undesirable because most Tribal members would approach the dictionary from English, rather than Kanza, as a first language. In addition, entries featured few grammatical notes and no sentential examples or paradigmatic forms. The small size of the existing dictionary did not include all the words found in the available body of Kanza historical texts and, therefore, did not meet the needs of the community.

## PURPOSE AND OBJECTIVES

The purpose of the project was to produce a complete, accurate, community sensitive, and easy-to-use English-to-Kanza language dictionary, and make it available to all Kaw Tribal households. With the Tribe collecting all known stories and histories told in the Kanza language, it became possible to create a comprehensive dictionary.

The project's objective featured a three-prong approach. The first step was to develop project infrastructure including expanding the Nation's infrastructure through training in best practices of grant management, lexicography, and dictionary database operation. Project staff attended specialized trainings and developed the skills necessary to populate the database with the compilation and re-transliteration of source material.

Project staff transcribed source materials, extracting dictionary and sentential example data, then edited and compiled in the dictionary software. Over 2,000 verb entries, most of which also have conjugations, and hundreds of words from the Dorsey and Rankin slips, lead to a learner's style dictionary, as opposed to a technical style, to meet the needs of the Tribal members.

The second step was to conduct community outreach regarding the project. Project staff conducted outreach through notifications in the Tribal newsletter, flyers, announcements, as well as at community gatherings.

The third step was to edit, layout, and publish two separate versions (electronic and bound) of a complete English-to-Kanza dictionary. Project staff worked with a community advisory board to gain feedback regarding the layout, print options, and

dictionary distribution methods to each Tribal household.

The dictionary contains approximately 5,300 entries in the dictionary, with verb conjugations, examples, and cultural notes for many entries. The cultural notes, or "diamond" notes, include references from fluent speakers on the traditional meaning or use of the word. The dictionary diamond note entries also serve as a connection to Tribal members' relatives. These entries are phrases and sentences used by previous tribal generations that dictionary users can see as examples and can experience how their relatives specifically used the language. This makes for a more dynamic dictionary because it allows Tribal members to engage with the material. The project director stated, "It's like we are standing here holding hands with the past and present. Language is a repository of a people's experience."

## OUTCOMES AND COMMUNITY IMPACT

Although project staff had to switch database software resulting in a three-month delay, once a new database was in place, all entries were compiled in paradigmatic forms.

With the Kanza dictionary available to all Kaw homes, access to the Tribe's linguistic heritage is literally within reach of all members. The Kaw Nation has institutionalized preserving Kanza, and more importantly reviving it, by laying the foundation for Tribal members to teach and learn the language and connect with past generations.

*"A Kanza language dictionary is something that we have wanted for many years and we are very grateful that the Administration for Native Americans [provided] the opportunity to create this important book."*

Kaw Nation Community Member

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## PAWNEE NATION OF OKLAHOMA



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<b>Project Title:</b>	The Continuity of Government Project
<b>Award Amount:</b>	\$1,002,844
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 3.9 full-time equivalent jobs supported
- \$44,064 in resources leveraged
- 80 individuals trained
- 6 partnerships

### BACKGROUND

The Pawnee Nation's traditional homelands lie in Kansas and Nebraska, but the tribe was relocated to Oklahoma in 1876. Today there are over 3,700 enrolled members and the current Pawnee Reservation occupies 640 acres centered on what was formally the site of the Pawnee Boarding School.

The Pawnee Nation of Oklahoma is an enthusiastic, vibrant community. With limited technological capacity the tribe was able to renovate historic buildings into tribal offices and a tribal college. The Tribe also operates a \$19 million, 67,000 square foot Indian Health Services Health Center.

With previous ANA support, the Tribe created the Pawnee Nation Capacity Building Initiative with the goal to provide increased and more pronounced client-centered services and reorganize the government structure. This ANA project

was designed to expand on the reorganization initiative by implementing a foundational and structured IT infrastructure that will further enhance and expand the Pawnee Nation's current and future programs develop a continuity of government manual.

### PURPOSE AND OBJECTIVES

The project goal was to develop and build a sustainable IT infrastructure necessary to ensure continuity of government during a wide range of emergencies, including localized acts of nature, accidents, and technological or attack-related emergencies.

The first objective was to increase network bandwidth and IT capacity by replacing the existing wireless infrastructure and establishing a cabled infrastructure between 16 existing buildings located on the tribal reserve. The staff immediately hired a contractor to create a centralized Data Center and to improve network bandwidth at the tribal administrative complex.

Staff identified the Tribal Administration Building to house the Data Center, with a backup at the Tribal Police Department. A local Internet Service Provider (ISP) installed fiber cables to increase the network

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bandwidth to support the Data Center and bring in better internet service. The contractor installed a Voice over Internet Protocol in addition to expanding the internal network. Staff also achieved over 50 percent utilization of the newly developed SharePoint system by the end of the project.

Project staff formed a partnership with an Internet Service Provider willing to come into the Pawnee Nation and install the Internet infrastructure. This partnership also included the Tribal departments of roads and workforce development. In addition to laying the new cables, the ISP agreed to train some participants of the workforce development program in skills around installing the cables, therefore increasing participants' skill level and employment potential.

The second objective was to establish an Emergency Response Committee (ERC) to design and implement a Continuity of Government Plan (COGP). The Pawnee Business Council created the commission and appointed both employees of the Tribe and Tribal citizens to serve on the commission. In the first year the committee completed a COGP and manual.

In the second year the commission completed an extensive assessment of all Tribal program hardware, software, and recovery capabilities in partnership with the Office of Information Technology.

The Tribe then carried out a simulation involving a simulated disaster impacting the functions of the tribal administration and police department. The simulation was a success and lead to working with the local governments on running larger simulations.

The project also had a real life test of the COGP when the electricity went out during upgrades. The Data Center continued function and the emergency power system properly executed.

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

Through the work of the project, the Pawnee Nation of Oklahoma has a modern and high functioning Data Center and IT infrastructure as well as a tested continuity of operations plan for emergencies.

Tribal members benefit directly from increased efficiency and capabilities of Tribal services. With the shared network Tribal programs they can communicate among each other, reducing redundancies and connecting members with services. Tribal members can now purchase high speed internet from the ISP that laid the fiber cables, further benefiting the Tribe.

Staff benefit from having an IT system to complete job functions. Prior to the project, staff used personal e-mail for communications and saved files on individual hard drives. Now, there is an up-to-date information technology management system which is safe from cyber-breaches. Staff also benefited from the increased job opportunities and trainings available.

The Tribe demonstrated its effectiveness so well that the Oklahoma State Government plans to host a roundtable with the Tribe, state, and county governments on emergency preparedness. The local governments, through working with the ERC, identified the Pawnee Nation as a valuable partner for future projects.

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## CONFEDERATED TRIBES OF GRAND RONDE



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<b>Project Title:</b>	Grand Ronde Women's Post-Treatment & Youth Prevention Project
<b>Award Amount:</b>	\$652,984
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 3.1 full-time equivalent jobs supported
- 29 Elders involved
- 90 youth involved
- \$28,590 in resources leveraged
- 8 partnerships

### BACKGROUND

The Confederated Tribes of Grand Ronde are a confederation of over 27 Tribes and bands from western Oregon, southern Washington, and northern California. The Tribes were removed to the Grand Ronde Reservation in 1856. In 1954, Congress passed the Western Oregon Indian Termination Act, terminating the reservation. The Tribes existed as non-recognized governments for 27 years until Congress passed the Grand Ronde Reservation Act in 1983. During the period of termination, most tribal members left the Grand Ronde area to seek jobs and other opportunities in cities. This was a time of poverty, health issues, and cultural loss.

In the last five years, high unemployment and poverty forced many members to move

away, and drug crime has increased at a higher rate as compared to the overall county rates. In the small tribal community, between 2008 and 2009 possession of meth rose from 19 to 53, possession of marijuana rose from 64 to 218, and possession of cocaine rose from 4 to 14, according to Polk County's records.

To address the pressing need of addiction treatment and appropriate after care, as well as prevention strategies, the Tribe's 2010 Strategic Plan identified prevention of drug abuse and addiction and "the development of resources for treatment of addictions" as a high priority.

The Tribal Council prepared the 2011 capital improvement plan to include a sober living Women's Transition House and an expansion of the Youth Education Building to host youth and community events to address drug and alcohol addictions.

Often, when women go to for treatment they lose their children, income, housing, and security; upon return, there is no home, income, or security. Without a transition facility women often have had to either move back into an unsafe and unhealthy

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environment, move out of the area, or become homeless.

### **PURPOSE AND OBJECTIVES**

The purpose of this project was twofold. First, it was to develop a safe, sober, and supportive post-treatment transitional living space for women to transition back into the community, and to reunify the family. Second was to develop and implement tribal youth alcohol and substance use prevention efforts.

The first objective was to hire supplemental program staff, supplies, and the consultant needed to develop the new transition program policies, procedures, licensure, and ensure on-going community input and updates to stakeholders, tribal departments, and the Council.

The program achieved the objective by hiring necessary staff and developing a native specific and culturally-centered sober living program. An expert advisory committee assisted with the development of the final program policies and procedures.

The second objective, related to alcohol and substance abuse prevention, was to survey youth to identify what types of activities they were most interested in and purchase equipment to conduct the activities at the youth center. Survey activity results included media training, basketball camp, fitness day, cooking camp, health project, automotive day, paddle boarding, and trips to secondary educational institutions.

The third objective was to identify and hire an assistant to develop the Youth Activity Center prevention program housed within the 2,300

square foot Youth Education Building. The program hired a local educator who coordinates physical and cultural activities as a method to alcohol and drug prevention.

### **OUTCOMES AND COMMUNITY IMPACT**

Alcohol and substance abuse prevention events attracted over 100 youth. The expanded services reached an average of 25 youth daily and 80 high-risk youth at regularly scheduled weekend events.

Opening ceremonies for the Grand Ronde Women's Transition House were held in April 2014. The house has been named Chxi-San (New Day) and has the capacity to house eight women, with the potential for some women to have their children with them.

Now, when women emerge from incarceration or a drug or alcohol treatment facility, those from the Grand Ronde community can come to Chxi-San to start over. Women will be able to learn skills to be independent and, in many cases, will be reunited with their children, as well as find their own housing and employment.

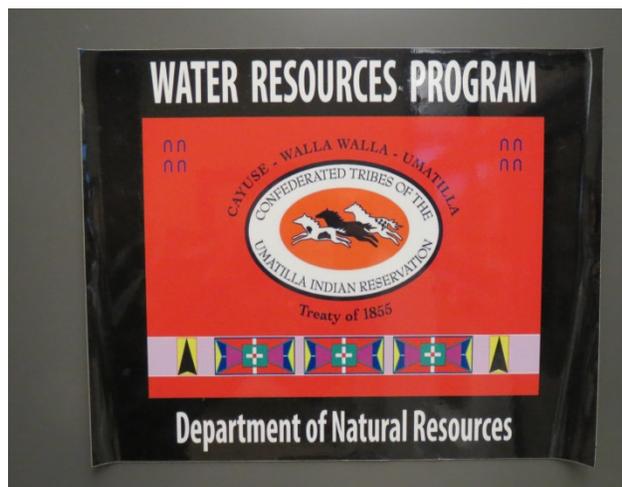
Additional benefits of having the transitional house in the community includes readily available and accessible support services, including behavioral health, alcohol and drug recovery counseling, an Indian Child Welfare team, employment and training, vocational rehab, medical and dental clinic services, Head Start, as well as cultural programs.

The Tribe renovated an existing portion of a tribally owned house with a companion block grant project, designing and constructing a 3,000 square foot addition.

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## CONFEDERATED TRIBES OF THE UMATILLA INDIAN RESERVATION

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<b>Project Title:</b>	Model Development for Management of Water Resources on the Umatilla Indian Reservation
<b>Award Amount:</b>	\$568,690
<b>Type of Grant:</b>	Environmental
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2.4 full-time equivalent jobs supported
- 113 Elders involved
- 320 youth involved
- \$255,515 in resources leveraged
- 11 individuals trained
- 19 partnerships

### BACKGROUND

Confederated Tribes of the Umatilla Indian Reservation are of Sahaptian and Cayuse descent, with linguistic, economic, and cultural ties to many other tribes situated between the Pacific Ocean and the Great Plains of the interior United States.

The Confederated Tribes of the Umatilla Indian Reservation (CTUIR) are a union of the Cayuse, Umatilla, and Walla Walla Indian Tribes. The three bands were brought together on the Umatilla Indian reservation, established by treaty with the United States in 1855. They united as a single Tribal government in 1949 when Tribal leaders adopted one constitution. CTUIR occupies the lands on both sides of the Big River (Columbia

River) from the Columbia Plateau to the Blue Mountains and beyond, throughout the complex river network of the Snake, Yakima, John Day, Umatilla, and Walla Walla Rivers (now considered parts of Washington, Oregon, and Idaho).

All water uses on the Umatilla Indian Reservation (UIR) comes from groundwater, and new wells develop every year with water consumption projected to increase. Approximately 44 percent of stream flow in the Umatilla River is through groundwater. The availability of water for development, without causing harm to stream flow, existing wells, and aquatic environment, was unknown prior to this project.

### PURPOSE AND OBJECTIVES

The project purpose was to develop a sound understanding of the groundwater hydrology of the UIR and surrounding area, leading to a scientifically defensible computer model of the local hydrology. The model would provide predictive capability, serve as a water-teaching tool, inspire environmental stewardship for the community, provide a sustainable water supply, and protect the

natural resource through management and regulation.

The first objective was to develop a three-dimensional (3D) computer model of the hydrologic system by working with certified water scientists to develop the model.

The UIR entered into a cooperative agreement with the United States Geological Survey (USGS) to collaborate on project activities and provide the Tribes technical guidance and expertise.

In addition, the CTUIR formed an inter-agency scientific technical advisory team to assist in developing guidelines, data review, and model development. Team members included representatives from the city, state, and federal agencies.

The second objective was to gather data to populate the comprehensive model. The Tribes' data collection efforts included contacting well owners to obtain permission to access their wells, surveying deep basalt wells, and measuring groundwater levels (deep/shallow basalts, alluvial and pressurized wells).

Processing, compilation, and interpretation of the collected data followed strict guidelines as developed by the scientific technical advisory committee. Results created the 3D model including usage, quantity, and well depth.

The third objective was to educate the tribal and non-tribal communities through community events and media articles. Over 4,000 individuals attended water educational forums.

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

By the end of the three-year project the Confederated Tribe of the Umatilla Indian

Reservation accomplished the project goal and objectives.

The project efforts led to: 1) Improved Tribe and communities understanding of the groundwater-flow system; 2) Increased Tribal capacity through staff trainings on model construction and new technology to conduct hydrological research; 3) Developed a 3D model, guiding future groundwater development ; 4) Developed long sustaining partnerships consisting of scientists from CTUIR, Oregon Water Resources Department, and the US Geological Survey; 5) Increased community awareness of water resources and environmental stewardship; and 6) Strengthen existing partnerships with local, state, and federal agencies.

As a direct result of this project, the Tribes, state, county, local government, and the community now have a reliable and scientifically sound resource to use to address the relationship of surface-water, groundwater interaction, and usage in the area.

Due to the new information, the Tribal Water Plan is now updated and driving the policies, regulations, and management of CTUIR natural resource. Further, the model provides a shared understanding of the hydrologic system of the UIR and surrounding area, which both state and Tribal water managers can rely on to improve water-resource management for sustainability.

In the process of collecting water-level data from well owners, the information shared facilitated community engagement on the interaction of groundwater and surface-water resources, as well as the need to manage it as an integrated resource for long-term use, sustainability, and quality.

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## FIRST PEOPLES FUND



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<b>Project Title:</b>	Strengthening the Internal Capacity of First Peoples Fund to Better Serve Native Artists
<b>Award Amount:</b>	\$146,500
<b>Type of Grant:</b>	Social and Economic Development Strategies – Tribal Governance
<b>Project Period:</b>	Sept. 2012 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 1 full-time equivalent job supported
- \$10,591 in resources leveraged
- 10 individuals trained
- 7 partnerships
- 1 governance ordinance developed and implemented

### BACKGROUND

First Peoples Fund (FPF) is a Native American nonprofit located in Rapid City, South Dakota. Founded in 1995, its mission is to recognize and support indigenous artists across the world.

FPF administers four grant programs to support artists: the Community Spirit Awards, Artist in Business Leadership, Cultural Capital, and Our Nations Spaces. In 2010, FPF launched the Native Artist Professional Development Training, which provides artists with tools to navigate the arts industry, start an enterprise, and be cultural leaders through their works. FPF also provides a Train-the-Trainer program,

which certifies individuals to deliver the Native Professional Development Training.

By 2012, demand for FPF's programs had grown significantly, necessitating FPF leadership to re-structure internal management systems, train additional staff, and capitalize on increasing demand by expanding marketing.

### PURPOSE AND OBJECTIVES

The project purpose was to expand FPF's organizational capacity to serve indigenous artists. The first objective was to develop a market study, business model, and marketing strategy to secure the organization's financial self-sufficiency.

The program manager served as lead on the market study, and flew to two sites with growing art markets; Penobscot, Massachusetts and Santa Fe, New Mexico. There, she surveyed Community Development Financial Institutions (CDFI), Arts Service Organizations, and artists to learn about local services that support the arts. The market study provided FPF with

valuable information on needs and opportunities in those regions.

The program manager then partnered with consultants to create a business plan for Train-the-Trainer sessions and a marketing and fundraising strategy for FPF. The consultants developed a fee-for-service model for the Train-the-Trainer program, which was previously offered at no cost. They re-designed the website and developed marketing materials for FPF programs, including brochures, a booth, and a banner to advertise at community events. The consultants also trained staff to use a standardized “elevator pitch,” and created a plan for strengthening donor relationships.

The second objective was to improve three internal management systems: the financial system, operations system, and outcomes tracking system. The FPF Bookkeeper, Operations Manager, and Grant Administrator met to assess financial management needs, and created a new grants management system to efficiently track income and match obligations for grants. In addition, FPF edited the operational plan to clarify staff roles and establish communication protocols.

FPF staff also hired a consultant to develop a performance tracking framework. The consultant worked with FPF to identify organizational goals and created a performance management framework with over 34 outcomes and methods for measuring success.

The third objective was to certify five trainers to teach the Native Artist Professional Development curriculum. FPF

certified nine practitioners, including artists and representatives from CDFIs and Arts Service Organizations.

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

Staff have already benefited immensely from FPF’s improvements in organizational capacity. As the program manager stated, now staff have a clear understanding of roles, responsibilities, and internal communication processes. Financial and program staff coordination in grant management has increased. In addition, FPF has instituted forms and databases to gather data, report on outcomes, and ultimately demonstrate the impact of FPF programs to donors.

Through participation in Train-the-Trainer sessions, artists and practitioners have connected strongly with FPF’s mission. As the program manager said of participants, “They understand how what they do gives back to the community. [Trainers from CDFIs] have a broader understanding of how artists can be successful clients.”

Motivated by the results of the market study, FPF plans to create a pool of trainers across the country. In particular, FPF will pair CDFI representatives with artists to co-lead the Native Professional Development Trainings in an effort to increase artists’ awareness of CDFI services.

With new operational, marketing, and evaluation systems in place, FPF is poised to succeed in supporting indigenous artists and preserving traditional arts for future generations.

*“ANA significantly boosted our capacity.”*

Program Manager

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## OGLALA LAKOTA COLLEGE



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<b>Project Title:</b>	Lakota Woglaka Wounspe
<b>Award Amount:</b>	\$686,896
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribal College

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### PROJECT SNAPSHOT

- 5 full-time equivalent jobs supported
- 12 Elders involved
- 60 youth involved
- \$803,048 in resources leveraged
- 6 partnerships
- 3 language teachers trained
- 1520 native language immersion days taught
- 35 youth increased their ability to speak a native language

### BACKGROUND

Oglala Lakota College was founded in 1971 by Elders of the Oglala Sioux Tribe, and is located on the Pine Ridge Reservation in South Dakota. The College operates a post-secondary program with over 1,800 students a year, of which 90 percent are Lakota.

The College has a Board of Trustees and Council of Elders comprised of representatives from the nine districts on the reservation. In 2008, leaders from the Board and Council directed the College to establish a Lakota elementary immersion school,

based on positive language results observed in the Porcupine District's Head Start immersion program. In 2010, The College launched Lakota Woglaka Wounspe, or Lakota Speaking Academy, an immersion kindergarten and first grade program.

### PURPOSE AND OBJECTIVES

The project's purpose and objective was to expand Lakota Woglaka Wounspe to a kindergarten through fourth grade, full-time immersion school serving 40 students. Located in the town of Kyle, the school would serve students in the Medicine Root and Porcupine District.

The College hired a project coordinator to oversee the school's expansion. First, the project coordinator and the school's four teachers developed lesson plans for all five grade levels based on a Lakota language curriculum developed by Oglala Lakota College.

The project coordinator then changed the school's daily schedule to facilitate more language use, with the goal of moving from part-time to full-time immersion. Teachers instituted a round circle blessing each morning, in which students shared a moment

of reflection and conducted the traditional practice of smudging. Teachers also set up a student mentoring system, wherein students from higher grades assisted students from lower grades with Lakota and learning the daily schedule. Furthermore, the school adopted a rule: everyone at the school would speak Lakota to one another, including the students, teachers, administrative staff, and kitchen staff. Students learned about Lakota culture and traditions in an experiential way, traveling to sites on the reservation to harvest traditional foods and watch a Lakota buffalo hunt.

Parents at Pine Ridge learned about the school's innovative, experiential learning model and enrollment increased. By 2013, the school rapidly grew from six students to 36 students. Language assessments implemented by the project coordinator demonstrated 35 of 36 students increased their ability to speak Lakota, and five students were at a conversational level.

In addition to increasing student language ability, the College learned best practices in immersion school management. The project coordinator, three teachers, and the College president traveled to Hawaii to meet with representatives from the University of Hawaii and Aha Punana Leo immersion school. The project team learned recruitment strategies for language teacher degree programs from the university, and received operational management tips from Aha Punana Leo.

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

In three years, the project team significantly built the school's capacity to serve three

additional grade levels. Teachers solidified lesson plans, and received training in effective immersion school management. The number of students increased to 36, ensuring that classes will continue as the school seeks to expand to sixth grade. Momentum to expand the school is building, and increasing numbers of parents and students are committed to learn the Lakota language. As the project coordinator said, "The communities have started to realize the language is not a lost cause. Ten years ago, I heard people say, 'No one wants to speak Lakota.' Here, we have 36 children who want to speak it."

Many parents expressed enthusiasm for the school's alternative approach to learning, stating that the school's emphasis on creativity, expression, and connection to Lakota values helps children enjoy learning and build confidence. This is a welcome change, as many children were previously teased in public schools for being Native American, according to parents. As one mother said, "My daughter is more confident now. She takes a lead in her peer group. I want this program to go to eighth grade!"

Oglala Lakota College received an ANA grant in 2013 to expand the school to sixth grade. Through this partnership, the school will continue to foster momentum in the community and provide continuous language opportunities for Lakota children through 2016.

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## RURAL AMERICA INITIATIVES




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<b>Project Title:</b>	Lakota Wicoie Yukinipi (Bringing the Lakota Language Back to Life)
<b>Award Amount:</b>	\$751,620
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 4 full-time equivalent jobs supported
- 150 Elders involved
- 125 youth involved
- \$58,960 in resources leveraged
- 26 partnerships
- 25 teachers trained
- 170 youth increased their ability to speak a native language
- 70 adults increased their ability to speak a native language

### BACKGROUND

Rural America Initiatives (RAI) is a non-profit organization founded in 1986 to provide health, economic, and educational resources to Native American people from Rapid City and the surrounding reservation communities. The majority of people receiving RAI services are Lakota Tribal members from the Pine Ridge, Rosebud, and Cheyenne River reservations.

RAI currently administers an Early Head Start and Head Start program in Rapid City, called the “Pre-natal to Five,” or P-5,

program. Many of the P-5 teachers are non-Native, and few speak Lakota; however, the majority of enrolled children are of Lakota descent.

Prompted by requests from parents to implement language learning in the P-5 classrooms, RAI’s leadership administered a survey at a parent meeting in 2008 to gauge wider interest. One hundred percent of respondents expressed support for Lakota language integration into the P-5 classrooms.

### PURPOSE AND OBJECTIVES

The purpose of this project was to integrate Lakota into the P-5 program. The first objective was to develop Lakota language curricula for parents and children in the P-5 program. The project coordinator consulted with two cultural specialists, two teacher’s aides, and a curriculum developer to create three curricula: one for children, parents, and the general community.

The materials were field tested in the P-5 classroom and during evening community language classes. Project staff observed the classes, collected feedback from students, and administered language comprehension

assessments to determine which lessons worked well. After implementing recommendations from the field test, project staff finalized all three curricula by the end of the project.

Designed for beginners, the curricula include lists of common vocabulary, basic expressions and greetings, and traditional Lakota stories. Lesson plans for Head Start children include cultural activities that resonated during pilot tests, such as making wasna (pemmican), singing Lakota songs, practicing traditional dance, and playing drums.

The second objective was to infuse Lakota language into the P-5 center by training teachers and developing a resource library. Each summer, the curriculum developer provided training to 25 teachers in lesson plan creation, early childhood language acquisition, and teaching methods. Teaching methods included learning experientially through the natural way (learning through necessity), the silent way (teacher employs silence to encourage self-direction), and total physical response (learning through muscle memory and special recognition).

In addition, the cultural resource specialists, the project coordinator, and a Lakota language trainer regularly visited the classrooms, telling stories and interacting with the children in Lakota. Head Start teachers picked up vocabulary and culturally appropriate teaching methods during these sessions. Each monthly staff meeting at the P-5 center also included an hour of Lakota instruction to reinforce what teachers learned in the classrooms.

To provide a resource to the community, the project team also established a Lakota library, stocking two large bookcases with

Lakota CDs, DVDs, storybooks, and copies of the curricula.

### **OUTCOMES AND COMMUNITY IMPACT**

Prior to this project, children were not exposed to Lakota culture consistently in the classroom. According to the project coordinator, students have increased curiosity about their cultural traditions; they return home and ask their parents to teach them how to dance, and want to know more about their Tribe. This transformation was deeply moving to one RAI board member, who remarked, “When they learn Lakota, they blossom into who they are supposed to be.”

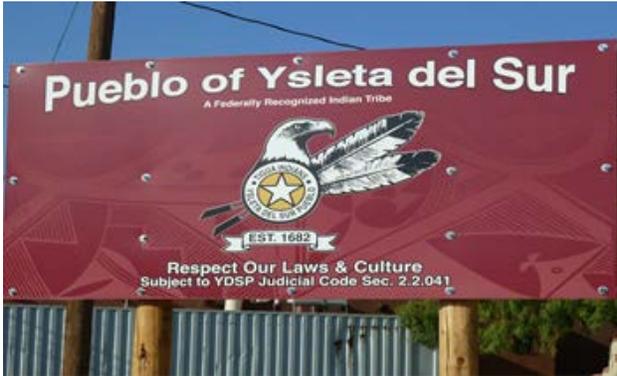
In addition, the P-5 program now has 25 dedicated teachers who are prepared to teach beginner-level Lakota. According to the executive director of RAI, these teachers have an increased awareness of Lakota language loss and are inspired to be part of the revitalization movement.

Furthermore, the P-5 program has gone from having no Lakota curricula to having curricula that works. Results from the assessments showed that teachers increased their vocabulary by 20 percent, and 84 percent of parents improved Lakota language ability. Among the children, Lakota phrase recognition improved 80 percent, writing skills improved 72 percent, and self-confidence in verbalizing Lakota words and phrases improved 85 percent.

The P-5 program will continue operating through Head Start federal funding. The daily schedule of classroom activities now includes an hour of Lakota instruction. In addition, project staff amended the teachers’ annual performance evaluations to encourage the use of language and culture. These measures will sustain Lakota language learning in P-5 classrooms for the coming years.

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## YSLETA DEL SUR PUEBLO



<b>Project Title:</b>	Environmental Code Development Project
<b>Award Amount:</b>	\$160,216
<b>Type of Grant:</b>	Environmental
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 1.8 full-time equivalent jobs supported
- 1 Native American consultant hired
- 50 Elders involved
- 215 youth involved
- \$18,000 in resources leveraged
- 9 individuals trained
- 11 partnerships
- 4 environmental codes/regulations/ordinances developed
- 4 environmental codes/regulations/ordinances enforced

### BACKGROUND

Ysleta del Sur Pueblo (YDSP) is located in West Texas, surrounded by the cities of El Paso and Socorro. The Pueblo encompasses three separate land areas totaling over 74,000 acres, resulting in a checkerboard reservation area. The three non-contiguous land areas include El Paso, Sorroco, and Chilicote Ranch in west Texas. The Pueblo's membership is 1,614 with 1,023 descendants.

Prior to the project, the Pueblo had limited formal environmental requirements, which created compliance, regulation, and citation

dilemmas. The civil codes in place were not adequate to meet changing demands or to justify enforcement of environmental infractions. The fragmented and outdated system did not provide for a comprehensive code structure allowing the Pueblo to maintain the safety and integrity of tribal lands and to manage and protect natural resources, which require continued monitoring.

### PURPOSE AND OBJECTIVES

The purpose of the project was to develop a comprehensive environmental code and adequate signage. The first objective was to develop a baseline of current environmental concerns by engaging internal and external partners through a series of meetings, focus groups, and community consultations. A Native American consultant gathered, organized, and analyzed data and developed a comprehensive report for management and leadership consideration. Project staff used the report to develop a draft environmental plan.

The second objective was to develop a comprehensive environmental code using the assessment data, reports, and draft plan. The project staff engaged community members and the traditional council to draft code language. The tribal attorney reviewed

all code language prior to submittal to the governing council for adoption.

The resulting environmental code, adopted by the governing council, consists of a prescribed process for community education, enforcement, and regulatory policies, defined responsibilities across tribal departments, and established an effective system for addressing penalties.

The third objective was to implement the environmental code by introducing it to the community through a structured communication and education plan. Project staff developed and implemented an education and communication plan and accomplished the introduction of the new environment code to internal governance, partners, and the community as a whole. Internal partners included tribal police, housing, and the court.

Project staff held a series of trainings and workshops for tribal agencies/departments, community, and businesses regarding the implementation of the code. At the workshops, project staff reviewed the code in its entirety as well as enforcement responsibilities and applicable penalties.

The Pueblo designed and installed appropriate signage for their non-contiguous land relating to the environment code, including the newly formed neighborhood watch program.

**OUTCOMES AND COMMUNITY IMPACT**

The Pueblo now has an enacted comprehensive code in place. The code covers solid waste management, recycling and hazardous waste disposal, storage for the housing areas, maintenance and use of tribal lands, management of natural resources, and hunting and harvesting regulations.

In addition, the Pueblo has a system in place to address permitting, enforcement and regulating ceremonial, and open hunting and harvesting of wildlife. Through inspections and referrals, potential violations are discovered and referred to the tribal enforcement authorities.

Community meetings allowed for the direct input from the citizens of the Pueblo. The structured focus groups provided a mechanism to gather in-depth data regarding environmental concerns, knowledge, culturally sensitive education methods, and community acceptable enforcement measures. Over 400 stakeholders attended community meetings and/or focus groups.

All of the Pueblo’s citizens and departments have received training regarding the adopted code. The police, housing, and court system underwent a rigorous training that included enforcement and penalties required.

The development and implementation of the code reinforced the capacity of the Pueblo to make decisions based on the interests of the Pueblo and the goals of its citizens. It was important for the community to be involved in order for the project to be successful and representative of what the tribal citizens wanted, agreed to, and would embrace and enforce.

While it is difficult to measure the immediate impact of the code, it is evident the community embraced the process, and has had a positive behavior change as measured by an increase in hunting licenses issued, neighborhood ownership, and recycling.

*“The code will lead to a cleaner environment and a land use plan”*  
Community member

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## YSLETA DEL SUR PUEBLO



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<b>Project Title:</b>	Tiwa Language Revitalization Project
<b>Award Amount:</b>	\$180,786
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 1.8 full-time equivalent jobs supported
- 162 youth involved
- 28 Elders involved
- \$67,580 in resources leveraged
- 5 individuals trained
- 37 partnerships
- 1 language surveys developed
- 171 language surveys completed

### BACKGROUND

Ysleta del Sur Pueblo (YDSP) is located in West Texas, surrounded by the cities of El Paso and Socorro. The Pueblo's membership is 1,614 with 1,023 descendants.

Since the Pueblo Revolt of 1680, the infusion of other cultures on the community has eroded language levels and the integrity of its culture. The Pueblo's relocation, distance from other Pueblos, urbanized setting, and forced boarding school experience has caused a breakdown in tribal culture and resulted in reduced native Tiwa speakers, diminished opportunities, lack of language resources, and scarcity of master language planners.

YDSP has faced significant challenges to implementing a comprehensive language project that encompasses learning opportunities for all segments of the community.

### PURPOSE AND OBJECTIVES

The purpose of the project was to increase Tiwa language retention by planning an integrated language-learning program.

The first objective was to determine language status by conducting a community-based speaker survey, constructing a speaker database, and conducting a Tiwa language and cultural inventory identifying existing basic language and cultural resources developed within tribal projects, ascertaining programmatic needs for teaching materials, and thoroughly analyzing internal programs and available resources, as well as gaps.

The project developed two surveys to determine language status. With over 300 surveys returned, an in-depth analysis was performed to create a validated speaker and fluency level database.

The project staff surveyed Tribal departments and potential partners and populated a resource database to assist in implementing a language-learning program.

The second objective was to review promising practices from other tribes and institutions, and adapt and incorporate models into the YDSP project as appropriate.

The project reached out to other Native language programs, internal and external resources, other Tiwa speakers, other Pueblos, and statewide Native organizations and Universities that may have held repository language materials.

The project staff added the information to the database to create a full spectrum of language status, speakers, and level of fluency by age group, internal and external resources, and Tiwa language materials by location.

The project staff then developed teaching materials appropriate for each level of learning and age group.

The third objective was to develop a language preservation plan, with strategies for integrating language into all tribal programs, using the materials developed, and creating an immersion language program to preserve and use the Tiwa language.

The project worked with department directors, advisory councils, traditional council, and elders to determine the best laid network to integrate language throughout the Pueblo and its daily work.

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

Using a strategic crosscutting cultural approach, YDSP has developed a language preservation and immersion plan and project unifying language efforts by providing inter-generational learning and teaching opportunities for tribal citizens and descendants through formal education, traditional and community events, social affairs, and family engagement, thereby

preserving the Tiwa language for future generations.

A strategic language revitalization plan was completed and presented to the community and Pueblo governing body for approval. With the plan adopted, the Pueblo Council and community have committed resources to continue activities beyond this grant period.

The project has produced a comprehensive written language plan, developed a speaker database, and has a written inventory of existing language resources, teaching materials, and gap analysis.

In addition, the Pueblo has a cataloged collection of internal and external resources, a database of potential Tiwa speaking and indigenous organization consultants, and a policy position paper on recommended language strategies for Tiwa use in Tribal facilities for the Pueblo's leadership consideration.

Strong partnerships have been forged and new opportunities for collaboration identified to carry out the Tiwa language project. The Pueblo has initiated cross trainings with other Pueblos in the region to assist and support the language program.

Community involvement and support has continued, as well as involvement with the local school district.

The Pueblo is cognizant that their cultural protective factors include language, spirituality, unity (family/tribe), self-identity, traditional/clan roles, and practice of culture.

Language is of the utmost importance to the Pueblo and its people, and therefore the leadership has established a nonprofit foundation to seize potential funding opportunities to realize a fully embedded and ongoing language revitalization program.

**KALISPEL TRIBE OF INDIANS**



<b>Project Title:</b>	Kalispel Tribe Language Nest
<b>Award Amount:</b>	\$881,273
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

**PROJECT SNAPSHOT**

- 9 full-time equivalent jobs supported
- 11 Elders involved
- 12 youth involved
- \$196,171 in resources leveraged
- 4 language teachers trained

**BACKGROUND**

The Kalispel Tribe of Indian’s reservation is located in Pend Oreille County, near Spokane in northeast Washington. There are over 400 Tribal members, one-third of whom live on the reservation.

In 2009, the Tribe conducted a language assessment to identify fluent speakers of Salish. The assessment identified four fluent speakers of Salish, all over the age of 64, and 14 new apprentice speakers, of whom three were on a path to fluency.

The Tribe provides Salish classes for youth in the public elementary, middle, and high school, in addition to daytime and evening classes for adults. Among the Tribe’s language revitalization efforts is the Kalispel Language Nest based at the Camas Early Learning Center. As of 2010, the Nest provided 10 hours of immersion instruction

a week for children ages two to three enrolled in preschool. The Tribe sought to expand the immersion Nest, but lacked Salish speakers to teach additional classes.

**PURPOSE AND OBJECTIVES**

The project goal was to increase capacity of the Kalispel Language Nest. The first objective was to create Salish learning materials for the pre-school classrooms. With assistance from the Information Technology Department, the project coordinator created 160 short books, 10 children's songbooks, 42 themed posters, 10 videos, 20 toys, and 20 games in the Salish language. The project coordinator also created take-home packets for parents to support Salish learning at home.

The second objective was to hire and develop the language skills of five early childhood education specialists. The Culture Department designed an 18-month immersion program for the specialists called Kalispel Language Intensive (KLI), drawing on three levels of existing Salish curriculums. Upon hire, specialists immediately began the KLI. Culture Department staff taught specialists Salish five hours a day through classroom-based

and experiential methodologies. The program included vocabulary and grammar study, recitation, writing, conversing with fluent speakers, translating archived materials, and taking field trips to sites of cultural significance to the Tribe.

KLI required a significant commitment of time and energy. Unfortunately, four of the five specialists were not a good fit for KLI and left their positions. Significant turnover ensued as the Tribe sought to find replacements, but the Tribe persevered and hired three committed individuals to fill specialist positions by the third project year. All four specialists completed KLI and passed fluency exams administered by project staff.

The third objective was to expand the Kalispel Language Nest from partial-day immersion for two to three year olds to full-day immersion for two to five year olds. Due to multiple factors, including student-teacher ratios, grade level separation requirements, and demand for English-speaking classrooms, the Center was only able to set aside one classroom for full-day immersion. In addition, the specialists were not prepared to teach Salish on a full-time basis.

Given these circumstances, the project team chose to limit the Nest to serve one classroom of one to three year olds. As of 2014, the Nest was fully operational, with five children receiving 24 hours of immersion instruction a week.

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

The Camas Early Learning Center now has increased capacity to run the Kalispel Language Nest. There are four new

teachers, over 100 Salish learning materials, and a classroom dedicated to 100 percent immersion instruction. In addition, the Camas Early Learning Center will sustain the project coordinator and specialist positions after the project's end.

KLI turned out to be much more than a language course for specialists. According to one specialist, the program equipped him with language and culture skills to be the Elder and role model he wanted to be. As another participant said in regards to learning Salish, "I feel I am connected to my people. It's a blessing to have my identity and share it with others."

According to the Culture Department director, KLI fueled a language revitalization fire. As he said, "Learning culture and language is not just something these students do from six through four pm every Tuesday night." Specialists incorporate the language day in and out through hundreds of exchanges with parents, children, and the general community; the director calls them "ambassadors" of the language.

As the lead KLI trainer expressed, "Language revitalization is a struggle, but these last three years have given me hope...we have a community now of people who can speak. I can go anywhere now and be greeted in the language. It doesn't feel like we're losing it anymore. We're saving it."

The Center plans to continue developing and expanding the Nest, a crucial step in the Tribe's long term dream of establishing a kindergarten through 12 immersion school.

**LOWER ELWHA KLALLAM TRIBE**



<b>Project Title:</b>	Strengthening the Community Base for Klallam Language Survival
<b>Award Amount:</b>	\$486,700
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

**PROJECT SNAPSHOT**

- 1 full-time equivalent jobs supported
- 46 Elders involved
- 195 youth involved
- \$24,846 in resources leveraged
- 5 individuals trained
- 9 partnerships
- 20 adults increased their ability to speak a native language
- 311 youth increased their ability to speak a native language

**BACKGROUND**

The Lower Elwha Klallam Tribe is located in western Washington State, on the Olympic Peninsula. The Tribal population is 962, with 75 percent living on or near the 1,000 acre reservation.

In 2010, the Tribe’s Klallam Language Program provided language classes for parents and children ages five to eighteen. The program employed three teachers, but required a fourth to lead after school language classes for middle school grades.

In addition, the Tribe was working on a 15-year translation project with linguist Tim

Montler. As of 2010, Montler and Tribal members had transcribed and translated 146 of the 200 Klallam stories in the Tribe’s audio archives. The Tribe sought to train additional Tribal members in transcription and translation to finish the remaining 54 stories.

There was an additional sense of urgency, as only one fluent Elder, 92-year-old Adeline Smith, could participate in language revitalization efforts.

**PURPOSE AND OBJECTIVES**

The project purpose was to preserve the Klallam language and build capacity of Klallam Language Program teaching staff.

The first objective was to train two teachers to transcribe and translate Klallam stories from the archives. The Tribe hired Montler to conduct the training, and two teachers and an apprentice observed and participated in his translation process. The teachers began transcriptions and translations of Klallam stories, consulting on a weekly basis with Smith to verify the accuracy of the work. By the end of the grant, the two teachers and apprentice transcribed and translated 20 Klallam stories. The stories included traditional tales, personal stories, and

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historical events recounted by Elders, such as the story of the Elwha Dam Break in 1912.

The second objective was to train two teachers and the apprentice in teaching methods, and to develop lesson plans and learning materials for each transcribed story. The teachers and apprentice participated in a two-day training in Total Physical Response through Storytelling (TPRS), and learned how to use gestures, actions, muscle memory, and spatial memory to facilitate language learning. The teachers and apprentice also created 20 units of lesson plans to accompany the Klallam stories, including TPRS, puppetry, and matching word games. In addition, the teachers published and provided classroom sets of illustrated Klallam storybooks.

The third objective was to certify the apprentice to teach Klallam in the after school program for middle school grades. The apprentice completed necessary training requirements, including first aid and CPR, and received tribal certification to teach Klallam. By the second year of the project she began teaching translated stories and lesson plans in after and summer school programs for middle school grades.

## **OUTCOMES AND COMMUNITY IMPACT**

As a result of the project, teaching staff worked with one of the few remaining fluent Elders, Adeline Smith, to transcribe stories. Sadly, the Klallam community suffered a deep loss when she passed away in March 2013. The Language Program established the Adeline Smith Klallam Language Scholarship for High School Seniors to honor her commitment to language preservation. Thanks to her contribution, the Tribe now has access to Klallam stories that open a doorway to the past and traditional teachings.

In addition, the Klallam Language Program has significantly increased capacity to provide language classes to the community, with a wealth of interactive lesson plans, a cadre of newly trained teachers, and a newly certified teacher to support middle school language classes. Now, the program can offer a kindergarten to 12<sup>th</sup> grade pathway of language classes.

In September 2013 the Tribe received an ANA language grant to create instructional Klallam DVDs and online learning tools. The Klallam Language Program will work with 20 middle and elementary school youth and an information technology specialist to record, produce, and distribute the DVDs to the community.

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## MAKAH TRIBAL COUNCIL



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<b>Project Title:</b>	Makah Voices – Makah Fluency and Literacy Project
<b>Award Amount:</b>	\$873,126
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 5.6 full-time equivalent jobs supported
- 10 Elders involved
- 174 youth involved
- \$12,530 in resources leveraged
- 7 partnerships
- 3 language teachers trained
- 540 native language classes held
- 173 youth increased their ability to speak a native language

### BACKGROUND

The Makah Indian Tribe reservation is located in Neah Bay, Washington, on the most northwestern point in the continental United States. Approximately 2,234 members are enrolled members, 38 percent of whom are 16 years old or younger.

The ancestral language of the Tribe is Makah. Tribal members speak Makah at varying levels in households, religious ceremonies, and in the public Neah Bay Schools, of which 93 through 97 percent of the population is Native American. As of 2010, 54 percent of students in elementary through high school received Makah

language instruction, provided by the Makah Cultural and Research Center.

Community surveys in 2008 and 2010 revealed an overwhelming majority of adults on the reservation supported language classes at the elementary, middle, and high school levels (100 percent of respondents) and would attend community language classes (93 percent of respondents). In response to the survey, the Makah Cultural and Research Center sought to develop learning materials and certify teachers to increase the amount of Makah taught in schools and the community.

### PURPOSE AND OBJECTIVES

The project purpose was to promote Makah spoken fluency and literacy. The first objective was to certify and train three language teachers to expand Makah classes in the public schools. In the first year, three new teachers completed necessary school safety requirements and shadowed experienced teachers on a daily basis, keeping journals to record what they learned. By the end of the first year, all three teachers received Makah Tribal Language Certification as well as Washington State Office of Public

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Instruction First Peoples' Language and Culture Certification for kindergarten through sixth grade. By the second project year, the new teachers were developing learning materials and teaching in the Neah Bay elementary school.

The second objective was to complete an inventory of Makah literacy materials and create learning booklets for all grade levels. A project manager hired through the project completed the inventory and teamed with five teachers to develop age-appropriate learning booklets to complement existing materials. The teachers wrote 13 booklets for multiple grade levels, including the following titles: "Where are You Going? What are You Doing?," "My Face Book," "A Day In The Life," and "What Color Is It?" One teacher created a comprehensive grammar textbook for high school learners. Teachers also hosted 172 evening Community Language Workshops over the course of the project, leading language games and lessons for over 40 families.

The third objective was to transcribe and translate six Makah audio segments and translate six written selections from the archive. The Center's Makah language specialist identified audio segments and written selections from the archive, which were originally gathered by anthropologists, linguists, and first language speakers of Makah. Working with the audio files proved to be more difficult than anticipated, but by the end of the project the specialist translated and transcribed two segments of the male voice and shared each with the

community. The specialist selected recordings of the male voice to provide an example of how vocabulary and grammar change according to the speaker's gender. The specialist also translated six written documents from the archive, including a Makah Glossary and two Raven stories.

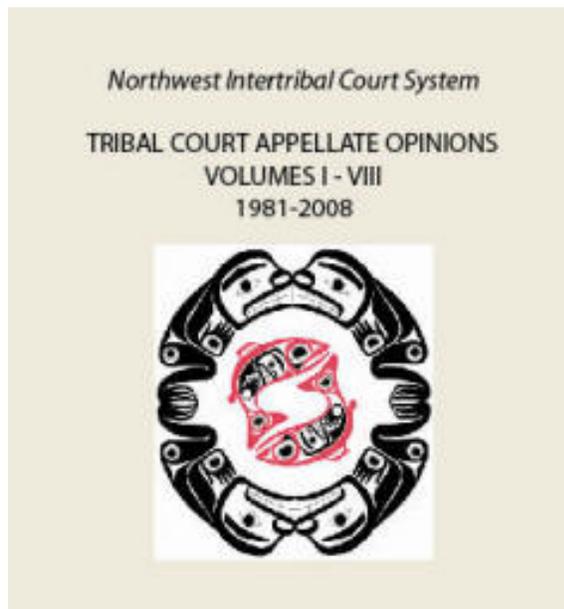
#### **OUTCOMES AND COMMUNITY IMPACT**

This project has greatly increased the Center's capacity to run a thriving language program. The Center now has three new teachers to expand Makah classes in schools and community workshops, and a wealth of learning materials. Furthermore, at the project's start, male Makah learners had few means to learn the nuances of male speech, as a majority of the Makah teachers are female. Now, male learners have audio files of the male voice to model after.

Through the school and community classes, 173 youth increased their ability to speak Makah. Project staff stated language classes are increasing self-confidence, connection to learning, and contributing to excellence in overall school performance, for which Neah Bay School District received a National School of Distinction Award in 2013.

As the demand for language programming grows, Makah will continue to provide lessons for students from kindergarten to 12<sup>th</sup> grade, supported by a new ANA grant beginning in 2013. The grant will focus on improving teachers' speaking ability, developing and piloting curriculum for the middle grades, and provide language classes for adult learners.

## NORTHWEST INTERTRIBAL COURT SYSTEM



<b>Project Title:</b>	Promoting Tribal Sovereignty by Developing Court Procedures that Enhance Authority of the Tribal Justice System and Secure Public Safety in Indian Country
<b>Award Amount:</b>	\$494,177
<b>Type of Grant:</b>	Social and Economic Development Strategies – Tribal Governance
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribal Consortium

### PROJECT SNAPSHOT

- 2.2 full-time equivalent jobs supported
- \$46,560 in resources leveraged
- 14 partnerships
- 5 governance codes/ordinances developed
- 3 governance codes/ordinances implemented

### BACKGROUND

The Northwest Intertribal Court System (NICS) is a consortium of seven federally recognized Indian tribes located in Washington State. NICS was formed in 1979 to meet the needs for tribal justice throughout the seven tribal communities. NICS administers judicial, prosecutorial, and appellate services for each member tribe. The creation of NICS was a valuable exercise of sovereignty and continues to serve as an underpinning of the court infrastructure which supports the pursuit of self-governance by each member tribe.

While tribes have no authority to criminally prosecute non-Indians and their authority to criminally prosecute Native Americans is limited, the reality is that the tribes are often the only governmental entity that tribal communities can look to for protection and justice. Tribal communities need to provide families with effective legal protections in order to provide safety.

To this end, NICS member tribes have identified a number of impediments to the effective administration of justice that are gravely impacting their governing authority and the well-being of tribal communities. Overcoming these obstacles through the development of court procedural codes is a necessary precursor to strong, vibrant, and self-sufficient tribal communities.

### PURPOSE AND OBJECTIVES

The purpose of the project was to create effective and efficient court procedural codes. The first objective was to develop appellate court procedures for each of the

seven NICS member tribe in order to clarify ambiguities, identify gaps, and address potential conflict in the law. This is important in order to reduce the amount of case dismissals on procedural grounds and protect the tribe from claims brought against them on the basis of deficient court procedures.

Staff began by assessing the current codes and procedures of the member tribes. Staff developed a list of recommendations for the tribe outlining suggested improvements to the codes. Using these recommendations, project staff identified members of the tribal government needed to participate in amending the appellate codes. These committees held meetings with project staff to discuss the various tribal needs and who would be impacted by the recommended changes.

While assessing the various capacities of the tribes, it was discovered only one of the partner tribes had a legislative code in place. NICS worked with the tribes to develop, pass, and implement legislative codes to enable passage of appellate and cyber codes.

The project also worked to update the codes and procedures to make the tribal appellate processes easier to navigate and understandable for the non-lawyer. Tribes wanted the information provided to both parties to be easy to understand and follow.

The second objective was to enhance the protections for women and children in the tribes in regards to cybercrimes. Again, staff consulted with tribal governing bodies to determine the specific local factors affecting the development of cybercriminal codes and procedures. NICS worked with tribal governments to gather sample cybercriminal provisions, draft enhanced sentencing procedure provisions, and present the final draft to tribal councils reflecting the needs of each community. These proposals were drafted into a set of

recommendations and presented to the various tribal councils for adoption.

### **OUTCOMES AND COMMUNITY IMPACT**

The project staff worked diligently to reach the ambitious scope of the project. Through dedication and creativity the project staff were able to implement five appellate codes of the seven planned and propose cyber crime codes to all participating tribes. Additionally, six of the tribes required passage of administrative codes to allow for the appellate codes to be passed. The impact of the legislative codes will go beyond just adopting appellate codes; it increases the tribal governments' capacities and sovereignty.

Although many of the impacts will not be felt for some years, staff mentioned potential impacts. Victims will benefit from increased protections and services and will be able to hold perpetrators accountable in functioning courts.

Since the new codes reflect traditional tribal customs and attitudes, focus of the courts can now shift from punishment to a more holistic approach of healing the parties involved and restoring their roles in the tribe and community.

Overall, the tribal administration of justice and the tribal government itself will benefit greatly. The codes provide a workable, efficient, and fair administration of justice. As the project director, a member of the Washington State Bar, said, "Good codes are a roadmap for good government."

These codes put the tribes in a strong position to implement both the 2010 Tribal Law and Order Act and the 2013 Violence Against Women Act reauthorization. Additionally, the codes provide the necessary foundation to strengthen tribal sovereignty and increase the protection tribal governments in the Puget Sound area offer to their people.

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## SQUAXIN ISLAND TRIBE



**Project Title:** Improving the Capability of Indian Tribal Governments to Regulate Environmental Quality

**Award Amount:** \$486,174

**Type of Grant:** Environmental

**Project Period:** Sept. 2010 – Mar. 2013

**Grantee Type:** Tribe

WASHINGTON

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### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 21 Elders involved
- \$16,896 in resources leveraged
- 2 individuals trained
- 33 partnerships formed
- 1 environmental regulation developed

### BACKGROUND

Upon the signing of the 1854 Medicine Creek Treaty, ancestors of today's Squaxin Island Tribe ceded thousands of square miles of territory in what are now Mason and Thurston Counties. The original reservation, established on Squaxin Island at the convergence of seven southern Puget Sound inlets, lacked fresh water and proved to be uninhabitable. To this day over 90 percent of the Tribe's 1,715 acres are on Squaxin Island and are not viable for development. Over many generations, the Squaxin people have moved back to their non-island homelands near present-day Kamilche, Shelton, and Olympia, Washington.

After adopting a constitution and gaining federal recognition in 1965, the Tribe was gradually placed in trust small parcels of land near the island, including 26 acres in the town of Kamilche, where the Tribe's offices, housing, museum, and business enterprises are located.

In the decade preceding this project, the Tribe undertook several capital construction projects on its limited usable land. These projects required a complex yet fast-tracked planning process, and proceeded even though the Tribe lacked standard environmental review processes and comprehensive data regarding land use. This resulted in unanticipated negative impact on the environment, the concerns of Tribal members being ignored, and increased administrative burdens for several Tribal departments.

### PURPOSE AND OBJECTIVES

The project's purpose was to create a meaningful Tribal environmental review process (ERP) for new capital projects, utilizing community-determined standards and geospatial data to inform decision making. The first objective was to determine mutually agreed upon standards

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for evaluating the impacts of new capital projects, using interdepartmental work groups facilitated by an outside policy development specialist.

The project team formed a work group of staff from 13 Tribal departments and Tribal enterprises, collected information on the goals and concerns of each department for the process, and hired a consultant experienced in group facilitation and developing ERPs. The policy development specialist then analyzed the environmental review sequences of federal, state, and five Tribal governments, briefing the workgroup on the strengths and weaknesses of each.

The specialist also surveyed 36 community members and conducted a focus group with 21 elders on how to involve the community in the Tribal ERP. The project team held three additional outreach meetings with community members and elders to ensure the community was heard in the policy creation process. The work group held a dozen internal meetings to consider past impacts of development, existing review methods, best practices, and the geospatial needs of each department.

Objective two was to establish and codify a meaningful review process for new capital projects, using a culturally appropriate, inclusive, community-based collaborative process. The workgroup and policy development specialist created methods for interdepartmental communication and community engagement strategies and devised components of the environmental review process. The workgroup also identified how geographic information systems (GIS) should be used in the process, developed criteria for assessing project need and for performing cost/benefit analyses of potential projects, and defined roles and responsibilities of those involved in the

process. The specialist then synthesized these ideas into a federally-compliant Tribal environmental review policy, which was approved by the workgroup and submitted to the Tribe's legal department for review.

Objective three was to import available geospatial data to inform environmentally and culturally responsible land use planning, decision-making, and new capital projects. The GIS database manager imported data from Tribal departments and local partners. In addition, GIS consultants developed and tested customized user interfaces, helped set up protection, security, and access protocols, and made existing data usable and ready.

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

As a result of this project, the Squaxin Island Tribe now has a culturally relevant environmental review process (ERP) which is fully understood and supported by department managers, Tribal businesses, the community, and the Tribal Council. There is also increased communication between departments, and the Tribe has created an interdepartmental GIS database to be maintained for use in decision-making. These tools will ensure that all new capital projects are properly planned, executed, and administered, risk is properly assessed, communication between departments is efficient and effective, and projects complement one another and promote the best use of Tribal resources.

The community has become empowered and there is a system in place for community members' input to help guide the direction the Tribe takes in planning and implementing projects. The planning and procedures developed through this project ensure the well-managed stewardship of Tribal cultural areas, traditions, and natural resources for future generations.

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## GREAT LAKES INDIAN FISH AND WILDLIFE COMMISSION

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<b>Project Title:</b>	Gidaadizookaaninaanig (Our Stories) – Original Teachings of Anishinaabe Cultural Practices
<b>Award Amount:</b>	\$473,109
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2013
<b>Grantee Type:</b>	Tribal Consortium

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### PROJECT SNAPSHOT

- 2.8 full-time equivalent jobs supported
- 38 Elders involved
- \$58,762 in resources leveraged
- 8 partnerships
- 10 adults increased their ability to speak a native language

### BACKGROUND

Formed in 1984, the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) represents 11 Ojibwe Tribes located in Michigan and Wisconsin. GLIFWC's headquarters are located in Odanah, Wisconsin, on the southwestern bank of Lake Superior.

GLIFWC was formed to protect the hunting, fishing, and gathering treaty rights of member Tribes, but affords equal importance to its culture and language programs. In 2002, GLIFWC formed the Anishinaabe Language Committee, comprised of speakers from all 11 Tribes, to guide language program efforts. Ojibwe, also known as Anishinaabe, is the traditional language of all 11 communities.

In meetings, the Committee discussed a disconnect between youth and Anishinaabe culture attributed to the decline in storytelling, which for centuries was the traditional method for providing direction to youth. In the words of one Committee member, "Our children are getting lost, because they aren't hearing the stories anymore. They are losing their place and respect in the circle of life. We need to protect those stories, and teach them to our children again."

### PURPOSE AND OBJECTIVES

The purpose of the project was to record and archive traditional Ojibwe stories. The first objective was to record, transcribe, and translate 23 traditional stories of original teachings and cultural practices. The project team devised a streamlined, step-by-step process to produce recordings. First, staff identified speakers representing the western and eastern dialects. Next, they traveled to speakers, sometimes over hundreds of miles, to record stories with audio and video devices. The project director and language specialists hired for the project listened to and transcribed the recordings.

The project team completed transcriptions in accordance with standardized double vowel orthography and sent them to a peer review consultant for editing.

Once transcriptions were finished, the team finalized each recording in cooperation with the speaker. This was a crucial step for the project team to ensure speakers were comfortable with recordings prior to distribution. The project team then translated the text and verified translations with the speakers.

By the end of the project, staff recorded 40 stories, 34 of which were transcribed and translated. The stories ranged in topic area; some were personal stories from speakers' childhood, some discussed the importance of language and culture, and others discussed treaty rights. Each story was written in Ojibwe and English, and includes lesson plans for Ojibwe students to test reading comprehension.

The second objective was to publish the books and audio CDs of the stories. Project staff succeeded in publishing 6,000 copies of the book and CD, titled "Gidaadizookaaninaanig (Our Stories)." The book included interpretative drawings of the stories, sketched by the language specialist.

The third objective was to distribute the book and CD among Ojibwe communities. By the end of the project, staff distributed 400 copies to each of the 11 member Tribes,

in addition to local language programs and project participants.

#### OUTCOMES AND COMMUNITY IMPACT

GLIFWC's member Tribes now have a professionally produced book and CD which will last forever, preserving the Ojibwe language.

GLIFWC also formed and strengthened partnerships with community speakers by honoring their time and experience, and by building trust and respect. Project staff expect more speakers will come forward to collaborate with the language program due to the project's success.

In addition, GLIFWC has built staff capacity to carry out future language projects. All project staff gained skills in translation, transcription, recording, and media editing. Staff also significantly increased their ability to understand, speak, and write in different Ojibwe dialects.

Most importantly, the project succeeded in achieving the Anishinaabe Language Committee's goals. Invaluable cultural lessons passed down from generations of Ojibwe people are now archived and accessible to youth.

*"One theme across all of the stories – every one – is respect. That value will be shared to the community."*

GLIFWC Language Specialist

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## NORTHWOODS NIIJII ENTERPRISE COMMUNITY



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<b>Project Title:</b>	Native Arts Initiative
<b>Award Amount:</b>	\$528,148
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 6.6 full-time equivalent jobs supported
- 20 Native American consultants hired
- 32 Elders involved
- 441 youth involved
- 14 businesses created
- \$64,878 in revenue generated
- \$ 496,640 in resources leveraged
- 135 individuals trained
- 177 partnerships

### BACKGROUND

NiiJii is an Enterprise Community comprised of Lac du Flambeau Band of Lake Superior Chippewa, the Menominee Indian Tribe of Wisconsin, and the Sokaogon Chippewa Community of Mole Lake, together with eight municipal partners in northern Wisconsin.

An Enterprise Community is a federal designation given by the United States Department of Agriculture to selected communities in the Rural Community Empowerment Program. At the time of its designation, NiiJii was one of 57 Enterprise Communities in the U.S., the only one in Wisconsin and the only partnerships of three

Tribes. While its designation expired in 2010, the continuing mission of the Northwoods NiiJii Enterprise Community is to empower residents to eliminate poverty through successful partnerships grounded in the belief that all life is interrelated, and inspired by a sense of responsibility to the Earth and future generations. NiiJii (nee-je) means "friends" in Ojibwe.

One in every four families in the NiiJii Enterprise Community lives below poverty; nearly three times higher than the state average.

Relatively few elders or master artists in each community had the resources or support to perpetuate their distinctive artistic traditions and, importantly, place them in proper cultural perspective for Native youth to preserve traditional art making skills for future generations. The low level of individual creative capital also translated to the economic loss of cultural tourism for the communities as a whole as compared to tourism dollars spent just outside the reservation borders.

### PURPOSE AND OBJECTIVES

The purpose of the project was to implement a replicable, self-sustainable rural multi-purpose Native Arts Initiative to reduce the

burden of poverty through the development of an entrepreneurial culture. This was to be accomplished through preservation of traditional Native arts for the seventh generation, and leveraging the Native artistic assets to increase revenue through cultural tourism. The first objective was to develop an entrepreneurial curriculum and recruit and train 100 Native artists through workshops, using such curriculum.

The project completed the objective by training 135 participants to achieve competency levels in five core areas financial literacy, loan funds for artist, marketing and promoting, sales and distribution, and utilization of technology to market their goods.

The project director hired expert consultants to provide training in each of the five core areas. Participant recruitment strategies included direct mailings, flyers posted in the communities, articles/announcements in newspapers and newsletters, and public service announcements airing on local radio stations.

The second objective was to design and implement a schedule of public Native art classes creating a mentor-apprentice relationship, art markets to create spaces to sell products, art-making demonstrations to engage young artist, and Native promoting events in collaboration with local cultural organizations.

The organization recruited and scheduled master artists to lead artistic mentor-apprentice programs. The art demonstrations and art markets, organized by project staff, were held on or near the participating reservation at partner cultural institutions that hosted and supported the event. The events reached over 600 individuals.

The third objective was to videotape 10 master artists demonstrating their traditional

art to preserve the Native arts for the seventh generation.

Activities associated with cultural arts preservation included recruitment of 30 Native master artists who implemented teaching curriculum of traditional art-making techniques, and producing ten digital archived documentaries of the local Native art making processes.

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

The NiiJii project, with the purpose of ending economic and cultural poverty and building sustainable communities for the seventh generation, has shown significant progress.

As an outcome of the traditional Native arts and crafts to market project, Tribal members' work is now emerging into the economic fabric of the community.

By developing long term, mutually beneficial, and collaborative relationships with local Native artists, community members, cultural institutions, and related industry collaborators (such as chambers of commerce, school youth programs, and business consultants) the program has established the wide participation and clear, shared purpose necessary for sustaining the Native arts.

In addition, through its use of an online National Benchmark Management System for project monitoring, the Enterprise Community's Project gained the capacity to implement, manage, and evaluate programs, as well as increased its knowledge base related to planning, goals, activity timelines, budgets, and performance management.

*"Before, I did not know I could earn a living through my crafts."*

Project Participant

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## ONEIDA TRIBE OF WISCONSIN



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<b>Project Title:</b>	Creating Oneida Language Learning Environments
<b>Award Amount:</b>	\$797,917
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2011 – Sept. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 3.6 full-time equivalent jobs supported
- 2 Native American consultants hired
- 20 Elders involved
- 173 youth involved
- \$4,785 in resources leveraged
- 49 individuals trained
- 23 partnerships
- 100 youth increased their ability to speak a native language
- 68 adults increased their ability to speak a native language
- 3 people achieved fluency in a native language

### BACKGROUND

Located in northeastern Wisconsin, the Oneida Tribe of Indians is historically known as the People of the Standing Stone. The Oneida Language was at the threshold of extinction with only two fluent speakers living out of a population of 16,478 Tribal members. Of these, one turned 100 years old in June of 2010 and the other 94 years old in 2011.

Previous language preservation and revitalization efforts had established a language curriculum and multimedia language learning materials for the Oneida language teachers to use as well as the population of tribal members, employees, and public school districts.

### PURPOSE AND OBJECTIVES

The purpose of the project was to incorporate Oneida language and culture into the everyday activities of the Tribe and to support the survival of the native language. The project director indicated that when one's first language is English, it makes it very difficult to learn to think in the ancestral language, without constant exposure to it.

The first objective was to identify and develop electronic methods to disseminate culturally relevant language learning materials to tribal members, employees, and tribal and public schools.

The project staff developed online, self-paced learning modules and a web-based language-learning center. By providing online self-paced language learning experiences and acquisition, the Tribe increased the number of Oneida language learners, which resulted in the building the

confidence and capacity of individuals to move into the mentoring program and ultimately to act as bridges directly to the language learning environments.

The second objective was to create a mentor-mentee partnership program model. Seven Oneida language mentor trainees attended professional teacher training workshops intended to improve their teaching skills. Pairing of mentors-mentees took into consideration geographical, family, and kinship relations. Mentees attended community events that reinforced their language acquisition with other learners. These events began the creation of the Oneida language learning environments, which subsequently were located in each of the community areas.

The third objective was to engage a community of practice where Oneida language learners met together to use the language in designated language learning environments. Creating language spaces for employees, the community, and the schools to use the language daily, the Tribe accelerated language learning through increased exposure. Over 165 individuals increased their ability to speak the language with three achieving fluency level.

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

The Creating Oneida Language Learning Environments project was successful in meeting their established goal. The project has recorded the Oneida language, utilized technology to make accessible and deliver language lessons, and created language acquisition and practice spaces. These efforts were significant and contributed to interrupting the extinction of the Oneida language.

The seven mentorship groups, three learning center locations, and the website design facilitated Oneida language learning.

With the website developed, the program was reaching over 17,000 members, including non-Oneida family members.

The frequency of use of electronic language learning applications or modules by tribal members, child care providers, educators, and Elders has increased at a steady rate, as measured by module use analysis software.

Language events, including classes, occurred in at least 10 different locations, easing the burden of travel and developing a community of practice where Oneida language is consistently used.

Project staff developed, implemented, and analyzed an initial follow-up survey. Results indicate parents are using the Oneida language to talk to their children and the community is engaging in learning and requesting additional language materials.

As reported by language learners interviewed, there is a feeling of pride as Tribal members learn and seek additional information and materials. The Oneida Language House staff began working with other public elementary and high school students to continue the Oneida language learning momentum.

One mentor reported her personal health was better due to participating in the program and is honored to teach the language. A project staff member observed youth participants to have a high level of enthusiasm to learn the language.

Due to this, project staff reported an increase in Tribal community members sharing language materials, stories, and information.

As an outcome of this project, a two-year language academy is planned to continue developing knowledgeable and skilled speakers, Oneida language learners, and educators.

## RED CLIFF BAND OF LAKE SUPERIOR CHIPPEWA



<b>Project Title:</b>	Ginanda-gikendaamin (We Seek to Learn)
<b>Award Amount:</b>	\$689,787
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2013
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 3.5 full-time equivalent jobs supported
- 15 Elders involved
- 47 youth involved
- \$69,789 in resources leveraged
- 24 partnerships
- 1,056 native language immersion days held
- 29 youth increased their ability to speak a native language
- 37 adults increased their ability to speak a native language

### BACKGROUND

The Red Cliff Band of Lake Superior Chippewa reservation includes 7,900 wooded acres located on the Bayfield Peninsula in Wisconsin. The tribal membership is approximately 5,900.

The Tribe is at risk of losing their traditional language, Ojibwe. According to a community elder, only four fluent speakers and nine passive bilingual speakers remain, all of whom are over 80 years old. In a 2009 community assessment, the Tribe

determined the rate of language loss to be “extremely high.”

In 2004, the Tribe received an Office of Early Head Start grant implemented by the Early Childhood Center (ECC) to train teachers in dual language instruction. Building upon this project, the ECC hoped to launch immersion instruction at the Center while expanding parent programming. A survey conducted in 2009 indicated parents supported training Ojibwe teachers and would like to learn the language.

### PURPOSE AND OBJECTIVES

The project purpose was to integrate Ojibwe language immersion into the ECC’s Early Head start program for children and parents. The first objective was to provide immersion programming to 24 children enrolled in the Center and improve their language ability. The ECC administrator hired a project coordinator and two Ojibwe language instructors to develop a curriculum and an assessment tool for the children. The project team modified the existing ECC curriculum, which was based on the Office of Head Start’s Creative Curriculum, to develop three age-appropriate levels of lesson plans.

Project staff also modified the Creative Curriculum's assessment to be appropriate for evaluating Ojibwe language proficiency.

With curriculum and assessment tools in hand, the Ojibwe instructors taught six hours of immersion daily at the center, co-teaching with the English-speaking teachers. The first year, instructors only taught children in the zero to one year old classroom; in the second year, they split their time between the zero to one, and one to two year old classrooms; and in the third year, they worked in the zero to one, one to two, and two to three year old classrooms. In this manner, children enrolled from the start received three continuous years of Ojibwe instruction. Twenty-seven students enrolled in the ECC; 24 reached grade level targets for proficiency, according to language assessments.

The second objective was to provide Ojibwe instruction and resources to the children's parents and improve their language ability. The instructors provided weekly classes to parents in Ojibwe, which also served as a time to review lessons children learned and create a circle of support and peer networking. Project staff developed a website for parents to download learning materials that support language learning at home. In addition, the Ojibwe instructors provided opportunities to learn language and culture and told traditional stories during several school events for families, including the Sugar Bush celebration, Raspberry Language Camp, Summer Gathering, and Family Nights. At the end of three years, 24 parents improved their speaking ability, according to language assessments.

## OUTCOMES AND COMMUNITY IMPACT

The ECC now has the staff capacity to manage an immersion program. ECC teachers speak basic level Ojibwe, and the project coordinator demonstrates valuable skills in language assessment, problem solving, and working with parents.

In total, 29 youth and 37 parents and teachers increased their Ojibwe ability through participation in the project. According to the project coordinator, learning Ojibwe had a healing effect on Tribal members coping with historical trauma. One Elder opposed the project at the beginning, on the grounds that immersion students would be ill-prepared to participate in the workforce. Once he saw language speakers employed at the ECC, he supported the revitalization movement and attended community language classes.

In the 2013 through 2014 school year, the ECC teachers will continue providing immersion instruction to children ages zero to three, and will expand immersion instruction to Head Start students (ages three to six) with the assistance of a new ANA grant.

The ECC plans to partner with the Bayfield School District to launch a kindergarten immersion class in fall 2016. If successful, the zero to one students will receive six continuous years of Ojibwe immersion.

*"Those babies will become the next first language speakers."*

ECC Project Coordinator

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## ST. CROIX CHIPPEWA INDIANS OF WISCONSIN



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<b>Project Title:</b>	St. Croix Chippewa ANA Implementation Grant Category III: Ojibwemowininwadiswan
<b>Award Amount:</b>	\$600,658
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Mar. 2013
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 6 full-time equivalent jobs supported
- 25 Elders involved
- 50 youth involved
- 3 individuals trained
- 7 partnerships
- 201 native language classes held
- 2 adults achieved fluency in a native language

### BACKGROUND

The St. Croix Chippewa Indians of Wisconsin are located in northwest Wisconsin, on 4,689 acres of tribally-owned lands. The 1,054 Tribal members live in nine distinct villages on the reservation. The four largest villages, Sand Lake, Round Lake, Danbury, and Maple Plain, serve as reservation centers.

In 2007, the Tribe's Education Department administered a language assessment to residents in the four centers. A strong majority of respondents expressed support for integrating Ojibwe into Early Childhood programs, and many respondents supported

language lessons in the home, school, and Tribal community spaces. Only five respondents self-identified as being fluent; the majority of respondents identified as not being fluent, or understanding only a few words.

Motivated by the survey results, in 2008 the Tribe applied for and received an ANA language planning grant to design an immersion language nest for pre-school children. Through the design process the Tribe realized Early Childhood teachers, parents, and the general community would need to increase Ojibwe fluency levels for the nest to be successful.

### PURPOSE AND OBJECTIVES

The purpose of the project was to increase the Ojibwe ability of teachers and community members.

The first objective was to train three new teachers to staff the language nest. Unfortunately, turnover in the project director position stalled progress on this objective until May 2011, when the Tribe hired the third and final project director. Due to these delays, ANA approved a six

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month no-cost extension to complete the project.

Upon hire, the project director developed a training plan using the master/apprentice model and matched three experienced speakers with three learners. Each team met or spoke on the phone regularly and worked through a 17-week curriculum developed by the project director. All three teams met monthly for a practicum to share progress and brainstorm teaching strategies. Every three months, the masters assessed the apprentices in listening comprehension, pronunciation, and vocabulary. Following the assessment, each master established short-term learning goals for the apprentice. By the project's end, two apprentices reached fluency.

In addition, two individuals from the master/apprentice teams completed courses towards an Early Childhood Development Certification from Wisconsin Indianhead Technical College; however, there was not enough time to receive certification by the end of the project.

The second objective was to increase the number of community members who are functional in Ojibwe. The teaching teams and project director implemented a 17-week curriculum during weekly community classes at all four sites, holding a total of 131 classes attended by 64 adults, youth, and children. Community classes included

experiential learning through bingo, scavenger hunts, and Pictionary in Ojibwe.

The project director also produced take-home learning materials, including copies of audio files from the teaching teams, vocabulary books, and storybooks.

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

Despite difficulties, the master/apprentice component was very successful, and apprentices describe the experience as life-changing. According to the project director, apprentices changed their perception of fluency as a distant, unattainable goal to a possible one. Apprentices built lasting relationships with the masters, and learned valuable techniques in early childhood teaching methodology.

Likewise, masters benefited greatly from the teaching experience. In the words of one master, "It helped me reach my dream of being a fluent speaker and teacher for my grandchildren." Seeing increased attendance at the community class inspired her to continue teaching on a volunteer basis after the project's end. As she put it, "Teaching our culture and language – it's not about money. It's about giving it freely to whoever wants it."

As of summer 2013, the Tribe suspended the immersion nest's launch. According to the project director, weekly language classes will continue at the Maple Plain center.