



# 2015 YOUTH DEVELOPMENT COMPENDIUM





## LETTER FROM THE COMMISSIONER

June 2015

Native Americans Are Thriving! This is the aspirational vision for the Administration for Native Americans. The work we do on a daily basis, from building community capacity through our training and technical assistance centers, to providing grants to communities with language, environmental, or social and economic development projects, to our communications about grantee projects, is all centered around providing the support to make that statement a reality. However we realize that we have much more work to do. As first lady Michelle Obama articulated at a convening for Generation Indigenous in April 2015:

*“Folks in Indian Country didn’t just wake up one day with addiction problems. Poverty and violence didn’t just randomly happen to this community. These issues are the result of a long history of systematic discrimination and abuse. Let me offer just a few examples from our past, starting with how, back in 1830, we passed a law removing Native Americans from their homes and forcibly re-locating them to barren lands out west. The Trail of Tears was part of this process. Then we began separating children from their families and sending them to boarding schools designed to strip them of all traces of their culture, language and history. And then our government started issuing what were known as “Civilization Regulations” – regulations that outlawed Indian religions, ceremonies and practices – so we literally made their culture illegal. ...So given this history, we shouldn’t be surprised at the challenges that kids in Indian Country are facing today. And we should never forget that we played a role in this.”*

As Native people we are raised to consider the impact of our decisions on the next seven generations. The type of world our relatives will live in in the future is driven by our actions today. In our history, seven generations before (150 years ago), American Indian and Alaska Natives did not have the same self-governance and ability to control the resources that supported our communities in the same manner we do today. Back in 1865, we were still in the “Reservation Era”, where the Bureau of Indian Affairs determined what resources a tribe needed, even so far as to how much food and how many blankets would see them through the winter. The legacy of the early years of United States government and Native American interactions has resulted in what has been termed “historical trauma.” Like other forms of trauma, historical trauma has a very real long lasting impact on the physical and mental health of our people.

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It will likely take generations to undo the trauma, but it is work that our Tribal nations and other Native American communities are committed to. Each year ANA provides about \$40 million in funding, but our applicants need far outstrips our funding, to a tune of nearly \$75 million. Even after 40 years of ANA funding, the needs across Indian Country and in Pacific Island communities are great. But, nonetheless the projects we fund are building a different future for the next seven generations that will follow.

As we look back on the work that ANA has funded that involve youth over the past six years, we can see just a glimpse of what is possible when, in the words of Sitting Bull (Hunkpapa Lakota), we “put our minds together to see what life we can make for our children.” The work of our grantees speaks volumes about the world they are creating, about how they are instilling pride in our languages, cultures, and traditions, and building the positive protective factors that can build resiliency and eventually heal the trauma. We share them to inspire you to take action and envision a world where Native Communities are Thriving!

Wopila,

A handwritten signature in cursive script that reads "Lillian Sparks Robinson".

Lillian Sparks Robinson

Commissioner, Administration for Native Americans

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## EXECUTIVE SUMMARY

Established in 1974 through the Native American Programs Act (NAPA), The Administration for Native Americans (ANA) supports Native communities' efforts to be self-determining, healthy, culturally and linguistically vibrant, and economically self-sufficient. ANA's vision is that Native communities are thriving.

We promote self-sufficiency for Native Americans by providing discretionary grant funding for community-based projects and training and technical assistance to eligible Tribes and Native organizations. ANA serves all Native Americans, including federally and state recognized Tribes, American Indian and Alaska Native organizations, Native Hawaiian organizations, and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands).

Our funding is awarded through three main program areas: Social and Economic Development Strategies (SEDS), Native Language Preservation and Maintenance, and Environmental Regulatory Enhancement (ERE). We receive approximately \$46.5 million in appropriations, with more than \$39.5 million distributed as competitive discretionary grant awards.

Creating positive, safe environments for youth is a priority of the communities we serve. Since 2009, 107 ANA projects have had a strong youth development component (see the full project list in the appendix)<sup>1</sup>. Of these projects, 64 have received on-site visits from ANA staff who collected data on project impact and developed reports to Congress. Forty-four of these Congressional Reports have been selected to be featured in this compendium due to their significant impact on youth.

ANA believes that youth are the cornerstone of social and economic development, and are a crucial stakeholder as Native communities strategize for self-sufficiency. ANA recently announced a new initiative aimed at improving the lives of Native American youth. Starting in 2016, ANA will begin funding local community driven projects focused on youth development. The Native Youth Leadership, Empowerment, and Development initiative (Native Youth LEAD) will promote the development of governmental leadership and capacity building of Native American youth to ensure the next generation has the skills, experience, and knowledge needed to lead Indian tribes, manage programs, and build happier, healthier tribal communities. Through this effort, ANA will continue to fulfill the trust responsibility by strengthening Native communities, children, and families.

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## ANA'S ROLE IN YOUTH DEVELOPMENT

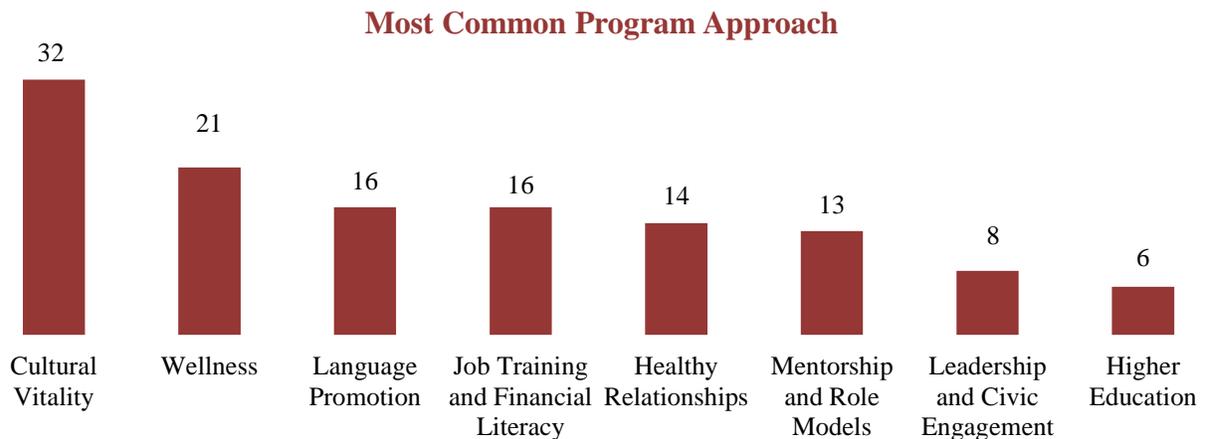
### *About the Youth We Serve*

Native Youth comprise a substantial portion of the many communities ANA serves. According to the US Census, Native youth under the age of 24 are nearly 40 percent (2.7 million) of the American Indian and Alaska Native population, compared to only 33 percent of the total population (White House 2014 Native Youth Report). Moreover, it is estimated that 47 percent of the Native Hawaiian and other Pacific Islanders population is under 24 years old (US Census, 2010).

As Native American youth are such a large portion of our communities, ANA realizes it is crucial to invest in youth and foster their development to become the next generation of tribal leaders, teachers, caregivers, parents, and cultural bearers.

### *Grantee Youth Program Approaches*

Of the 64 youth development projects visited between 2009 and 2014, ANA analyzed 61 and discovered common themes. . The chart below displays the most common program approaches. ANA youth projects predominately focused on cultural vitality and strength; mental, spiritual and physical wellness; and language promotion. Overall, more than half of funded youth projects incorporated culture, while twenty-one projects integrated indigenous wellness into their approach.



Moreover, most grantees do not employ just one strategy for youth programs. For example, the Native Village of Afognak's "Tamamta Tanqipet Tuniutapet (All of Us are Tending Our Light)" project focused on strengthening healthy relationships, wellness, and cultural vitality.

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## ***ANA Projects Build Protective Factors***

Through the years, ANA grantees have implemented projects that build youth’s self-esteem, cultural knowledge, sense of identity, and capacity for leadership. ANA projects build protective factors that safeguard youth from negative outcomes. The Federal Office of Juvenile Justice and Delinquency and Prevention identifies 15 protective factors necessary for youth well-being, detailed in Table 1.

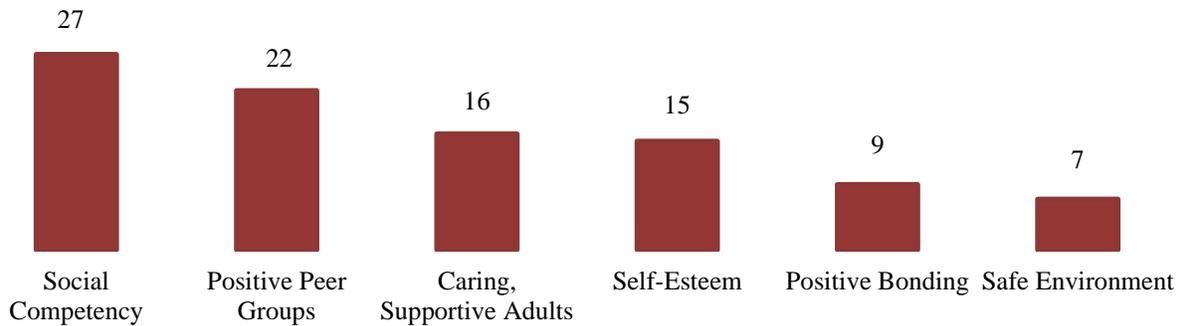
<b>Table 1. Youth Protective Factors</b>
<ol style="list-style-type: none"><li>1. Presence of Caring, Supporting Adults</li><li>2. Opportunities for Participation (Volunteerism)</li><li>3. High Expectations of Youth in Community</li><li>4. Safe Environment</li><li>5. Caring and Support in School</li><li>6. High Expectations of Youth in School</li><li>7. Clear Standards and Rules for Appropriate Behavior</li><li>8. Youth Participation, Involvement, and Responsibility in School Tasks and Decisions</li><li>9. Effective Parenting</li><li>10. Positive Bonding within the Family</li><li>11. Involvement with Positive Peer Group Activities and Norms</li><li>12. Social Competencies (Life Skills)</li><li>13. Positive Temperament</li><li>14. Commitment to Community and School</li><li>15. Self-Esteem</li></ol>
Source: Office of Juvenile Justice and Delinquency Prevention

All of the grantees featured built one or more protective factors through project activities. Whether it’s providing mentorship programs to build the presence of role models, or running a leadership camp to demonstrate that community members have high expectations of youth, ANA projects hone in on what’s needed to help youth live healthy, safe lives.

The most common protective factor among our youth development projects was Social Competency, which refers to the ability for youth to assume life responsibilities, such as obtaining employment or establishing a bank account. Twenty-seven grantees helped to build Social Competency by teaching life skills, financial literacy, and relationship skills. American Indian Recruitment Center’s project “Continuing American Indian Retention,” featured on page 31, built social competency among youth by helping them create individual action plans for college success. California Museum and Indian Cultural Center’s “Tribal Ambassadors Through Technology Project” also build Social Competency by giving Tribal youth job skills in using GIS software. One youth participant said of the project “This is opening doors to us for what we can do in the future and do in life...Going to the ESRI conference in San Diego opened my eyes to different career paths and choices” (see page 33 to learn more about the project).

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### Most Common Protective Factors Fostered by 61 Youth Development Projects



The second most common protective factor was Positive Peer Groups. Twenty-two of our youth development projects create after-school, cohort, or internship opportunities where youth can be around their peers in a supportive, learning environment. One strong example of a project including a Positive Peer Group is Thunder Valley Community Development Corporations “Youth Development Through Entrepreneurship Project,” featured on page 87, where youth took a training program together in financial literacy and teamed up for a business plan competition.

Another common protective factor was the presence of Caring, Supportive Adults. Several of our youth development projects pair young people with Elders to ensure that cultural traditions and ceremonies are passed on, and several of the healthy relationship projects pair youth with their parents to learn how to establish healthy and supportive communication patterns within the family. Featured project Native Village of Afognak’s “Tamamta Tanqipet Tuniutapet - All of Us Are Tending Our Light” created opportunities for youth and Elders to interact while youth learned about subsistence living and absorbed the Alutiiq language. Of the camp, one staff member said, “It’s a two-way relationship developing between Elders and youth.” Read more about the project on page 17.

Three of the featured projects specifically address youth suicide. American Indian Child Resource Center’s “Living by Sacred Colors,” project, featured on page 27, is an impressively comprehensive, wraparound intervention for youth at-risk of suicide. Through a culturally-sensitive curriculum teaching youth life skills, and through thoughtful discussion of how to walk in two worlds, youth built resiliency and competency for handling emotional crises. The project coordinator said of the project, “This is a safe space, and through talking circles and other means, the project has enabled [youth] to comfortably discuss what is affecting them emotionally. Here, they are healing and getting the skills they need to have hope, and to do something about their own problems and the persistent problems affecting the whole community.”

Also, specifically addressing the issue of teen suicide are the Indigenous Peoples Council on Biocolonialism and Migizi Communications, featured on pages 67 and 57, respectively.

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Language preservation projects also play a special role in building youth protective factors. ANA language programs provide a safe place, rooted in culture, where connection to extended and intergenerational family is valued. These schools are a place for peer learning, where older students become leaders for younger ones, and bullying is non-existent. They often have a small number of students, and teachers come from the community. These programs build up children’s protective factors, keeping them away from negative influences and buffering their emotional strength to handle crises. Sixteen of the featured projects focus on native language learning and cultural practice promotion, and as a result, 1,769 youth have learned a native language, an important factor in building youth resilience.



*“This is a safe space...here they are healing and getting the skills they need to have hope, and to do something about their own problems and the persistent problems affecting the whole community.”*



In summary, we encourage you to read all 44 project reports featured in the compendium. They tell a poignant story about how ANA funding supports children’s educational attainment, self-confidence, sense of identity, and connection to the past.

For more information on ANA, please visit <http://www.acf.hhs.gov/programs/ana>.

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## YOUTH DEVELOPMENT PROJECTS, 2009-2014



**Find the full reports at:**

<http://www.acf.hhs.gov/programs/ana/research>

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## CHICKALOON NATIVE VILLAGE




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

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### PROJECT SNAPSHOT

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

### BACKGROUND

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

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

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

### PURPOSE AND OBJECTIVES

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

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

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

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

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

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

#### OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

Ahtna Athabascan Elder

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## MOUNT SANFORD TRIBAL CONSORTIUM




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<b>Project Title:</b>	Healthy Families – Healthy Community Project
<b>Award Amount:</b>	\$459,896
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Tribal Consortium

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### PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 17 elders involved
- 53 youth involved
- \$23,800 in resources leveraged
- 15 individuals trained
- 11 partnerships formed

### BACKGROUND

The Mount Sanford Tribal Consortium (MSTC) is an Alaska Native Tribal Health Organization serving the federally recognized Athabascan tribes of Chistochina and Mentasta Lake. There are about 250 tribal members in the two villages, which are located 53 miles apart along the Tok Cutoff Highway in Alaska's Copper River Region. Through a joint effort, the Tribal Councils of Chistochina and Mentasta established the consortium in 1992 to advance and protect the interests of their native communities.

Prior to this project, MSTC staff estimated that 50 percent of families in Chistochina and Mentasta were single-parent homes, and reported that over the past several decades both villages have witnessed a decline in the

number of younger tribal members choosing marriage. While long-term relationships and stable families are traditional Athabascan values, it was evident to community members that many young adults lacked the relationship skills necessary to sustain healthy families, including conflict resolution and effectively communicating emotional needs.

### PURPOSE AND OBJECTIVES

The purpose of this project was to promote community wellness by providing education to youth and young adults in Chistochina and Mentasta Lake on the value of healthy marriage and relationships. The first objective was for 30 youth and 20 young adults (ages 12 to 29) to receive training on healthy marriage skills and responsible parenthood through in-school, after-school, and community programs. Project staff delivered training using a culturally relevant curriculum to provide participants with skills and knowledge about healthy relationships. The project director trained seven MSTC staff members in the Native Wellness Institute's (NWI) Healthy Relationships curriculum, which was used to conduct workshops. Project staff held workshops once a week throughout the

school year at each village's school. All ages were invited to attend, but sessions were divided into groups to ensure the content was age-appropriate. There were about 40 workshops each year, with an average of 12 to 15 participants at each session. A core group of students and community members consistently attended workshops, but participation varied due to the fluctuation of family units in each village and students' involvement in extracurricular activities. MSTC also hosted seven summer camps with 12 workshops in each camp, which were very well-attended by people of all ages from both villages and around the region. Summer camps focused on traditional values, such as respect for self and others, and involved both youth and elders. Before each school year, the project director also conducted a one-day regional workshop for parents of high school students, which was very popular and covered many topics, including nutrition, setting a schedule, and how to dress appropriately. The project served nearly 500 community members, and the project director reported that 312 people (including 68 youth and 17 young adults) indicated through surveys that they made the choice to have healthy relationships based on traditional values.

The second objective was for MSTC to increase public awareness to communities within the Copper River Region about the value of healthy marriage and responsible parenthood. Project staff conducted a public awareness campaign on healthy relationships and parental involvement through a variety of media strategies. MSTC staff mailed newsletter articles out monthly, and posted healthy relationship tips on the MSTC website. Project staff also distributed brochures, posters, flyers, and activity calendars to keep participants informed and draw new people to the program. The project director noted increased participation

over the project period, as community members learned about the workshops through the public awareness campaign and word of mouth.

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

The project director reported that as a result of participation in the workshops and camps, many community members developed improved communication skills which have facilitated better personal relationships with their partners, families, and peers. The Director stated that relationship skills have been steadily improving, and people report making healthier lifestyle choices. The project has had such a positive impact that to continue the benefits to the community, the MSTC Board funded a number of tribal members to attend an annual NWI conference on healthy relationships.

Participants completed pre- and post-evaluations at each activity, but the project director reported that the biggest improvements were qualitative. Community members observed that teen pregnancy is almost non-existent, youth are more respectful, students perform better in school, and crime has diminished. In addition, domestic violence is no longer hidden because the community will not tolerate it. Community members report problems when they see them, and the Tribal Councils follow through with cases, which is a significant change from before the project.

MSTC staff, parents, teachers, and elders learned from the workshops and public awareness campaign. Elders now have more opportunities to interact with youth and young adults through the community workshops, and they have a new purpose in educating others. As a result of receiving education on healthy relationships, people are adopting healthier lifestyles and relationships, and they will no longer tolerate the social ills which previously plagued the communities.

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## NATIVE VILLAGE OF AFOGNAK




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

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### PROJECT SNAPSHOT

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

### BACKGROUND

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

The Alutiiq people of the archipelago have experienced a traumatic history that has steadily eroded family relationships.

Russian companies in the late 18<sup>th</sup> century enslaved Alutiiq men as sea otter furriers and many died, leaving women to care for their families alone. After the U.S. purchased Alaska in 1867, fishing became the top industry and new restrictions on

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

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

### PURPOSE AND OBJECTIVES

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

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

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

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

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

### **OUTCOMES AND COMMUNITY IMPACT**

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

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

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

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

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## SITKA TRIBE OF ALASKA



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<b>Project Title:</b>	It's Our Environment Too – Engaging Youth in Environmental Management
<b>Award Amount:</b>	\$396,109
<b>Type of Grant:</b>	Environmental
<b>Project Period:</b>	Sept. 2008 – Nov. 2011
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 50 elders involved
- 137 youth involved
- \$52,673 in resources leveraged
- 4 individuals trained
- 29 partnerships formed

### BACKGROUND

The city of Sitka, with a population of 8,800 people, is located on Baranof Island in southeastern Alaska. The Sitka Tribe has over 4,000 members, of whom roughly 2,000 live in the Sitka area.

In 2007, tribal educational planners studied the extent to which Sitka Tribe children were pursuing education or careers in environmental science and management. They learned that of the 33 higher education scholarship recipients supported by the Sitka Tribe, not one was enrolled in an environmental management or natural science-related program. Of the 201 scholarship recipients supported by Sitka's village corporation, only four were enrolled in an environmental, biological, or natural resource related field.

### PURPOSE AND OBJECTIVES

The project's purpose was to encourage tribal youth to pursue environmental and natural resource management careers, providing them with opportunities to learn about environmental sciences through hands-on activities working with tribal, corporate, local, state and federal resource managers.

The first objective was to work with tribal elders, tribal environmental stewards, and the Sitka Boys and Girls Club to develop an annual activities plan of culturally responsive environmental programming and with resource managers to provide education and training for tribal youth in environmental and natural sciences. Project staff commenced this activity by working with five community elders to conceptualize an activities plan and events calendar, and then worked with Boys and Girls Club youth to decide the overall direction, pace, timing, and focus of the activities. Over the next two years, project staff assembled a 12-month culturally relevant curriculum and final activities manual with lesson plans, most of which were borrowed from already existing Sealaska Heritage Institute and Alaska Raptor Center curricula. Existing curricula were modified to fit the needs and learning

goals of the project, organized based on the life cycles and natural phenomena of the four seasons, and divided into two age-appropriate sections, for youth seven to 10 years of age and youth from 11 to 18.

During the two-year project period and one-year no-cost extension period, project staff worked with natural resource management professionals to provide instruction, training, and hands-on activities for tribal youth. Examples of activities included: 1) working with the Alaska Marine Safety Association to carry out four —Outstanding Explorers classes, on building fires and making signals, knowing wild edibles, and berry picking; 2) visiting the Molly Alghren Aquarium on five dates (with 35 children) to explore tide pools, do beach walks, and learn about aquarium operations, fish life cycles, and marine species identification; 3) visiting the Sheldon Jackson Hatchery (with nine youth) to study salmon life cycles, identify salmon species, and learn about hatchery operations and management; 4) Working with the Sitka National Historical Park (SNHP) to participate in the National Park Service’s Junior Ranger Program and participate in invasive species eradication, a slug walk, and a park and river clean-up effort. Other agencies organizing or taking part in activities for project youth were the Alaska Department of Fish and Game, the Sitka Tribe Cultural Committee, and the Sitka Tribe Natural Resources Department.

The second objective was to adopt three outdoor classroom sites in the SNHP, conduct an annual clean-up of the Sitka Native Indian Village, and involve Sitka Tribe youth in an outreach campaign on environmental protection in the community. To identify the sites and facilitate their adoption as outdoor classrooms, project staff held a series of planning meetings with U.S. Park Service staff, the Boys and Girls Club Steering Committee, and the Tribal Council.

By the end of the project, staff and project partners had agreed on the three outdoor classrooms, publicly adopting a river, an estuary/beach, and a forest classroom at the SNHP, and conducting seasonal outdoor classes with project partners and Boys and Girls Club staff. During each year of the project, staff, tribal youth, and partners conducted a clean-up of the Sitka Native Indian Village, and with the assistance of project partners and two local radio stations, youth developed and aired public service announcements and radio stories on environmental protection, resource management, the adoption of the outdoor classrooms, and the Indian Village clean-up.

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

Overall, the project team organized 62 field trips and 22 outdoor classroom experiences, enabling 137 youth to study various topics in a wide range of environments and to consider what it would be like to work in jobs related to the environment and resource management. Project staff stated that youth enhanced their understanding of the environment through participation in these activities, community clean-ups, recycling efforts, and radio outreach programming. Through this participation, they have begun making voluntary day to day choices to conserve resources and protect the environment.

The project team and staff from various tribal departments intend to provide greater educational counseling outreach to tribal youth and more information on careers in environmental management. Through enhanced relationships with partners made during the project, staff hopes to continue the project’s momentum, using outdoor classrooms, community cleanups, and other activities to preserve the local environment and encourage tribal youth to pursue natural resource management careers beneficial to both the tribe and to the youth themselves.

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## YAKUTAT TLINGIT TRIBE




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<b>Project Title:</b>	Rekindling Our Yakutat Language
<b>Award Amount:</b>	\$600,000
<b>Type of Grant:</b>	Language
<b>Project Period:</b>	Sept. 2007 – Sept. 2010
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- . 2 jobs created
- . 4 Native American consultants hired
- . 9 elders involved
- . 114 youth involved
- . \$70,314 in resources leveraged
- . 4 partnerships formed
- . 16 language teachers trained
- . 5,005 native language classes held
- . 102 youth increased their ability to speak a native language
- . 40 adults increased their ability to speak a native language

### BACKGROUND

The Yakutat Tlingit Tribe has 321 members and is located in southeast Alaska, 212 miles northwest of Juneau. The people of Yakutat have their own Lingít language dialect. Of the 10 fluent speakers alive today, only five are able to teach classes due to advanced age and health problems. In recent years, the tribe has developed a long-term preservation plan, conducted language classes, and implemented a teacher training program. The program resulted in 20 adult language

learners and nine youth advancing from novice to intermediate level, and six adult language students motivated to become apprentice teachers. Since 2005, the apprentice teachers have taught high school classes for 30 minutes a day and elementary classes for one hour per week, benefitting 13 high school students and 34 elementary students.

### PURPOSE AND OBJECTIVES

The purpose of the project was to integrate Lingít classes into the Yakutat public school system, build the capacity of the tribe's Lingít language teachers, and develop electronic resources to be used by students and teachers. The project's first objective was to integrate the Lingít language program into the Yakutat public school system, and enroll at least 60 students and parents in eight Yakutat Lingít language classes. Of these language learners, project staff expected, 75 percent would advance three fluency levels in three years, as measured by Yakutat proficiency scores guidelines; and 75 percent of participants would attend at least 75 percent of classes offered. After working with school district administrators to establish classes for pre-school through high school students, project staff performed baseline evaluations on the fluency levels of

each student. During the project's three years, the project team, including nine part time language instructors and six apprentice instructors, taught nine multi-level classes for youth. Pre-school through second grade students received 15 minutes of class per day; students in grades 3-4, 30 minutes per day; and youth in grades 5-12, 50 minutes per day. Two adult groups also each received four classes per week during the first two years of the project. During the project period, instructors taught over 5,000 classes, with 102 youth and 40 adults improving their ability to speak the Lingít language, and over 90 percent of annual participants advancing at least one level per year. Peak participation for adults was in year one, with 35 participants, and for youth, in year three, with 84 participants. Project staff also hosted seasonal events for youth such as the Summer Immersion Camp and the annual Christmas play, with activities conducted in the Lingít language.

The second objective was to provide teacher training for Lingít language teachers, with at least 60 percent of teachers attending at least 75 percent of training workshops offered by the tribe. During the three years of the project, all 15 teachers and the project director participated in over 75 percent of workshops, which included: four Sealaska Heritage Institute workshops on curriculum development; 10 workshops by the project linguist consultant on language structure, linguistic roots of the language, and teaching methodologies; and quarterly Yakutat School District (YSD) in-service trainings on teaching approaches, lesson plan development, and other topics. As part of this objective, two staff members also completed YSD technology training on a software application for digital video editing.

The third objective was to create 12 video audio-biographies of elders, 20 language podcasts, and a recorded phrase repository

with 800 phrases to serve as electronic resources for students and teachers. Due to the heavy class burden of the teachers, most of the work developing these resources was carried out in the summer months. In three years, the team created eight elder videos and eight podcasts, but collected enough material for 12 videos and 25-30 podcasts. Moreover, they recorded 2,000 phrases onto CDs. These phrases were loaded into the personal I-Pods of youth language learners and into 20 program-owned I-Pods used by adults, so that they could practice listening and pronunciation outside of the classroom.

### **OUTCOMES AND COMMUNITY IMPACT**

The Yakutat Language Program has shown that it has the capacity to help raise the fluency levels of adults and youth in the community, prepare teachers to effectively facilitate language acquisition, develop language materials incorporating the unique Yakutat dialect, and elicit a growing sense of community pride in the language. According to project director Rhoda Jensen, "Community members of all ages, including elders and the middle generation, are feeling more connected to our spoken language. Kids are learning about the language and culture, and are gaining a stronger sense of cultural pride. We even see non-native kids showing an interest in the language, and teachers and administrators here are also gaining an increased awareness of our language, history, and culture." Though an agreement had not been reached by the end of the project period, the tribe is working with the YSD to include Lingít instruction in the district's annual budget. All teaching materials produced by tribal language program staff are available for use by the YSD, and the team also is teaching Lingít to classroom teachers in the district. Finally, the tribe is working to begin an immersion school, so that elder teachers can concentrate on developing fluency for the most promising intermediate level students.

## YUKON RIVER DRAINAGE FISHERIES ASSOCIATION



<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

### 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 (YR DFA) was created. Its mission is to protect and promote all healthy wild fisheries and traditional subsistence cultures that depend on the Yukon River.

YR DFA 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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## 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.

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## AMERICAN INDIAN CHILD RESOURCE CENTER




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

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### PROJECT SNAPSHOT

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

### BACKGROUND

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

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

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

### PURPOSE AND OBJECTIVES

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

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

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

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

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

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

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

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

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

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

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

## AMERICAN INDIAN RECRUITMENT PROGRAM




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<b>Project Title:</b>	Voices of Tomorrow Project
<b>Award Amount:</b>	\$111,562
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2009
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 2 jobs created
- 5 elders involved
- 85 youth involved
- \$34,092 in resources leveraged
- 14 partnerships formed

### BACKGROUND

American Indian Recruitment (AIR) Programs is a nonprofit organization promoting higher education and social advancement for Native American youth in urban San Diego and San Diego County. AIR staff connects southern California tribal youth with area universities to offer after-school academic services such as tutoring, mentoring, and service-learning activities. AIR is structured around the idea that creating associations between higher education and cultural identity will foster a higher sense of self-esteem for youth, and inspire youth to set higher educational goals for themselves.

### PURPOSE AND OBJECTIVES

The purpose of the Voices of Tomorrow Project was to help youth learn personal responsibility through cultural, social, and

educational activities promoting social well-being and advancement, and to enable them take control of their own educational paths. The project’s first objective was to establish and implement the AIR Junior and AIR Senior programs, culturally sensitive after-school programs to increase educational, economic, and self-expressive opportunities for 28 junior high and high school youth. The programs utilized project staff and partners, area university faculty members, college-age student mentors, parents, and volunteers to provide youth with workshops and activities designed to keep them in school, demystify the college experience, attain higher levels of education, and gain exposure to rewarding employment opportunities. Most of the workshops were hosted on college campuses by faculty members in the San Diego State University (SDSU) Department of Native American Studies and University of San Diego (USD) Ethnic Studies Department.

Twenty-one AIR Junior youth participated in 15 workshops on how higher education influences future employment opportunities, what high school courses are needed to get into college, how to manage personal finances, and many other topics. Twenty-three AIR Senior youth participated in 12

workshops on finances for college, conducting research, degrees and stages of college, plagiarism and ethics, time management, finding your dream job, finding support on campus, and other topics. AIR Senior youth also conducted research and attempted to produce a film about Native American cultural and environmental issues. Though they did not complete the film, the process enabled them to gain knowledge of research methods, film production, and acting. Participants in both AIR programs attended field trips to San Diego area cultural sites, went on tours of local college campuses, and attended workshops on Native American history, culture, and traditions. Also, ten youth received tutoring from USD and SDSU mentors in various academic subjects.

In addition to these programs, project staff implemented the AIR Summer program for junior high and high school youth. Forty-five youth, including 32 new participants, took part in 10 days of activities over a 5 week period. These activities included lectures on Kumeyaay history and culture; field trips to cultural and other educational sites; a ropes course; and more workshops on preparing for college.

The project's second objective was to foster family support for youth program participants by holding quarterly family forums for at least 14 family members. Staff, however, found that hosting large family forums was very difficult, given the busy work schedules of the parents, many of whom were single parents. Instead of hosting family forums, the project director decided to consult with parents through short but frequent monthly "check ins," usually lasting about ten minutes at a time. Through this process, he was able to talk frequently with ten parents, focusing particularly on the parents of AIR tutorial students. Through discussions with these parents, he worked to encourage dialogue

between parents and teachers of the youth, advised parents on how to talk to their kids about homework and other issues, and helped them gain awareness and insight on the progress of their children. The project director very strongly feels the family support fostered during this project has enhanced the success of youth participants.

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

Through workshops, activities, and field trips, youth project participants learned about their cultural identity, improved their self esteem, and enhanced their academic and personal knowledge, skills, and abilities. They developed relationships with university faculty members, college student mentors, project staff, parents, and each other; became acclimated to college environment, and learned how they could succeed in this environment. These activities and new relationships led many youth to experience personal growth and pride in their accomplishments, improve their academic performance, and to take concrete steps towards higher education.

The USD and SDSU student mentors who participated in the project benefited by gaining genuine work experience, getting to know Native American youth and the issues they confront, and finding real purpose in the work and in the relationships developed. In line with their missions, the SDSU and USD Native American and Ethnic Studies departments had the opportunity to pedagogically interact with the community, offer current students the chance to work with this community, and to encourage promising Native American youth to enroll in their programs.

*"We are utilizing academic institutions in a way that's unique – our partners are providing new vistas for our kids."*  
Dwight Lomayesva, Project Director

## AMERICAN INDIAN RECRUITMENT PROGRAM



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

### PROJECT SNAPSHOT

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

### BACKGROUND

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

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

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

### PURPOSE AND OBJECTIVES

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

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

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

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

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

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

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

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

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

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

## CALIFORNIA INDIAN MUSEUM AND CULTURAL CENTER



<b>Project Title:</b>	Tribal Ambassadors Through Technology Project
<b>Award Amount:</b>	\$278,362
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2014
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 135 hours of training for 12 youth and 5 staff developing GIS software skills
- Enhanced capacity of CIMCC staff to create GIS exhibits for the museum
- 2 FTE jobs supported
- 2 new CIMCC interns

### PROJECT OVERVIEW

From 2012-2014, the California Indian Museum and Cultural Center (CIMCC) implemented the Tribal Ambassadors Through Technology project to increase CIMCC's capacity to provide geographic information system (GIS) technology training to Native youth and staff members. Prior to this ANA grant, youth participants from a different CIMCC program expressed a desire to develop high-tech GIS exhibits and education programs for the museum, but CIMCC staff lacked the capacity to provide the necessary GIS trainings. Additionally, staff members realized that developing proficiency for themselves in GIS software would enhance their own work at the museum. Through their ANA grant, the project team educated staff and community

members about GIS and how it can be used, purchased laptops and software to be used as GIS work stations, and hired two GIS professionals to conduct trainings in ArcGIS software for youth participants and staff alike. Staff were also successful in recruiting three additional GIS professionals to assist in the project as volunteers, logging a combined 332 volunteer hours. Over the course of the project, there were 27 total trainings attended by five staff members and 12 youth, ages 8-24. Each training was five hours long, and was hands-on with each learner at his or her own work station. Skill development included navigating the software, locating information, plotting points on maps, building layers, attaching content to maps, and learning real world applications such as mapping, tracking diseases and crime rates, land use planning, and tracking sacred sites and cultural resources. The subject matter that was used in building these skills was culturally relevant, with a focus on tribal headquarters, prominent California Indians, and native places such as historic sites, indigenous names for places, cultural resources, and native foods that were cultivated pre-contact. Additionally, project staff took the

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youth participants to the annual Esri (GIS software) user conference in San Diego in order to expose them to the value and scope of GIS skills in a professional environment.

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

Pre- and post-tests measuring GIS software skills were given to the youth participants and staff alike. All participants demonstrated substantial skill development through these tests. At the end of the project period, CIMCC offered internships to two of the youth participants to continue building their skills by developing GIS exhibits for the museum. Additionally, three staff members in particular demonstrated considerable software skill. The new interns and staff skill sets, coupled with CIMCC's new laptops and GIS software, equate to significant GIS capacity gained by the museum. Project staff stated that this new capacity will lead to more engaging, interactive exhibits at the museum, which in turn will promote community awareness of Native American people, places, and culture. Previously, the museum had to contract with consultants to develop GIS exhibits, but being able to do it on their own provides autonomy and significant cost savings. Project staff also stated that this project has emerged as a model for other native communities, as evidenced by several tribes expressing interest in developing their own youth/GIS programs. The experience also seems to have had a positive impact on the youth participants personally, academically, and possibly as a future career path. One participant described it as follows: "This is opening doors to us for what we can do in the future and do in life. This is helping others too, because the people we want to teach [by developing GIS exhibits] have a lot to learn about debunking stereotypes and learning who Indian people really are. Going to the Esri conference in San Diego opened my eyes to different career paths and choices, and I could see working in this field

in the future. We saw that big businesses use it and have a need for skilled people. I also presented to my class at school and I've been telling everyone about it. This has also helped us as friends – we didn't really know each other before this experience, but we've gotten really close and it's become kind of like a small family."

**RIVERSIDE-SAN BERNARDINO COUNTY INDIAN HEALTH, INC.**



<b>Project Title:</b>	Native Challenge Healthy Marriage Initiative Project
<b>Award Amount:</b>	\$702,134
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

**PROJECT SNAPSHOT**

- 3 full-time equivalent jobs created
- 18 elders involved
- 5,200 youth involved
- \$177,221 in resources leveraged
- 30 partnerships formed

**BACKGROUND**

Riverside-San Bernardino County Indian Health, Inc. (RSBCIHI) is a nonprofit healthcare organization providing medical and outreach services to nine tribes in southern California. RSBCIHI’s geographic service area covers 27,278 square miles within Riverside and San Bernardino Counties.

At the time this project began, the teen pregnancy rate in RSBCIHI’s service area was the highest in the nation. One-third of children delivered on the reservations were born to mothers who lacked sufficient financial resources, and only half had fathers involved in their upbringing. RSBCIHI staff believed the community was struggling with an intergenerational cycle of unhealthy marriages and domestic violence, and strove to provide an intervention for young people.

**PURPOSE AND OBJECTIVES**

The goal of this project was to increase youth awareness of the value of healthy marriage and equip youth with relationship strengthening skills.

The first objective was to provide pre-marital education to 750 students in 10 schools. To accomplish this, the project director hired two marriage specialists and trained them in classroom management and healthy marriage curricula, including Love U2 Relationship Smarts Plus, Positivity, Responsibility, Influence, Consequences, Encouragement (P.R.I.C.E.), and Baby Think It Over. The project director signed five-year Memoranda of Understanding with the school districts in RSBCIHI’s service area, receiving permission to teach students during class time and assemblies.

The marriage specialists provided a variety of services to 66 middle and high schools; in some schools, specialists conducted a two-day training program, and in others they filled vacant physical education or health positions and taught for weeks at a time. The specialists trained over 4,000 students in the Love U2 curriculum, with the average student receiving eight to 10 hours of

training. Specialists also taught 117 students the Baby Think It Over curriculum, giving teens computerized infants programmed to cry as real babies and able to record the teens' ability to provide care, to introduce them to the responsibilities of parenthood. In addition, the specialists held 15 school assemblies, covering topics such as teen pregnancy and dating violence.

The second objective was to provide pre-marital education to 300 young parents and pregnant adolescents on the tribal reservations in RSBCIHI's service area. Marriage specialists taught over 1,000 people the P.R.I.C.E. parenting curriculum, developed by the Riverside County Office of Education, which provides strategies for parent-child communication and discusses the negative effects of alcohol abuse, drug abuse, and infidelity on children. The specialists held six sessions a year at different tribal reservations, and supplemented the P.R.I.C.E. curriculum with budgeting workshops and talking circles about domestic violence.

Project staff also worked closely with native youth groups to raise funds for the youth's annual —Dream the Impossible Youth Leadership Conference. The 2011 conference emphasized respect for culture and traditions, healthy families, future goals and self-improvement, utilizing support programs and team-building; attendance was free for all native youth.

**OUTCOMES AND COMMUNITY IMPACT**

Project staff trained thousands of young people, but these connections were not superficial. Youth kept in touch with the specialists through Facebook, email, and phone to ask questions and receive guidance, and the specialists served as role models and confidants.

In addition, the in-school and community

and taught young parents crucial concepts in building relationships and managing finances. Pre- and post-evaluations from the Love U2 curriculum revealed that out of over 1,000 students, 68 percent cited improved knowledge of teen pregnancy prevention, goal setting, and decision-making skills as a result of the outreach. In pre- and post-evaluations of the P.R.I.C.E. curriculum, participants reported a 34 percent increase in knowledge of healthy relationship skills, a 12 percent increase in understanding the importance of budgeting, and a 23 percent increase in knowledge of parenting skills.

Throughout the project, a 12-person advisory council composed of tribal representatives guided the project and participated in sustainability planning with RSBCIHI's board. In the third year, RSBCIHI trained council members in project management and equipped them with skills to continue teaching the curriculum at the reservation level. Project staff are confident that area tribes will continue teaching the healthy relationship lessons with adaptations to fit each unique community.

In addition, RSBCIHI will continue to work with youth and develop partnerships with local schools, through ANA grant funding awarded in 2011 to provide in-school youth programming focusing on sexual and reproductive health and promoting responsible fatherhood.

*“If you work with native elders and leaders, they know how to adapt the program to fit the cultural context.”*  
 RSBCIHI Project Staff

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## UNITED AMERICAN INDIAN INVOLVEMENT, INC.



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<b>Project Title:</b>	Strengthening American Indian Families
<b>Award Amount:</b>	\$1,059,272
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2006 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 212 elders involved
- 1,372 youth involved
- \$103,717 in resources leveraged
- 9 individuals trained
- 22 partnerships formed

### BACKGROUND

According to 2004 U.S. Census population estimates, Los Angeles County is home to the largest urban American Indian population in the nation, with 153,500 American Indians/Alaska Natives (AI/ANs), 33 percent of whom are under the age of 17. Many AI/AN families were relocated from reservations around the country to Los Angeles through Bureau of Indian Affairs relocation programs in the late 1950s. The tribes with the greatest representation in Los Angeles are Navajo, Cherokee, Apache, Sioux, and Choctaw, and there are over 125 tribes represented in the community.

United American Indian Involvement, Inc. (UAI) is a nonprofit organization providing a wide array of health and human services to the Los Angeles AI/AN community,

including public health case management, traditional medicine, alcohol and substance abuse services, mental health services, workforce development services, youth programs, social services, research, and training. Some youth and families served by UAI suffer from mental health problems such as adjustment disorders, behavioral problems, and depression. Some confront domestic violence and substance abuse issues, and many others come to UAI to overcome feelings of disconnection with their communities and cultures.

### PURPOSE AND OBJECTIVES

The purpose of the project was to form and sustain lasting families and healthy marriages, and improve the well-being of children in the Los Angeles County Native American community through healthy marriage education, guidance, and mentoring to AI/AN youth and families.

The first objective was to educate Los Angeles County AI/AN youth and young adults on the value of healthy relationship skills such as conflict resolution, communication, and commitment. To accomplish this, project staff established relationships and worked regularly with a

local AI/AN teen drumming group, a group home for at-risk young AI/AN women, a high school AI/AN pride club, and an American Indian student group at the University of California, Los Angeles (UCLA). For the project's first two years, the team utilized a variety of curricula to facilitate discussions on healthy relationships and life issues confronted by teens and young adults, and incorporated drumming, singing, and other cultural activities into the program. In the last three years, project staff used the Native Wellness curriculum, providing relationship skills training, workshops, discussions and group interaction on communication techniques, conflict resolution, healthy relationships, leadership development, and cultural identity. Staff also provided cultural opportunities at summer camps, powwows, holiday events, and conferences, including the UCLA Basketball Youth Conference in year five. In total, the project provided at least one training session to 1,372 youth.

The second objective was to offer marriage and relationship education and skills training on communication, commitment, conflict resolution, and parenting to future and existing families. The plan called for project staff to provide 13 sessions per year to five families, so that 65 families would complete the curricula over a five-year span. Over this period, 49 families completed the series, and the team offered over 300 workshops to 1,188 additional families (3,156 adults) on relationships, communication, commitment, conflict resolution, parenting, fatherhood, American Indian values, multi-generational trauma, smoke-free families, domestic violence, money management, blended families, healthy eating, and emergency preparedness. Utilizing a team which included a therapist, licensed social worker, and counselor, the project team also offered individual and couples assessment, family support services, and therapy.

The third objective was to utilize married couples as mentors to teach healthy marriage skills to AI/AN community members, providing a sustainable corps of volunteer instructors offering workshops to community members at UAII's Los Angeles facility after the project concluded. In years one through three, project staff made efforts to recruit mentors who completed the 13-session workshop series noted in the first objective. However, staff did not think that most participants who completed the workshops had the skills or free time to effectively serve as mentors. Thus, only one couple and two other individuals served in this role.

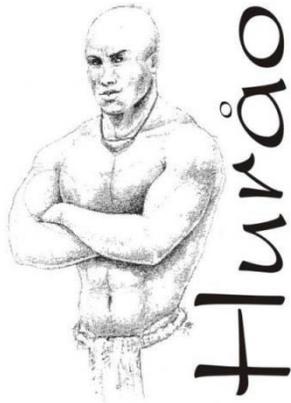
#### **OUTCOMES AND COMMUNITY IMPACT**

The project served several thousand members of the Los Angeles AI/AN community, including married, unmarried, divorced, single, and separated people, foster and adoptive parents, grandparents, future parents, mothers and fathers, and youth. Many youth participating in the project expressed satisfaction with the opportunity to share their experiences and to bring topics they needed to talk about into the open. They learned how to overcome teen violence, avoid drugs, alcohol, and teen pregnancy, and improve communication with peers and family members.

According to Project Director Jerimy Billy, adult participants indicated that the workshops and activities, especially those enabling them to interact and learn from one other, provided them the chance to develop broader perspectives on the issues affecting their lives, and to balance their priorities in dealing with these issues. "Sometimes, Mr. Billy stated, "it was not us who identified the issues, but the participants themselves. Their discussions, and some of the activities we did, enabled them to take a break from the survival mode that they are in, be social, and begin to move forward."

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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

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## SANCTUARY, INCORPORATED OF GUAM



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<b>Project Title:</b>	Relationship Intelligence Project
<b>Award Amount:</b>	\$804,032
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 180 Elders involved
- 1,151 youth involved
- \$34,198 in resources leveraged
- 8 individuals trained
- 10 partnerships formed

### BACKGROUND

Sanctuary, Incorporated of Guam is a nonprofit, community-based organization that was founded in 1971 to serve the needs of runaway and homeless youth in the unincorporated U.S. territory of Guam. Granted full accreditation in 2008, it is the only organization in the region that is accredited by the Commission on Accreditation of Rehabilitative Facilities. Sanctuary's vision is "to improve the quality of life for Guam's youth and families, to promote reconciliation during challenging times, and to advocate for their needs by providing 24-hour crisis intervention services, a temporary safe refuge during family conflicts and abuse, outreach, education and prevention programs."

The economic, social, and educational adversity that young people face on the island of Guam continues to pose a significant challenge to healthy development and places youth at high-risk for unhealthy relationships. As a result, there is a need for culturally appropriate educational opportunities to allow youth to develop the skills necessary to practice healthy commitment and communication, and form healthy relationships.

### PURPOSE AND OBJECTIVES

The purpose of this project was to enhance the well-being of young people on Guam by increasing the percentage of youth and young adults who have the life skills and knowledge to make informed decisions about healthy relationships, and the percentage of couples who are equipped with the life skills and knowledge to form and sustain healthy relationships and marriages.

The project's objective was for participants between the ages of 12 and 18 to attend a 3-month healthy relationship education program with a 95 percent completion rate. Project staff purchased and adapted the "Relationship Intelligence" (RQ) curriculum, developed by Dr. Richard

Panzer of the Institute for Relationship Intelligence. Project staff modified the curriculum to be culturally sensitive by adding photos and relevant examples, and adjusting the presentation style. The curriculum takes 17 hours to complete so project staff based the delivery schedules on participants’ needs. For example, many schools held weekly sessions, while other nonprofit or governmental organizations used a retreat-style weekend to complete the curriculum. Most of the participants were students from nine schools, but the project also served existing clients in Sanctuary’s emergency, transitional, and residential shelters.

Project staff reported a total of 1,151 participants, with a 97 percent completion rate. All participants filled out a satisfaction survey; results showed that 80 percent reported overall they were very or extremely satisfied with the program, and 100 percent were at least somewhat satisfied. Staff also used the surveys to adjust the program as they went, adding more interactive aspects to the curriculum to increase satisfaction. Participants also completed pre- and post-tests with questions taken from a survey developed by Dr. Panzer to accompany the RQ curriculum. The pre-test average score was 56 percent, with an average post-test score of 91 percent.

Although the initial target audience was high school students, Sanctuary staff soon realized many youth already are dealing with relationship issues by the time they are in high school; staff therefore adjusted the program to serve middle school students. The topics addressed included: high divorce rates, teen pregnancy, uncommitted sex, drugs, alcohol, violence, power, and boundaries.

**OUTCOMES AND COMMUNITY IMPACT**

As a result of the RQ program’s success, the Guam Department of Education agreed to

start including RQ components in the standard school curriculum; prior to this project the healthy relationship and sexuality education offered in public schools was reported to be sparse and inadequate. With this curriculum, students receive information generally considered taboo, which is important, because many only have seen examples of unhealthy relationships, and have not talked about what is a good and bad relationship. Additionally, many adults in the community who heard about the program requested to attend workshops to increase their own knowledge about healthy relationships.

Based on 2011 in-house statistics, Sanctuary staff established a correlation between the time the project began in 2009 and decreased divorce and teen parent rates. Project staff also reported anecdotally that no youth from the first curriculum cycle are pregnant or married, and that the program has opened students’ eyes to what are appropriate boundaries.

Sanctuary is a member of many coalitions and task forces on Guam, and can now provide knowledge of the curriculum and statistical resources to others working in the field. The general community has been very supportive of the curriculum, including the Guam Police Department, which wants to use it particularly to help women in abusive relationships. The RQ curriculum has become an integral part of Sanctuary’s services, and project staff will continue to work with the organization’s clients to deliver relationship intelligence education.

*“[This project] has given youth a voice and the knowledge to make informed decisions.”*

Relationship Intelligence  
Project Director

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## KE KULA O NAWAHIOKALANIOPUU IKI



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<b>Project Title:</b>	Hawaiian Language Survival School
<b>Award Amount:</b>	\$605,414
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2011 – Dec. 2014
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 123 students improved their ability to speak a native language
- 6 college-level courses developed
- 23 high school students enrolled in college courses

### PROJECT OVERVIEW

Ke Kula o Nawahiokalaniopuu Iki, also known as Nawahi, is a public charter K-12 Hawaiian medium school located in Keaau, HI. Nawahi is part of the pre-school through post-graduate Hawaiian Medium initiative in Hawaii County, with Aha Punana Leo offering pre-school, Nawahi offering K-12 programming, and University of Hawaii at Hilo offering bachelor and graduate degree programs, all in the Hawaiian language. From 2011-2014, Nawahi implemented a language preservation grant to increase the university-readiness of Nawahi high school students, and increase the use of Hawaiian among middle school students. Through the grant, Nawahi developed opportunities for students to interact with graduate students and professionals who use Hawaiian on a day-to-day basis. These interactions occurred through field trips to museum and petroglyphs, participation in hula festivals,

and an after-school recitation program where the students learned to perform oratory in the traditional style. Nawahi staff also partnered with the University of Hilo to develop six new courses that were appropriate for both university and Nawahi high school students, covering topics such as statistics, environmental studies, and oratory. Twenty-three students learned how to enroll at the university and completed the courses alongside college students, all in the Hawaiian language.

### OUTCOMES AND COMMUNITY IMPACT

Project staff said that as a result of the project, middle school students began using Hawaiian more and started to see speaking Hawaiian as an asset in finding a career, and not a barrier. As one staff member said, the program “planted ambition” in all of their students to attend college, and developed career paths. The student success coordinator said students are also less nervous about college, as they are now familiar with how to fill out paperwork, apply for financial aid, and register for courses. The University of Hawaii professors also benefited, by learning what to expect from incoming classes of Nawahi students. Nawahi staff believe the project

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increased all 123 students' motivation and ability to speak Hawaiian.

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## HO'OLU LAHUI, INC.



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<b>Project Title:</b>	Ike' Aina: From the Seed to the Table
<b>Award Amount:</b>	\$900,860
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 10 Elders involved
- 110 youth involved
- \$494,171 in resources leveraged
- 63 individuals trained
- 10 partnerships formed

### BACKGROUND

Founded in 1995, Ho'oulu Lahui, Inc. (HLI) is a Native Hawaiian nonprofit that works to awaken Hawaiian culture, values, beliefs and lifestyles in partnership with the community to achieve unity, harmony, and total well-being. Through its Pu'ala Cultural Education Center, the organization runs programs serving thousands of individuals and groups of all ages locally, statewide, nationwide, and globally.

In 2000, HLI founded the Kua O Ka La Public Charter School to serve as a culturally-driven school in the Puna community on Hawaii Island. The Puna community is 27 percent Native Hawaiian. The Kua O Ka La School serves 100 students—mostly Native Hawaiian—and their families. Due to factors including

cultural isolation, lack of adequate educational opportunities, drastic changes in the community's social makeup, and a limited job market, the Puna community faces a range of challenges in education, health and wellness, social development, and economic opportunity.

In response to these challenges, HLI saw the critical need to reconnect Native Hawaiian youth and families to the 'aina (land), fresh locally-grown produce, traditional foods, and balanced diets. This would promote healthy lifestyles, develop Hawaiian-controlled assets such as a community garden and a commercial kitchen, and offer agriculture and culinary activities that promote a healthy, diverse, and sustainable local food economy.

### PURPOSE AND OBJECTIVES

The purpose of the Ike' Aina: From Seed to Table project was to develop integrated agricultural and culinary programs and a commercial kitchen that support a healthy, sustainable lifestyle for Native Hawaiian middle and high school students.

The project's first objective was to develop a fully-functioning certified commercial kitchen, which would allow students to

develop and practice skills in culinary arts, agriculture, and business management. Project staff purchased kitchen equipment including industrial stoves, sinks, dishwashers, and cooking utensils. All staff and students were trained in program-specific policies and safety procedures. However, staff and consultants determined during an environmental impact study in the design phase that the kitchen should be larger. Utilizing a contingency plan, the staff constructed a temporary outdoor kitchen; the permanent kitchen is scheduled for completion in 2013. When completed, the kitchen will enable HLI to share recipes with the wider community by expanding its popular weekly luncheons.

The second objective was to develop and implement an agricultural program that produces fruit and vegetables to support the culinary educational activities. Staff and community volunteers developed basic, intermediate, and advanced curriculums covering: garden development; composting; vermiculture; and soil, water, and micro-organism science. Students learned both contemporary and traditional Hawaiian farming techniques and applied knowledge by clearing, planting, and managing a field near the school. Students also implemented team projects and went on 10 field trips each year to various agricultural sites throughout the islands.

The third objective was to develop an academic culinary program, based on producing locally-grown foods through agricultural activities to support healthy lifestyles. HLI developed basic, intermediate, and advanced curriculums for the culinary program, covering food genealogy, nutritional values, presentation, recipe development, and career pathways in agriculture and restaurant management. Students completed group projects, such as hosting the Ulu Festival with 1,200 attendees and traveling on 14 field trips.

## OUTCOMES AND COMMUNITY IMPACT

Students demonstrated increased knowledge and use of active lifestyles and healthy food as a result of the project. For example, many youth who rarely ate fresh fruits and vegetables now regularly incorporate them into their diets. Students also learned to recognize and harness the resources around them, while developing a deeper connection to their homeland, history, and culture. One student said, “We used to grow all the food we needed here. Now, we import 85 percent. By growing our own food again we will be strong and healthy like our ancestors before us.”

By applying lessons learned from the agriculture and culinary programs at home, students positively influenced their families’ food shopping and eating habits. The parents and community take pride in the work the students are doing, and parents spoke about developing a connection to their children’s academic success and immersion in Hawaiian culture and language. Elders and other community members said they were glad to see traditions being taught to youth and carried on for the future.

In addition, students developed a cookbook based on the recipes created and food that can be grown locally. The cookbooks also contain history, cultural information, and stories from students. HLI printed over 200 of these cookbooks in both English and Hawaiian, with plans to print more. The books were distributed to local leaders. Additionally Whole Foods Markets agreed to sell the cookbooks in local stores.

The school has partnerships with other organizations throughout Hawaii working on revitalizing the local, sustainable agriculture of Hawaii, and HLI will continue to be present in that work.

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## WAI'ANAE COMMUNITY RE-DEVELOPMENT CORPORATION



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<b>Project Title:</b>	Kauhale: Center for Organic Agriculture and Sustainability
<b>Award Amount:</b>	\$1,160,457
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 25 full-time equivalent jobs created
- 46 elders involved
- 3,587 youth involved
- \$46,673 in revenue generated
- \$547,800 in resources leveraged
- 51 individuals trained
- 27 partnerships formed

### BACKGROUND

The Wai`anae Community Re-Development Corporation (WCRC) is a nonprofit established in 2001 to launch social enterprises encouraging youth empowerment and community-based economic development. Located on the western side of Oahu island, WCRC runs numerous social initiatives and enterprises, including: MA`O Organic Farms; gardening, nutrition and entrepreneurship programs for middle and high school students; and a college internship program.

Youth initiatives are needed in Wai`anae, where families are financially strained, and youth have limited opportunities for employment and post high school education.

In 2006, only 12 percent of high school graduates in Wai`anae enrolled in a two-year college, and less than three percent enrolled in a four-year college.

Recognizing that Wai`anae youth would thrive in experiential education and excel if given increased diversity of career options, WCRC strove to improve its agriculture career pathway program for youth.

### PURPOSE AND OBJECTIVES

The project's purpose was to strengthen Wai`anae's agricultural economy by expanding operations at MA`O Farms and enhancing WCRC's youth training programs. The first project objective was to intensify MA`O Farms food production activities while maintaining socially responsible growth. MA`O Farms intensified production by 50 percent during the project, reaching annual sales of \$500,000 in 2011. To ensure socially responsible growth, WCRC invested in staff and community by providing two professional development trainings and four entrepreneurship trainings; WCRC also hosted a food sovereignty conference, and engaged all employees in planning WCRC's asset building strategy. MA`O Farms

agencies did not grant construction permits until spring of the second project year. Because of this delay and changes in the economy, the projected cost of the multipurpose space construction rose by \$1 million. KMS required additional time to raise funds. Due to these constraints, by the end of the second year builders had not yet broken ground for the multipurpose space, and it seemed unlikely the kitchen and mill would be built by the end of the project period.

Thus, WF could not achieve the first project objective, which was to provide equipment and supplies for the kitchen and a poi (taro processing) mill, promote the facility, and provide training for kitchen users. Project staff returned ANA funding related to this objective and focused on other project objectives.

The second objective was to provide community food producers with mentoring, networking assistance, product development, and business support. WF taught 12 community food producers how to apply for a Department of Health certificate to sell value-added food products and secure small business development resources from the Office of Hawaiian Affairs. In addition, WF recruited 32 potential kitchen users, who recognized the value in leasing time at the certified commercial kitchen once it was constructed.

The third objective was to provide entrepreneurship training to youth from the community. Project staff designed the Lima‘hana Workforce Training Program for a core group of 24 teenage youth, teaching them to manage sales and food production and providing them with career counseling. The youth organized a dinner fundraiser, which included planning a meal, selling tickets, and managing proceeds; worked at the weekly farmers‘ market to prepare and

sell produce and practice sales pitches; managed booths at food festivals; and developed a cookbook. The youth also organized catered lunches for 120 children who participated in WF's seasonal camps. In addition to the workforce training program, project staff implemented a Teen Waipa culinary program, where middle school youth worked with a local chef to prepare and present dishes, winning numerous awards at island culinary competitions.

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

As a result of this project, at least 24 youth gained skills in creating value-added food products, sustainable cultivation, leadership, and teamwork. Participants also gained an appreciation for a nutritious diet.

Furthermore, 12 food industry entrepreneurs now understand how to obtain certification, and WF has willing producers who will take advantage of the commercial kitchen, once established. As a result of discussions with entrepreneurs, WF staff have a better sense of the community’s business management training needs.

By the winter of 2012, KMS trustees provided \$1 million to meet raised costs of the multipurpose space construction. WF expects that KMS will break ground by spring to construct the multipurpose space and kitchen. Once the kitchen is built, WF will move forward with the original project goal to provide food entrepreneurs with training and opportunity to lease the kitchen. In addition, WF will sustain and enhance their youth services over the next three years, having secured a commitment of at least \$300,000 in funding from the Hau'oli Mau Loa Foundation.

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## WAIPA FOUNDATION



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<b>Project Title:</b>	Waipa Community Kitchen and Business Incubator Project
<b>Award Amount:</b>	\$530,491
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- \$1,252,731 in resources leveraged
- 24 individuals trained
- 25 partnerships formed

### BACKGROUND

The Waipa Foundation (WF) is a nonprofit organization located on the north shore of the island of Kauai'i, Hawaii, within the Waipa valley. Owned by Kamehameha Schools (KMS) and managed by WF since 1994, the Waipa valley is a 1,600-acre ahupua'a, a division of land running from the top of a mountain ridge to the sea. Traditionally, ahupua'as were sustainable and interdependent agricultural communities, but now only a few ahupua'a (including Waipa) remain undeveloped and undivided. In the 1980s, KMS planned to develop a luxury gated community in the valley, but WF leadership presented an alternative vision of restoring the ahupua'a as a Hawaiian community gathering place and creating a sustainable model for land use management. Their advocacy prompted KMS to halt development and eventually become WF's strongest donor and partner.

One of the foundation's goals is to provide diverse economic opportunities in the valley; many Native Hawaiians have few options for work outside of service-level jobs in the tourism industry. Several families in the ahupua'a farm traditional staples (such as the taro root) and sell value-added food products; however, sales are limited due to the absence of a Department of Health certified commercial kitchen. To address this barrier, WF and KMS planned to construct a certified commercial kitchen in 2008 to lease by the hour to community entrepreneurs.

### PURPOSE AND OBJECTIVES

The project purpose was to furnish a commercial kitchen and provide community businesses and youth with entrepreneurial training to promote a sustainable local food economy.

The construction of the kitchen and mill was part of a larger initiative, funded by KMS, that was to include a multipurpose meeting space separate from the kitchen complex. Construction plans called for the meeting space to be built before the kitchen and mill. KMS intended to break ground during the project's first year; however, the permitting

agencies did not grant construction permits until spring of the second project year. Because of this delay and changes in the economy, the projected cost of the multipurpose space construction rose by \$1 million. KMS required additional time to raise funds. Due to these constraints, by the end of the second year builders had not yet broken ground for the multipurpose space, and it seemed unlikely the kitchen and mill would be built by the end of the project period.

Thus, WF could not achieve the first project objective, which was to provide equipment and supplies for the kitchen and a poi (taro processing) mill, promote the facility, and provide training for kitchen users. Project staff returned ANA funding related to this objective and focused on other project objectives.

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sell produce and practice sales pitches; managed booths at food festivals; and developed a cookbook. The youth also organized catered lunches for 120 children who participated in WF's seasonal camps. In addition to the workforce training program, project staff implemented a Teen Waipa culinary program, where middle school youth worked with a local chef to prepare and present dishes, winning numerous awards at island culinary competitions.

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

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Furthermore, 12 food industry entrepreneurs now understand how to obtain certification, and WF has willing producers who will take advantage of the commercial kitchen, once established. As a result of discussions with entrepreneurs, WF staff have a better sense of the community’s business management training needs.

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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

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.

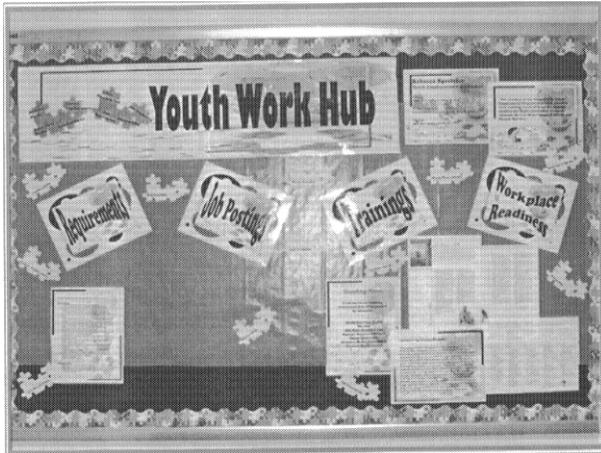
Head Start and Early Head Start teachers gained a deep appreciation for the need to include cultural programming in the classroom. Many of the teachers were non-Native or had no training in teaching Ojibwe. By the end of the project, 30 teachers had increased their ability to speak the language and were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

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## HANNAVILLE INDIAN COMMUNITY



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<b>Project Title:</b>	Youth Employment Development Project
<b>Award Amount:</b>	\$85,985
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2009
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 9 jobs created
- 6 elders involved
- 35 youth involved
- \$63,306 in resources leveraged
- 37 individuals trained
- 19 partnerships formed

### BACKGROUND

The Hannahville Indian Community is a Potawatomi tribe that resides on a 5,800 acre reservation in Michigan's Upper Peninsula. The tribe counts approximately 800 enrolled members, 600 of whom live within the reservation boundaries.

The tribe's employment database indicates a 40% unemployment rate for youth aged 19-25. The tribe allocates \$50,000 annually to an employment fund to provide wages to youth for summer jobs, the majority of which are manual labor positions. In its recent comprehensive plan, the tribe identified the need to develop an employment program to assist and train youth in the job skills necessary to attain and retain productive and sustainable work.

### PURPOSE AND OBJECTIVES

The project's purpose was to create a Youth Employment Program to address the tribe's escalating problem of unemployed and underemployed youth.

The project's first objective was to create the framework for the Youth Employment Program. To complete the objective, the Tribe hired and trained a program coordinator to implement all project activities. The coordinator formed focus groups and collaborated with the Tribe's Human Resources Department to develop the Youth Employment Handbook, which outlines all policies and procedures governing the program.

The project's second objective was to develop the capacity of the Youth Employment Program to partner with at least 10 worksites where at least 20 tribal youth would engage in positive work experiences pertinent to their career interests. The coordinator created a public relations plan and advertised the program via the local radio station, articles in the tribal newsletter, tribal listserv, and ads in the local newspaper. The coordinator then developed a "Work Hub" bulletin board at

the tribal high school and added a youth employment section to the tribe's website to post all employment opportunities, training dates, and pertinent forms. By the conclusion of the project's timeframe, the coordinator collaborated with identified partners to craft 12 job descriptions, with 36 tribal youth successfully attaining part-time employment. The employed youth were a balanced group of males and females, and ranged in age from 14 to 19 years old. In compliance with program policies, each youth was required to maintain a C average and attend classes on a regular basis. Finally, the coordinator developed an evaluation to survey all employed youth and their employers at the end of the project in order to gain insight on the program's strengths and weaknesses.

The project's third objective was to identify the necessary training content for each job description to produce youth with the skills necessary to be successful employees. For each job position posted, the project coordinator collaborated with the prospective employer to identify the skills necessary to perform the job functions. Training modules were completed for six job descriptions, including such positions as Custodial Aide, Daycare Center Aide, and Fitness Center Aide. Training content included classroom sessions on customer service, CPR/First Aid training, and on-site job training. The remaining six training modules will be completed after the conclusion of the project timeframe.

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

The 36 tribal youth involved with the Youth Employment Program gained meaningful part-time employment in positions in which they expressed interest. Along with the financial benefits of a job, each youth received training relevant to their position to ensure success. Furthermore, the program held the youth responsible for their

schoolwork and attendance. Indeed, the program coordinator removed one youth from their job due to declining grades, and placed this student in the school's tutoring program. Subsequent academic improvement allowed the youth to return to work.

To sustain project momentum, the Hannahville Tribal Council will retain the program coordinator to manage the Youth Employment Program. The program coordinator will continue to maintain the Work Hub bulletin board and youth employment section of the tribe's website. During project implementation, all youth employment positions were on-reservation jobs, but the coordinator plans to build partnerships with local off-reservation employers expressing interest due to the success of the program. Finally, due to the encouraging outcomes of the project, staff from the tribe's Adult Employment Assistance Program has requested the assistance of Youth Employment Program staff to incorporate training modules and an accountability framework into their operations plan.

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## GREATER MINNEAPOLIS COUNCIL OF CHURCHES

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<b>Project Title:</b>	First Language Project
<b>Award Amount:</b>	\$381,155
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 11 Native American consultants hired
- 40 Elders involved
- 325 youth involved
- \$28,545 in resources leveraged
- 4 partnerships formed
- 212 youth increased their ability to speak a Native language
- 9 adults increased their ability to speak a Native language

### BACKGROUND

The Division of Indian Work (DIW), part of the Greater Minneapolis Council of Churches, was founded in 1952 in response to an influx of Native American families to the Minneapolis area as a result of government relocation programs. These families arrived facing a lack of affordable housing, employment opportunities, and culturally appropriate social services.

DIW works to fill these gaps with the mission of “empowering American Indian people through culturally-based education, counseling, advocacy, and leadership development.” As part of its work, DIW

offers an after-school Youth Leadership Development Program, which works with youth from the urban Indian communities of Powderhorn and Phillips in Minneapolis. Stemming from the circumstances and poor conditions in which their parents and grandparents arrived to the area, Native youth are much more likely than their non-Native counterparts to be involved with child protective services, the juvenile court system, or to engage in high risk behaviors. At the same time, these youth are detached from Native culture and their ancestral language.

Recognizing these risks, DIW saw the need for programs that create a strong sense of self and cultural identity using language. DIW conducted a survey of families which revealed support for after-school language programs for youth beyond second grade, yet none existed in Minneapolis.

### PURPOSE AND OBJECTIVES

The purpose of the First Language Project was to provide culturally-relevant, intergenerational Ojibwe language instruction as a part of after-school and summer activities for youth ages 7-17. The project’s objective was to provide experiential language instruction in beginning and intermediate conversational

Ojibwe to 300 youth through cultural and recreational activities. These activities included language sessions, seasonal family feasts, and sweat lodge ceremonies.

Since no appropriate language curriculum existed, language consultants and project staff developed and integrated a curriculum into DIW's existing after-school activities. The three-level curriculum covers common phrases, vocabulary on traditional items, and grammar patterns. Project staff also developed teaching aids and materials such as pictures, vocabulary cards, and games to supplement the curriculum.

For example, one type of teaching tool that became very popular were wrist bracelets, given to students as they progressed in language learning. These specially-made bracelets contained words or phrases in Ojibwe, and students earned a bracelet for learning the word or phrase and demonstrating its use. In total, 212 students built their language skills through completion of the after-school and summer programs.

In addition to the language classes, many youth participated through social events, such as seasonal family feasts. After gaining popularity through networking with other organizations and word of mouth, the feasts became a huge success; 300 family members attended the four feasts held in the project's final year. DIW served traditional food, and youth who participated in the Ojibwe language program were invited to say the prayer for the food in Ojibwe; six students stepped forward with no hesitation and started the prayer.

One of the most challenging—yet impactful—parts of the project was educating and providing an experience of sweat lodge ceremonies. It was difficult to find youth to participate and people to host sweats; many families preferred to perform sweats on their own. To overcome this

challenge, project staff educated all students about sweat lodge ceremonies, including the use of medicines and Native language in the ceremony. Additionally, 26 percent of the youth attended at least one sweat.

### **OUTCOMES AND COMMUNITY IMPACT**

The project provided increased learning opportunities for some of the Minneapolis Public Schools district's most at-risk students. The district also gained a new Native language curriculum and learning model for students in grades 2-12. Further, the curriculum lessons and materials will inform a Dakota and Ojibwe K-3 immersion program for a newly-authorized Minneapolis chartered public school in 2014. DIW also earned a grant from the Minnesota Indian Affairs Council to continue the First Language Project.

Furthermore, the youth who participated in this project exceeded many benchmarks for language learning. Ninety-three percent learned to fully introduce themselves with their name, Indian name, clan, and where they are from, a 24 percent increase over original projections. At the beginning of the project, a large number of students did not know their clan and had to learn to say in Ojibwe, "I'm still searching for my clan." By the project's end, most learned their clan and developed a deeper connection to the tribe in the process, fostering a stronger sense of self.

The impact on the students as a result of cultural events was significant as well. Many youth participated in traditional dances for the first time. According to the project's language coordinator, many youth see committing a crime as a rite of passage, but the sweats became a healthy alternative. Many of the boys who participated left feeling they "became a man," and youth reported a stronger connection to cultural identity.

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## MIGIZI COMMUNICATIONS, INC.



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<b>Project Title:</b>	American Indian Cultural and Economic Corridor Development Project
<b>Award Amount:</b>	\$876,997
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 4 Native American consultants hired
- 400 elders involved
- 423 youth involved
- \$171,429 in resources leveraged
- 280 individuals trained
- 19 partnerships formed

### BACKGROUND

Migizi Communications, Inc. is a native nonprofit located in Minneapolis, Minnesota. According to the 2000 census, 8,378 Native Americans reside in Minneapolis, with the greatest concentration in the Phillips neighborhood. This is where one of the only geographically identifiable urban Indian communities in the nation has existed since thousands of native people, mainly Ojibwe and Dakota/Lakota, began coming in from surrounding areas in the 1950s. The main thoroughfare of Phillips is Franklin Avenue, which was the original home of the American Indian Movement, and now boasts many Indian-owned businesses.

Migizi (—bald eagle in Ojibwe) started training radio journalists in 1977, as a way to present news from a Native American perspective. There are now two pillars of Migizi: educational support programming with Minneapolis public schools, and New Media Pathways. Over the course of its history, Migizi trained journalists, produced the country's first Indian news magazine to be distributed nation-wide, and given a voice to at-risk Indian youth through media and communications training.

### PURPOSE AND OBJECTIVES

Over the past three years, community leaders throughout Minneapolis, including Migizi staff and partners, have worked together to —transform the American Indian community for the 21<sup>st</sup> century, while preserving and strengthening indigenous values and assets. As part of that effort, the purpose of this project was to enhance the capacity of the urban Indian community in Minneapolis to seize local entrepreneurial opportunities.

The first objective was to engage at least 400 people in a community-driven process to develop a master plan for a physical and virtual cultural and economic corridor. To

accomplish this, project staff held nearly 60 events, including listening sessions and design charettes, involving 1,238 members of the Native American community over a two-year period. As a result of this process, the —American Indian Community Blueprint was unveiled in the spring of 2010, and 750 individuals have officially endorsed the plan. The blueprint defines a vision for the future of the Indian community in Minneapolis, and identifies strategies for establishing housing, educational, business, social, and cultural services. Over 1,200 copies of the plan have been distributed, and it is available to the general community online through Migizi’s main project partner, the Native American Community Development Institute. Numerous Indian-owned businesses have been established on Franklin Avenue since the corridor opened in May 2010, including the All My Relations Gallery, Mille Lacs Bank, and Northland Visions gift shop.

The second objective was for 150 Indian youth to complete 400 hours of technology, media, and entrepreneurial training in preparation for implementation of the master plan. By the end of the third year, over 290 middle and high school youth had completed media training through community media teams, summer media institutes, and technology, media and entrepreneurship courses in four Minneapolis public schools. Performance assessments showed that all students advanced their knowledge and skills in multi-media production and entrepreneurship, with most showing significant improvement. The total hours of production exceeded 13,000, resulting in about 25 media projects, such as public service announcements, documentaries, and a teen suicide prevention initiative. These projects produced by the youth generated \$101,157 in income, and were contracted by various local and civic entities.

The third objective was to identify and explore, as a result of the master planning process, a minimum of three cooperative enterprise development opportunities for Indian youth and adults. During the summer of the third year, 21 students produced four enterprise ideas, which were further developed into businesses plans with the help of mentors. Students then presented their plans to a panel of local business owners and community members.

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

The master plan and the opening of the economic and cultural corridor have provided a road map and a sense of hope, creating a collective vision that did not previously exist. The community is reclaiming the physical geography of the neighborhood, and is creating a better future for individuals and families. With more economic and cultural opportunities in the Phillips neighborhood, native youth can see a future in the area, and families have a stronger reason to stay there. Project staff reported that the inclusiveness of the community planning and development process has empowered people, giving them a voice they usually do not have in the larger Minneapolis community.

The project not only promoted grassroots community development, but also gave youth a sense of achievement and responsibility through media and entrepreneurial training. Students gained software and media skills that can be directly applied to jobs and higher education, and learned how to form successful business plans. Through this project, youth developed their ability to express themselves with media technology and storytelling, while also improving their own self image and reconnecting with their native identity.

## BOYS AND GIRLS CLUB OF THE THREE AFFILIATED TRIBES



<b>Project Title:</b>	Northern Lights Wellness Program
<b>Award Amount:</b>	\$562,948
<b>Type of Grant:</b>	Social and Economic Development
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 4 jobs created
- 10 elders involved
- 200 youth involved
- \$101,816 in resources leveraged
- 2 individuals trained
- 30 partnerships formed

### BACKGROUND

The Three Affiliated Tribes consist of the Mandan, Hidatsa, and the Arikara Nations, who reside on the Fort Berthold Indian Reservation in west central North Dakota. In 1951, after massive flooding of the Missouri River, the tribe moved to New Town, ND to enable the Army Corps of Engineers to build the Garrison Dam. Traditional subsistence activities were lost as families were forced to liquidate assets including farms and ranches.

The Boys and Girls Club of the Three Affiliated Tribes was established in 2001 to provide a safe place for youth to develop on-going relationships with caring adult professionals, and participate in life enhancing programs and character development experiences.

The project was designed to serve the North Segment community, where a large percentage of students come from single parent homes, the unemployment rate is 39 percent, and the Indian Health Service estimates the diabetes rate to be 15 percent.

### PURPOSE AND OBJECTIVES

The project's purpose was to provide comprehensive and therapeutic holistic health and wellness services for youth, their families, and elders, to include physical, mental, and cultural services aimed at improving family wellness.

The project's first objective was to provide health and wellness services for a minimum of 80 youth between the ages of five and 18 and their parents and/or grandparents. Services were to be tailored to individual needs, with 50 percent of participants demonstrating a decrease in obesity. Project staff launched a recruitment campaign which included the development of television and radio public service announcements, production of brochures, local newspaper ads, and recruitment at schools, youth events, Boys and Girls Club activities, and referrals. In the first year, 74 applications were submitted; 40 participants

were selected; and 35 went on to graduate from the program. In the second year, full enrollment of 40 participants also was achieved, and some interested individuals were turned away due to lack of space in the program.

Project staff conducted intake physicals to measure height, weight, cholesterol, blood sugar, and fitness levels. Routine monthly follow ups were conducted with all participants. Project staff conducted healthy eating, cooking, and nutrition classes; Antonio Borja, a professional Ecuadorian soccer player, held youth soccer clinics. Project staff partnered with the Fort Berthold Diabetes Project to purchase 13 pieces of exercise equipment and measurement tools.

While the project did not reach the goal of decreasing obesity in 50 percent of participants, all participants received positive benefits from the project, including increased self esteem, physical activity, cultural awareness, and better eating habits. In the second year of the project, over half of the participants decreased a minimum of one measurement in BMI, body fat percentage, or weight. Project staff noted that the original goal was unrealistic since they were working with a youth population who are growing rapidly.

The project's second objective was to provide a mental health component including cultural counseling and traditional activities to project participants. Project staff held cultural activities including spiritual ceremonies, ground blessings, sweat lodges, talking circles, smudging, and name giving ceremonies. Additionally, each project staff was assigned a student to mentor. Project staff also coordinated with other youth programs to hold summer wellness camps for over 200 youth participants.

## OUTCOMES AND COMMUNITY IMPACT

Project staff set up activities designed to engage entire families, thereby creating opportunities for inter-generational participation, which strengthened families and expanded the project impact. Elders involved in the project expressed the importance of feeling valued and respected. One elder beneficiary commented, "I enjoyed teaching manners to the youth." Family participants grew closer as they exercised together and participated in project activities. A father involved in the project with his two daughters stated that project activities helped the family to deal with the loss of loved family members. Through cultural activities, the family processed grief together, and established new bonds through developing healthy eating and exercise habits.

Project staff built upon three existing partnerships and developed 27 new partnerships. The involvement of diverse partners engaged the entire community in project activities. Additionally, the project received significant local press coverage.

According to project staff, the greatest impact was observed in youth participants. Lila Wells, Project Health and Nutrition Director, stated, "Youth became more culturally aware. Their sense of identity became stronger, and their self-confidence grew."

*"Our greatest pride is the 84 pounds lost by one young man who participated in both years."*

-Darian Morsette, Project Coordinator

**BOYS AND GIRLS CLUB OF THE THREE AFFILIATED TRIBES**



<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

**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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## 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."

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## HOME FOR WOMEN AND CHILDREN



**Project Title:** Using Native Traditional Teachings, Storytelling, Animals, and Land Base to Give a Strong Foundation to Native Families

**Award Amount:** \$414,750

**Type of Grant:** Social and Economic Development Strategies

**Project Period:** Sept. 2011 – Sept. 2014

**Grantee Type:** Native Nonprofit

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### PROJECT SNAPSHOT

- 800 Elders involved
- 3,000+ youth involved
- 22 partnerships

### PROJECT OVERVIEW

From 2011-2014, the Home for Women and Children implemented a project to strengthen Native families through education on cultural core values and Native language, as well as through the integration of traditional values into daily living. This grant was implemented by the Family Roots and Wings program, a program within the nonprofit Home for Women and Children, and was a continuation of a previous ANA grant, titled “The Navajo Healthy Marriage Opportunities Project.” Unlike the previous grant, however, which focused on couples, this Family Roots and Wings project focused on families and youth, as the community faces issues related to alcoholism, youth gangs, domestic and other

violence, child abuse, and a rise in divorce and problems associated with single parent families.

During the course of this three-year project, Family Roots and Wings provided restoration and relearning of Navajo philosophy to 150 Native family members through group presentations, teachers, storytellers, and mentors. Additionally, staff taught six classes a year, each of which was comprised of six two-hour sessions. These sessions included lessons on communication, forgiveness, cultural core values, etc. On average, 30 community members attended each session and were encouraged to bring their entire family.

In addition, this project provided education for 3,000 Native youth and mentoring for 1,800 – far exceeding the projected target numbers. Mentoring and education was conducted in partnership with local schools, as well as with an adolescent treatment center in the area. Family Roots and Wings

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also provided youth education through a quarterly equine therapy assisted learning program. This equine program taught leadership skills, boundaries, respect, how to balance the “dominant society” with the Navajo society, and also promoted equine related careers. There was also an annual family camp which educated not only youth, but adults and the community at large. Throughout this project Native youth were consistently exposed to language and cultural education outside of the classroom setting. For example, traditional songs regarding horses were taught at the equine camps, as was traditional botany and plant uses. Original target numbers were far exceeded, with over 3,000 youth increasing their bilingual and cultural skills.

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

The project activities provided a direct and positive impact to youth, parents, and families in the Navajo four corners community. Single parents realized that they do not necessarily have to be married to be successful, that they can parent effectively and productively as a single-parent, and that nothing was “lacking” in them because of their single parent status.

Abused spouses now understand that name calling and economic suppression by their partner is a form of abuse and discrimination. Children and youth have increased self-awareness and self-esteem. They know there is something bigger within their culture and within them, and that they are not “less than” for being Navajo. Additionally, youth now have the versatility to have two languages and two cultures, and there is a recognition and acceptance that they can be successful members of two societies.

When Elders see the effort being made to remember tradition and culture, it often induces tears. Even though they are surrounded by friends and family, Elders often say, “I am dying of loneliness in my own home.” This project put language, culture, self-identity, and spirituality as the foundation to daily living, to which Elders and community members are thankful.

## PUEBLO OF TESUQUE



<b>Project Title:</b>	Family Wellness Project
<b>Award Amount:</b>	\$1,018,456
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2011 – Sept. 2014
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 12 people employed (non- consultant)
- 40 Elders involved
- 80 youth involved
- 248 individuals trained
- 8 partnerships
- 4 governance codes developed and implemented

### PROJECT OVERVIEW

From 2010-2014, the Pueblo of Tesuque implemented a project to design, develop, and implement a Family Wellness Project (FWP). The FWP consisted of holistic prevention and intervention using preventive education, behavioral health interventions, public policies, and community outreach to promote resiliency and recovery for community members of all ages. At the time of their application, the Pueblo had recently seen an increase in co-occurring problems

amongst youth, such as substance abuse, mental health disorders, crime, and violence, which had affected the community health and wellness, and weakened families. In direct response to these issues, the Health and Wellness Division, a department within

the Tribal Government which provides social services to members of the Pueblo, implemented this project.

During this project the Tribe developed and implemented four law and order codes and policies which require participation in prevention education and behavioral health programs and services. These include the Person's at Risk Code, Children's Code, Juvenile Code, and the Domestic Relation's Code. The previous codes were vague and often cited State code, while the new codes are now more specific and accountable for providers and individuals. Unlike the previous code, which the community had to pay the Tribal Court to access, the new code is publically available for free in the Tribal Headquarters' library.

Additionally, the Tribe created and implemented a research-based, age and culturally appropriate prevention education program that included a prevention training program, a mentoring program, and a community outreach program, reaching over 30 children, youth, and adults with more than 200 hours of prevention training and mentoring services.

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**OUTCOMES AND COMMUNITY IMPACT**

The implementation of project activities provided a direct and positive impact on the Pueblo of Tesuque. The community is not only more aware of the social services available, but the children are more empowered to speak up for themselves and communicate more effectively to their parents/guardians. Additionally, this project promoted collaboration amongst the police, social service providers, and Tribal courts.

Furthermore, the Division hopes to provide additional trainings regarding the newly implemented Codes to the community and law enforcement, as this recodification of laws directly effects, and protects, the community.

## FRIENDS OF THE AKWESÁSNE FREEDOM SCHOOL, INC.



<b>Project Title:</b>	Orihwakaionhneha – —In the Manner of the Old Ways
<b>Award Amount:</b>	\$376,952
<b>Type of Grant:</b>	Language
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- \$168,025 in resources leveraged
- 30 individuals trained
- 26 partnerships formed
- 190 native language classes held
- 160 youth increased their ability to speak a native language
- 24 youth achieved fluency in a native language

### BACKGROUND

The Friends of the Akwesasne Freedom School, Inc. is located in the community of Ahnawhàhte, in northern New York. The nonprofit was formed to support the Akwesasne Freedom School (AFS), a Mohawk immersion school founded in 1979. For over two decades, Friends of the Akwesasne Freedom School has fundraised to support the infrastructure, construction, and operations of the school; written grant proposals to benefit the school; and provided financial management for grants received.

Prior to this project, AFS ran a pre-kindergarten through grade six immersion program that received accolades for student achievement in Mohawk fluency. School

leadership recognized once students moved into the AFS English transition program in seventh grade, which focused on preparation for local English-based high schools, students quickly lost Mohawk fluency.

### PURPOSE AND OBJECTIVES

The purpose of this project was to develop and implement an immersion component in grades seven and eight at AFS to address the significant loss of fluency occurring in the English transition program.

The project's first objective was to hire staff to develop and finalize eight cultural and eight scientific curriculum units in the Mohawk language, or Kanien'keha. To accomplish this, AFS hired two cultural educators, one of whom is deeply versed in Kanien'keha stories and traditions and was tasked with developing the cultural curriculum. The other educator, a PhD-trained scientist, was tasked with shaping the science curriculum and providing project oversight. The educators developed 16 curriculum units, using visual aids such as colorful posters and wall-length storyboards to enhance concepts. They also created 13 instructional books and one workbook to convey cultural lessons, including units titled —Creation Story Narrative, the —Good Word Narrative, and the —Great Law

Narrative. Science lessons took a cross-cultural approach, teaching a range of topics, including cell anatomy, avian anatomy and habits, plant life cycle, marine ecosystems, sustainable agriculture, and traditional native knowledge of agriculture and lunar cycles.

The project's second objective was to teach the cultural and science curricula to seventh and eighth grade students in an immersion environment for 10 months. The educators achieved this objective, and brought the lessons to life; they planted a school garden, conducted canning workshops to teach youth about nutrition and chemistry, and engaged youth in plank-cutting, deer tracking and butchering, and knife-making to teach them traditional vocabulary. Students learned science lessons through field trips to a variety of locations, including the Ithaca Sciencenter, the Ecomuseum in Ste-Anne-de-Bellevue, and the Potsdam planetarium. Students also learned to identify and say the Mohawk words for medicine plants surrounding AFS buildings.

The third project objective was to increase intergenerational language learning between elders, middle school students, and elementary school students. To accomplish this, the middle school students took leadership roles in the Sun and Moon and Midwinter ceremonies by providing direction to the elementary school students in Mohawk vocabulary. Through this project, 13 middle-school youth also participated in the five-month AFS rites of passage program, experiencing traditional rites such as fasting and participating in a sweat lodge under the guidance of aunts, uncles, elders, and the cultural educators.

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

Prior to this project, AFS did not have an immersion program for its seventh and eighth grade classes. Originally intending to

teach half-Mohawk immersion and half-English in the middle school, AFS exceeded its goal and taught both grades in full Mohawk immersion by the end of the project period.

Because of this project, AFS was able to harness the memory, training, and wisdom of one of the cultural educators, a key community elder figure, and record his knowledge in the form of curricula and recordings. AFS also communicated important scientific concepts for the middle school into Mohawk, using creative and engaging teaching methods that reverberated with parents as the youth brought lessons home. Entire families benefited from this project; parents, aunts and uncles participated in the rites of passage program, and middle-school students became role models for the younger children of Ahnawhàhte. As program staff said, —It's not just the child that learns, but the parents that come along with them.!

Furthermore, tribal school officials from North Carolina and Massachusetts visited Ahnawhàhte to learn about AFS' teaching methods and curriculum, engaging in an important dialogue about what language learning approaches are effective in their communities.

Without this project, AFS would not have been able to develop immersion curricula and lesson plans for the middle school grades. Project staff noted that this project also curbed the loss of fluency among middle school youth and increased parental support of immersion programming, laying the groundwork for the next goal: expanding the immersion program past the middle grades into the high school years.

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## ASSOCIATION OF AMERICAN INDIAN PHYSICIANS



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<b>Project Title:</b>	Healthy Families Through Healthy Relationships
<b>Award Amount:</b>	\$876,798
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 2 Native American consultants hired
- 292 Elders involved
- 667 youth involved
- \$181,854 in resources leveraged
- 61 individuals trained
- 57 partnerships formed

### BACKGROUND

Founded in 1971 and based in Oklahoma City, the Association of American Indian Physicians (AAIP) has a membership of 383 Native American physicians. Its mission is “to pursue excellence in Native American healthcare by promoting education in the medical disciplines, honoring traditional healing principles, and restoring the balance of mind, body, and spirit.”

One of AAIP’s key assets is its Regional Partnership Network (RPN), which consists of tribes, staff of local public schools, domestic violence programs, the Oklahoma City Indian Clinic, and other organizations throughout the state. This broad membership provides community outreach,

leveraged resources, and valuable feedback on AAIP’s work, which aims to address the widely acknowledged disparities in American Indian and Alaskan Native people’s health.

In the planning phase of the project, the AAIP RPN conducted a survey amongst the people served by the network. The survey revealed that the vast majority of community members strongly agreed teen pregnancy (82 percent of respondents) and single-parent households (91 percent) were of concern in their communities. In addition, 73 percent strongly agreed that they did not have access to adequate education regarding healthy relationships.

### PURPOSE AND OBJECTIVES

The project’s goal was to increase the capacity of individuals within the RPN to promote, form, strengthen, and preserve healthy Native American families and children. RPN members helped develop the project to fit their clients’ needs.

The project’s first objective was to train 27 people from AAIP’s RPN on its “Family Wellness and Youth in Distress” curriculum and the domestic violence protocol, with the goal that they would conduct 27 healthy

relationship sessions for youth. In total, project staff hosted 37 sessions with the curriculum, and 49 people completed the training.

The project's second objective centered on adults and families, and was to train and certify 22 people from the RPN in the Native Wellness Institute's "Leading the Next Generation" curriculum. By the end of the project, 25 people were trained; the newly certified trainers then conducted over a dozen healthy relationship sessions, which reached nearly 300 adults. These often were arranged as social events, including a very popular "Couples Night" that attracted 143 participants. These events offered an environment where couples could open up: "It was fun, engaging, and it made you feel very special as a couple," said one participant. Some couples reported that despite not holding hands in years, they had done so by the end of the night. Session topics included "Coming Together as a Couple," "Healthy Intimacy," and "Healthy Communication." Throughout each year of the project, AAIP also hosted its annual end-of-year state-wide Family Wellness Conference for the network.

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

Among the main beneficiaries of the project are the 61 RPN members who received training in the "Youth in Distress" curriculum, "Leading the Next Generation" curriculum, or domestic violence protocol. As a result, they are now able to provide enhanced services to the clients, community, and youth with whom they work.

For example, one RPN member who works for the Pawnee Nation of Oklahoma's Violence Against Women program used the youth curriculum to conduct summer youth workshops in her community. She also uses selected lessons and activities from the adult curriculum with female domestic violence

survivors to teach characteristics of a healthy relationship.

Another RPN member, a Native nonprofit disability program, utilizes parts of the curriculums with families to strengthen both community and family relationships in a youth summer camp for children with and without disabilities. Additionally, RPN member Advocates 4 Native Youth used the youth curriculum for annual "Princess Boot Camps," conducted across Oklahoma to help 12-16 year-old Native girls prepare to hold Tribal princess titles.

Since the project ended, several RPN organizations and trainees received requests to conduct more healthy relationship activities across Oklahoma, sustaining the project's benefits.

In total, 965 people attended healthy relationship sessions and workshops, including 667 youth; these youth learned about their parents' cultural experiences, helping the youth to gain a better understanding of their parents' behavior. Youth also learned about Native culture and gained life skills, such as how to refuse drugs and manage anger.

RPN participants, youth, and couples used the workshops to develop better relationship and communication skills, and awareness of other available resources. "Couples Nights" provided valuable opportunities to learn from each other and from Elders about themselves, Native cultural identity, and ways to improve relationships.

*"The AAIP Healthy Relationships Program provided much needed culturally relevant tools and curriculums that allowed our partners to provide better service to address the needs of their clients, community, and youth."*

**Margaret Knight, AAIP President**

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## CHEROKEE NATION




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<b>Project Title:</b>	Cherokee Lifeways After-School and Community Project
<b>Award Amount:</b>	\$1,176,740
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Mar. 2012
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 6 Native American consultants hired
- 76 Elders involved
- 1,161 youth involved
- \$68,431 in resources leveraged
- 36 individuals trained
- 38 partnerships formed

### BACKGROUND

The Cherokee Nation is a federally recognized Tribe with over 300,000 citizens. The Tribe is based in Tahlequah and has a jurisdictional area spanning 14 counties in the northeastern corner of Oklahoma. The target population for this project was the five Tribal Council districts with the highest poverty rates, lowest educational attainment, and largest proportions of Cherokee students.

Tribal staff identified a substantial lack of language, culture, and healthy lifeways programming available in the rural public schools within the Tribal jurisdiction. There was therefore an urgent need to reach out to

these isolated Cherokee communities to generate renewed interest among children to learn the language and culture of the Cherokee people.

Based on student performance data and input from teachers, school administrators, and parents, staff also identified a need to address the high student dropout rate in rural areas, and recognized the positive impact of cultural education on individual students and their relationship to the Tribal community.

### PURPOSE AND OBJECTIVES

The purpose of this project was to revitalize the Cherokee language, cultural values, and traditional knowledge of healthy lifeways by using cultural activities to help Cherokee students in rural communities commit to positive changes, such as practicing healthy behaviors and graduating from high school.

The first objective was to produce a 16-week Cherokee Lifeways curriculum for after-school programs to include learning objectives, background historical narrative, and language and cultural arts. Project staff worked closely with cultural consultants in 14 communities within the target districts to produce the curriculum, which has become a

guide for teachers to use every day after school for 16 weeks. A curriculum conference with 75 cultural advisors, local coordinators, teachers, parents, and program staff was held to review existing materials and develop a standard curriculum; this resulted in an initial draft of the Cherokee Lifeways curriculum. Once the draft was finalized, the project director held implementation training at each site for the project teams, which consisted of a project coordinator, teacher, and fiscal record-keeper.

Participating schools now have a print curriculum to use, which includes a directory of cultural consultants and supplemental resources for teachers. Despite challenges with turnover in project, departmental, and Tribal leadership, staff completed the curriculum by the end of a 6-month no-cost extension period.

The second objective was to provide funding, technical assistance, and the Cherokee Lifeways curriculum to 14 schools for after-school programs that engage students, teachers, and community members in activities contributing to the restoration and sustaining of Tribal culture. The project provided sub-grant funding to a total of 18 schools, with over 1,100 students from kindergarten through 12<sup>th</sup> grade participating. The cultural consultants served as presenters, visiting the schools to conduct cultural activities with students.

Project staff also hosted a Cherokee Lifeways Conference in September 2011, with over 100 people from 30 communities attending. At the conference, students made oral presentations and showcased their projects, and Elders told traditional stories that reflected cultural values and history. Both students and Elders reported positive and meaningful cultural experiences as a result of involvement in the project.

The third objective was for rural community centers to provide monthly activities to promote Cherokee cultural identification through intergenerational relationships and family/community experiences. Throughout the project, 12 community organizations hosted 48 events, with participation of both youth and Elders. As part of this objective, project staff also produced and distributed electronic versions of the curriculum modules to the community sites along with training on their use.

### **OUTCOMES AND COMMUNITY IMPACT**

The idea behind this project was to address student dropout rates by exposing youth to cultural education and traditional values. The project successfully supported teachers in a cultural knowledge exchange with students, and while some of the local teachers are Cherokee and some are not, they all have access to the Cherokee Lifeways teaching tools and information. This project facilitated cooperation between Cherokee Nation's various departments, as well as between the Tribe and school districts, which has helped the Tribe address stereotypes between the Native and non-Native communities.

Furthermore, project staff reported participating students strengthened their cultural identity and enhanced their self-esteem. Younger students were grouped with older students already in high school so that youth, in addition to Elders, served as mentors. Students acquired knowledge of cultural attributes and virtues, as well as a better understanding of their responsibilities to the larger Tribal community and their role as Cherokee Nation citizens.

*"We gave teachers a place and resources to use cultural knowledge for positively influencing youth."*

Donna Gourd, Project Director

## EUCHEE TRIBE OF INDIANS



<b>Project Title:</b>	TahA Onk'a fA: We Carry the Euchee Language Further
<b>Award Amount:</b>	\$380,902
<b>Type of Grant:</b>	Language
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- . 4 jobs created
- . 8 elders involved
- . 40 youth involved
- . \$137,436 in resources leveraged
- . 10 individuals trained
- . 10 partnerships formed
- . 6 language teachers trained
- . 1,076 native language classes held
- . 50 youth increased their ability to speak a native language
- . 22 adults increased their ability to speak a native language
- . 5 people achieved fluency in a native language

### BACKGROUND

With a population of approximately 2,400, the Euchee (Yuchi) Tribe of Indians resides predominantly in the greater Tulsa area of Oklahoma. In the early nineteenth century the tribe was relocated forcibly from its original homeland in Tennessee, Georgia, and Alabama to the northeastern area of what is now Oklahoma. The Euchee Tribe

has maintained its language and culture over the years, but the number of Euchee speakers has declined in recent generations. Currently only six people still speak the language fluently, all of whom are tribal elders aged 80 and above.

### PURPOSE AND OBJECTIVES

The purpose of this project was to preserve and revitalize the Euchee language, utilizing fluent elder speakers to teach young adult tribal members through immersion methods. Following their immersion training, these young adults would serve as ‘language bearers,’ teaching the language to younger tribal members. This approach was taken to involve tribal members predominantly in their twenties in the transfer of knowledge across a wide generational span, connecting Euchee children and young adults to the language of their heritage. Project staff served the additional purpose of providing ongoing native language exposure to the broader Euchee community.

The first objective of this project was to implement Master-Apprentice immersion language lessons, with fluent elders teaching Euchee to young adult language bearers. There were five elders and five language bearers involved in the lessons, which lasted

two hours each and took place five days per week over the project's entire two-year period. The content of the lessons was predominantly conversational Euchee, with an emphasis on practical, everyday topics. Elders monitored progress with input from an immersion linguist, who provided written evaluations for each language bearer on a bi-monthly basis.

The second objective was for the language bearers to take what they had learned from the lessons with elders and conduct immersion language lessons for tribal youth. These sessions were also two hours in duration and took place five days per week. There were 22 children and six to 10 teenagers present at each session. Again, the focus was on practical topics that could be used in everyday conversation. In order to keep the youth engaged, the language bearers created enjoyable activities to contextualize the immersion experience, such as games, cooking, sports, and scavenger hunts. Periodic oversight of these sessions was provided by the five elder speakers. This oversight gave the youth the opportunity to hear and learn directly from fluent Euchee speakers in an effort to ensure proper vocabulary, grammar, and pronunciation were not lost or distorted in the transfer of knowledge.

The final project objective was to develop a set of 10 audio and 10 video recordings of oral presentations performed by the children, language bearers, and elder speakers. To accomplish this, project staff videotaped and made audio recordings on a bi-monthly basis, until a set of 10 had been produced. These were made available to the entire tribe, thereby providing opportunities for language exposure and cultural inspiration for the entire community. Additionally, an immersion linguist conducted focus groups every six months in order to provide

qualitative monitoring of progress in community awareness and engagement with language revitalization.

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

Five young adult Euchee language learners greatly expanded their ability to speak the language, and all were able to serve as language bearers passing the language to the younger generation. Teaching what they just had learned reinforced the knowledge base of these young adults, and the younger generations were in turn able to learn and profoundly increase their proficiency in Euchee. The immersion linguist provided written evaluations that documented significant progress in all respects.

A set of 10 audio and 10 video recordings of oral presentations performed by the children, language bearers, and elder speakers was created successfully. These recordings demonstrated the growth in speaker proficiency over the course of time, and provided significant exposure to the language for the greater Euchee community. Feedback from focus groups suggested the recordings were received very positively by community members.

The teenagers in the program won several trophies at the Oklahoma Native American Youth Language Fair. Additionally, project staff members were able to get one of the youth's audio recordings broadcast on a local radio station's language program. According to the project director, this project had the additional benefit of keeping youth out of trouble by providing structure, a positive, encouraging environment, and a strong sense of accomplishment. According to project staff, members of all generations involved in this project expressed a deep sense of pride and connection to their native language and culture.

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## NATIONAL INDIAN WOMEN'S HEALTH RESOURCE CENTER



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<b>Project Title:</b>	Family Preservation: Improving the Well-Being of Children Project Implementation
<b>Award Amount:</b>	\$799,980
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 5 Native American consultants hired
- 63 Elders involved
- 300 youth involved
- \$24,307 in resources leveraged
- 35 individuals trained
- 11 partnerships formed

### BACKGROUND

In 1993, the director of the Indian Health Service (IHS) assembled a group of Indian women, recognized as leaders in the health field, to advise IHS on the health needs of Indian women. The group decided to establish the National Indian Women's Health Resource Center (NIWHRC), a national nonprofit organization whose mission is "To assist American Indian and Alaska Native women achieve optimal health and well-being throughout their lifetime." NIWHRC's board members represent the 12 IHS regions, and receive input from their regional membership

through advocacy work and interaction with community members and leaders.

Three communities in different IHS regions identified a lack of knowledge of healthy sexuality and communication skills among youth.

### PURPOSE AND OBJECTIVES

The purpose of the project was to promote healthy marriages through sexual health advocacy, and raise awareness of the importance of communication between youth and adults. The project's objective was to train local community members to deliver the "WellSpeak: Building Intergenerational Communications about Healthy Sexuality for Strong Marriages" curriculum, a culturally-appropriate sexual health program previously created by NIWHRC.

NIWHRC partnered with one organization in each community: Indigenous Peoples' Task Force (IPTF) in Minneapolis, Minnesota; American Indian Child Resource Center (CRC) in Oakland, California; and Native American Youth and Family Center (NAYA) in Portland, Oregon. The project

director trained one project coordinator from each partner organization. The coordinators helped recruit local trainers already working with families in the community through IPTF, CRC, or NAYA. By the end of the project period, 29 local community members (nine to 10 at each site) received training on the “WellSpeak” curriculum.

The coordinators and trainers in each community recruited families to attend curriculum-guided courses, targeting adolescents between the ages of 12 and 18 and their caregivers. The average age of adolescents was 13, and the ages of adult participants ranged from 24 to 71, including parents, grandparents, aunts, and uncles. The curriculum has seven modules and takes 16 hours to complete; community trainers chose the modules to teach. Over the course of the project, 697 adults and adolescents participated in courses, refresher classes, family fun days, game nights, and local health fairs.

The project director also worked with local coordinators to compile resource guides for each community on local health services and support groups. Project staff distributed approximately 100 copies in each community through pow-wows, health fairs, and other community gatherings.

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

The community trainers conducted pre- and post-tests with course participants, and each year project staff compiled the results. The cumulative report for all three project years showed knowledge about HIV and sexually-transmitted infections (STIs) increased 76 percent for adults and 100 percent for adolescents. Both adults and adolescents reported an increase in ease of conversations about sexual health with their child or parent.

Project staff conducted focus groups with participants and found that, as a result of the

project, the local trainers’ confidence in serving their communities greatly increased. Many social workers knew that parents wanted to have a dialogue with their teenagers, but did not know how to help them. Trainers are now using modules from the curriculum in their own jobs, and have accurate information to share with families.

In addition, participants reported the project helped create a safe environment to discuss topics that are difficult to talk about by building trust between adults and youth. Parents and caregivers enjoyed spending time with their children, and through receiving accurate information, felt empowered to talk openly with them about important health issues. Moreover, participating youth got to see examples of proud and responsible behaviors they can carry on. Project staff expressed this was particularly meaningful for the young males in the courses.

Participants reported the best parts about the workshops were learning about their own bodies and having facts to be able to talk with others in their lives. Adolescents felt more confident saying no to things they did not want to happen to their bodies or did not want to participate in. Both youth and adults learned responsible decision-making.

While there has been a belief that it is taboo to talk about sexual health in Native communities, through this project, NIWHRC is finding that is a myth. They see people want to talk about these things and this project has provided the right setting and information for them to do so.

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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

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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## FOUR BANDS COMMUNITY FUND



<b>Project Title:</b>	Wicoicage Sakowin kin un Wicakagapi (Building for the Seventh Generation)
<b>Award Amount:</b>	\$283,652
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 2 jobs created
- 1 Native American consultant hired
- 10 elders involved
- 2,080 youth involved
- \$51,820 in resources leveraged
- 287 individuals trained
- 25 partnerships formed

### BACKGROUND

Four Bands Community Fund, a community development financial institution (CDFI) founded in 2000 to encourage economic development on the Cheyenne River Indian Reservation, assists entrepreneurs on the reservation by providing training, business incubation services, and access to capital. In the years prior to this project, Four Bands provided training and technical assistance to 575 adults and 325 youth, offered business development classes to 155 people, and approved over 100 loans totaling over \$600,000, expanding or creating 70 native-owned businesses and more than 100 jobs.

### PURPOSE AND OBJECTIVES

The purpose of this project was to foster financial literacy and entrepreneurship on the Cheyenne River Reservation through a community education campaign. The project's first objective was to provide a financial literacy and entrepreneurship education curriculum, training, and coaching to 60 teachers at five reservation schools, as well as ensure that all schools were equipped to sustain financial literacy and entrepreneurship instruction after the project ended. To accomplish this, the project team assembled "Making Waves" curriculum toolkits for all participating teachers, distributing 94 of them by project's end; this was an adequate number to support all of the schools on the reservation. The toolkits included hands-on, fun, practical activities and lessons. Examples of financial literacy topics for older students included Checking Accounts 101, Credit Basics, and Bull vs. Bear Markets. Entrepreneurship topics included: School - a Pathway to Success, Planning Your Business, Becoming an Entrepreneur, and many other topics. The Four Bands team consciously designed the toolkits to blend math and other skills into

the curriculum, enabling teachers to use them to help students reach state and federally mandated goals in various disciplines. Using three teachers per school as site coordinators, the team recruited 39 teachers in year one, and 62 by the project's end. Over two years, all 62 participating teachers received training in how to use the toolkits, including 33 who attended training institutes hosted by Four Bands. All participating teachers made efforts to use the curriculum in their classrooms, resulting in over 1,500 students receiving instruction.

The second objective was to implement a financial literacy and entrepreneurship public education campaign reaching 1,000 households. To accomplish this, the project team created and publicized two campaigns, called "Shop Cheyenne River" and "Make Money Matter," through a website and two newsletters sent to 3,500 reservation households. In the "Shop Cheyenne River" campaign, the project team worked with local business owners to improve the types, quality, and pricing of goods and services available locally, so that more residents and organizations would shop in the community. Street banners, reusable shopping bags, posters, magnets, newspaper articles, and newsletter inserts were used to encourage reservation residents to take part in the campaign. In the "Make Money Matter" campaign, project staff recruited community employers and partners in the tribal government to participate in a campaign educating employees about savings accounts, financial literacy, and the pitfalls of using predatory lenders and drawing on payroll deductions for purchases. As part of both campaigns, 259 community members signed "Wavemaker" public pledge cards stating they would support local businesses and take common sense approaches to become better stewards of their money.

Objective three was to establish partnerships with 12 community organizations, with each

partner employing two strategies to build sustained support for entrepreneurship and financial literacy on the reservation. Project staff held meetings with 18 organizations, including business groups, tribal program offices, local colleges, and nonprofit organizations, asking each to plan ways that they could integrate the "Making Waves" campaign into the community work they were doing already. Organizations pledged to work with Four Bands in multiple ways, including: participating in Four Bands events, sharing "Making Waves" stories in newsletters and on websites, challenging their employees to increase take-home pay by reducing payroll deductions, and working with Four Bands to provide financial literacy training for their employees and the people they serve. As part of this objective, Four Bands provided business and personal finance training to nine organizations and 54 tribal program directors, for a total of 225 community members trained.

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

Though student outcomes have not yet been formally assessed, teachers involved in the "Making Waves" program stated that program youth improved their knowledge of personal finance, gained confidence in their ability to manage finances and set financial goals, and increased their understanding of entrepreneurship. According to the project coordinator, "The youth have expressed more ambition, noticed niches in the community, and inspired their parents to become more interested in financial literacy." Elsewhere in the community, local business people learned to improve their business practices, and reservation residents and various community groups became more attuned to shopping locally, keeping money in their community, becoming better stewards of their own money, and building the overall economic health of the Cheyenne River community.

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## NATIVE AMERICAN ADVOCACY PROGRAM



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<b>Project Title:</b>	Wicoti Tiwahe (Family Camp)
<b>Award Amount:</b>	\$418,038
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3 jobs created
- 4 Native American consultants hired
- 25 elders involved
- 240 youth involved
- \$108,677 in resources leveraged
- 8 individuals trained
- 16 partnerships formed

### BACKGROUND

Native American Advocacy Program (NAAP) is a 501(c)(3) organization located in Winner, South Dakota, serving American Indian youth and people with disabilities in and around South Dakota's nine reservations "by promoting a healthy lifestyle, and by providing prevention, education, training, advocacy, support, independent living skills, and referrals." NAAP's service area is larger than Maryland, and sprawls across some of the most economically depressed, geographically isolated counties in the state.

In 2007, the NAAP Board of Directors developed a five-year plan, with four goals: 1) promote culturally-appropriate services to the Oyate (the people) through programs to

improve their lives, 2) provide an ongoing Lakota Youth Leadership Camp, 3) achieve organizational self-sufficiency, and 4) teach skills to increase relationship building, overcoming youth alienation.

### PURPOSE AND OBJECTIVES

The purpose of the project was to establish, maintain, and utilize a traditional Lakota encampment site to involve Lakota youth in leadership, relationship building, and cultural activities. The project's first objective was for 50 youth to increase relationship building skills by 25 percent, as measured by pre- and post-tests, by assisting NAAP in establishing the encampment site, and participating in camps and activities. In the first quarter of year one, the project team, along with local businesspeople, Rosebud Sioux Tribal leaders, volunteers, and youth, set up the camp, installing phones, buildings, storage sheds, a shower house, fencing, electricity, and a water hydrant. Then, they cleared the campsite grounds and ordered camp supplies, including cooking items, horse tack, and first aid items.

Next, the team developed an equine curriculum, for use in its Equine Program. To do this, they consulted with a company

experienced in using horses for therapeutic purposes, researched existing therapeutic equine curricula, obtained permission to use various written materials, and created a curriculum for use by project staff and participating youth. In year one of the project, the project team received nine donated horses for use in the Equine Program. As they set up the encampment's infrastructure, project staff began to recruit youth for the various year one activities, including the winter camp, harvest camp, youth leadership camp, equine camp, and weekly equine program.

The winter camp included a sweat lodge ceremony, hide tanning, drumstick making, traditional storytelling, hunting safety, and trap shooting. At the harvest camp, youth picked traditional plants and medicines such as tinsila and bitterroot, learned proper techniques and spiritual protocols for harvesting the plants, and prepared various Lakota foods, including buffalo soup, wojapi, and fry bread. At the leadership camp, selected youth took part in cultural and relationship building activities, with significant guidance and support from community elders, and hosted activities for other program youth. The equine camp included obstacle courses; team-building activities; training in the basics of horse care, safe horse handling, and horsemanship; teaching of values such as self-reliance, respect, and trust; and engaging in creative problem solving. In the first year of the program, 107 youth, all of whom were pre- and post-tested for their learning and personal development, participated in camps and other activities.

The project's second objective, carried out in year two, was for 50 project youth to increase cultural competency skills by 25 percent, as measured by pre- and post-tests, and to become members of Lakota male and female youth societies. Year two activities included a fall camp for boys, a harvest

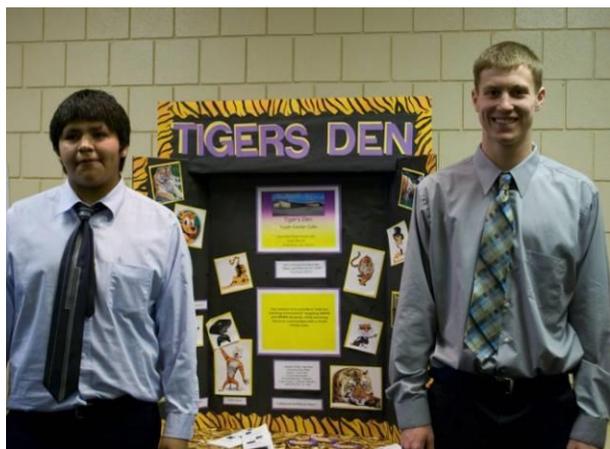
camp, an equine camp, a leadership camp, and a girls' Isnati, or "Coming of Age" camp. These camps involved 133 youth in activities similar to those occurring in year one. In year two, there were additional activities focused on Lakota kinship structures, youth societies, and roles and behaviors expected during the transition from childhood to adulthood.

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

Pre- and post-tests taken by the youth participating in the project indicated they significantly exceeded learning goals for both project objectives. The youth discovered much about relationship building and Lakota life ways, developing new cultural perspectives, and becoming more mature, reflective, and confident. According to project staff, these new perspectives already have resulted in positive behavior changes relating to their relationships, social lives, and school performance. Marla Bull Bear, the NAAP's Executive Director, stated, "The Wicoti Tiwahe is no longer a concept in someone's mind; it is real. The kids have gotten the chance to establish a new relationship with nature and who they are in the universe. They are more appreciative of what they have, especially when they think of the suffering our forefathers went through."

The Wicoti Tiwahe is a 10-acre respite for Lakota youth with effective, meaningful activities for youth and a sustainability plan utilizing community partnerships and income generating opportunities to care for the land and maintain the site. The NAAP team believes the dedicated staff, elders, and community members who work at the camp will continue to assist Lakota youth in learning about Lakota culture, developing life skills addressing the day-to-day challenges of life on the Rosebud Reservation, and experiencing personal growth long into the future.

## THE LAKOTA FUNDS



<b>Project Title:</b>	Reigniting Lakota Economic Sovereignty
<b>Award Amount:</b>	\$1,308,694
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 8 businesses created
- 3 Native American consultants hired
- 3,585 youth involved
- \$28,750 in revenue generated
- \$4,333,106 in resources leveraged
- 7 individuals trained
- 23 partnerships formed

### BACKGROUND

The Lakota Funds is a community development financial institution, chartered in 1988 by the Oglala Sioux Tribe to promote the economic sustainability of the Oglala Lakota Oyate (people) on Pine Ridge Reservation. The reservation covers 3,469 square miles, with a Native population of over 28,000; the 2000 U.S. Census Bureau reports 42,357 enrolled Tribal members, on and off reservation.

The lack of private enterprise, high rates of poverty, dominance of public sector employment, and low recirculation rate of reservation dollars, combined with the unique legal status of land, make for a

challenging environment in which to promote and nurture healthy businesses on the reservation. Additionally, low levels of financial literacy and poor credit scores are pervasive. Not having a financial institution on the reservation further stifled the local economy: prior to this project there were no commercial banks or credit unions on all of Pine Ridge’s 2.2 million acres.

### PURPOSE AND OBJECTIVES

The purpose of this project was to help the Oglala Lakota people regain economic sovereignty by broadening the financial knowledge and options available to Tribal members, Tribal youth, and Lakota businesses. The first objective was to establish a new community development credit union, headquartered in Kyle, with at least 350 members who are residents of the Pine Ridge Reservation. The Lakota Federal Credit Union is a community credit union with a low-income designation that will serve approximately 40,000 people.

The credit union received its charter from the National Credit Union Administration (NCUA) on August 29, 2012, and opened its doors on November 15, 2012. Despite delays in the NCUA chartering process (the Lakota credit union was only the second

Chamber of Commerce. A total of 24 youth between the ages of 14 and 17 completed the six-week training program during the project's two-year timeframe. In addition to attending classroom-style lectures, youth trainees also staffed local catering events, manned booths at food service industry conferences, and provided concessions at community events. Once trained, project staff hired the youth to work at the E-Tanka Café as staff, where they received hands-on experience in the customer service industry. Staff also selected four of the youth to enter the youth leadership module, to receive hands-on training in marketing and public relations by creating brand recognition for NANF products through social networking. Finally, an average of 12-15 local youth visited the café on a nightly basis to utilize the café's computers and attend informal after-school activities at the café.

The project's second objective was to develop at least one new product that utilizes the previously unused buffalo carcass and offal, and to expand the market for NANF's food products. To complete the objective, project staff hired a consultant to conduct research on how to develop a manufactured product from the leftover buffalo carcass and offal after the meat had been harvested for use in Tanka Bars. The consultant's final report concluded that no new product could be developed utilizing NANF's current manufacturing system, and therefore no new product was developed directly from buffalo carcass or offal during the project timeframe. Project staff indicated that the Tanka Buffalo Dogs served at the café were developed from the trim meat that remains after the buffalo meat is harvested for use in Tanka Bars, but the level of involvement of the ANA project staff or youth in the product's development process was minimal. Finally, in an effort to expand NANF's food products to the international market, there are plans to have

the factory inspected for compliance with the European Union market standards, but this activity was not completed within the project timeframe.

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

For the Lakota youth that participated in project activities, all gained an understanding that local resources can be utilized to affect positive change. The 24 youth learned valuable life and financial literacy skills, and increased their self-confidence by learning how to set goals and how to make plans to achieve those goals. The training program also offered spiritual leave to the youth so they could participate in traditional Lakota activities, thereby offering an opportunity to learn to balance work with cultural events and customs. Finally, the café offers a physical space where youth can be safe, have fun, and enjoy a positive atmosphere.

For the Pine Ridge community, the project modeled healthy lifestyles by establishing a tribally-run café that does not sell soda or fast food. Additionally, project staff shared that the achievements of this project spurred the Tribal Council to create community development corporations in all nine districts on the Pine Ridge Reservation.

To sustain project momentum, NANF hired one intern as a marketing specialist, and TVCDC will continue to enable interns to find employment or start their own businesses. They also will study the possibility of expanding the café kitchen and menu to increase sales and revenue.

“No superhero is coming to Pine Ridge to create jobs and destroy hopelessness. It is up to us, and we are doing it.”

Nick Tilsen, Executive Director

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**THUNDER VALLEY COMMUNITY DEVELOPMENT CORPORATION**



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<b>Project Title:</b>	Youth Development through Entrepreneurship Project
<b>Award Amount:</b>	\$762,897
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Tribal Nonprofit

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**PROJECT SNAPSHOT**

- . 13 jobs created
- . 1 business created
- . 4 Native American consultants hired
- . 12 elders involved
- . 88 youth involved
- . \$22,000 in revenue generated
- . \$55,206 in resources leveraged
- . 24 individuals trained
- . 12 partnerships formed

**BACKGROUND**

Thunder Valley Community Development Corporation (TVCDC) operates as a nonprofit organization on the Pine Ridge Reservation in South Dakota and was incorporated as a tribal nonprofit in 2007. Their mission is to serve and empower the reservation's Oglala Lakota youth population, who represent approximately 45 percent of the community's 18,000 members.

In 2007, TVCDC formed a partnership with Native American Natural Foods (NANF), a for-profit business that has created an assortment of nationally branded Native

American food products made from buffalo meat, most notably the Tanka Bar.

**PURPOSE AND OBJECTIVES**

The project's purpose was to strengthen TVCDC's partnership with NANF and collaboratively create a café to provide training for youth on: entrepreneurship, how to meet short and long-term goals, and healthy lifestyles.

The project's first objective was to set up the café and develop and implement a youth training program, youth leadership training module, and youth intern program. In collaboration with NANF and youth volunteers, project staff renovated existing office space by painting the interior, and installing the computer lab, seating, and food serving necessities to create the E-Tanka Café. Project staff developed a business plan for the café and completed an operations manual to guide the café's daily policies and procedures. In collaboration with project partners, staff then developed curriculum for the youth training program, which included workshops on financial literacy, entrepreneurship, asset building, and accounting. To advertise the program, staff placed ads with the career centers at local schools, local radio stations, and the

chartered in 2012), and its remote and challenging location, project staff did a great deal of preparation to ensure the credit union had approval to start lending immediately upon opening. The Lakota Federal Credit Union will offer unsecured and secured loans, direct deposits, check cashing, online banking, and ATM cards, among other services; ATM machines also will be placed in strategic locations throughout the reservation. While projections predict the credit union will have 250 members by the end of its first year of operation and 570 by the end of the second year, staff reported it is likely they will exceed these projections, based on the 534 membership pledges collected during the project period.

The second objective was to develop a youth financial mastery and entrepreneurship program encompassing training, summer camp, and a business plan competition, to operate in high schools and elementary schools on the reservation. The project's youth specialist utilized Oweesta's "Building Native Communities" curriculum, which was piloted with 60 students at Pine Ridge High School. The youth specialist implemented the financial program in four schools on the reservation, and the project team reached students through alternative sites, such as the Tribe's summer youth employment program.

The youth specialist also taught entrepreneurship and financial literacy classes at the South Dakota Gaining Early Awareness and Readiness for Undergraduates Program (GEARUP) summer camp, which draws Native youth from all over the state. In addition, project staff and partners held a business plan competition each year at the Lakota Nation Invitational, a popular annual basketball tournament hosted by the Tribe. In the first project year, students submitted eight business plans, and by the third year the competition had 31 submissions. Overall,

project staff held 117 financial education sessions for 3,585 youth.

The third objective was to develop and market two new products: a credit builder loan and a contractor business loan. From 2009 to 2012, Lakota Funds approved 33 credit builder loans totaling \$66,000; of these only two have been written off, and the other 31 have been paid in full or are still active. The largest increase in a credit score as a result of these loans was 90 points, with an average increase of 31 points. Lakota Funds also began offering contractor business loans, totaling \$641,500; none of these loans have been written off, and now they are the best performing loan product.

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

Prior to this project, the only financial institution accessible to reservation residents was a weekly mobile bank with limited services. Now, the credit union plays an important role in keeping people and dollars on the reservation. All Tribal members can use the credit union, and anyone can attend financial literacy classes regularly offered by Lakota Funds.

As a result, Tribal and community members now have access to savings and lending without the time and expense of having to travel off-reservation. Community members also reported significant benefits from improved credit scores, including retaining employment and being able to purchase a home for the first time. As a result of the new loan products offered, improved access to credit enabled businesses on the reservation to bid on projects to ensure more jobs stay local.

In addition, youth learned about the importance of credit history, and gained a better understanding of the reservation economy and how they can be a part of it; financial literacy classes for youth will continue after the project's end.

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## WHITE EAGLE CHRISTIAN ACADEMY



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<b>Project Title:</b>	Takoja Niwiciyape Project
<b>Award Amount:</b>	\$876,578
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Nonprofit

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### PROJECT SNAPSHOT

- 5 full-time equivalent jobs created
- 620 Elders involved
- 351 youth involved
- \$28,823 in resources leveraged
- 972 individuals trained
- 12 partnerships formed

### BACKGROUND

White Eagle Christian Academy (WECA), located on the Rosebud Sioux Reservation in South Dakota, provides scholastic excellence in a loving environment for students. WECA does this through academic and educational support to address the physical and spiritual needs of its students, their families, and the wider community. WECA operates a kindergarten through eighth grade elementary school for children on the Rosebud Reservation, and is fully accredited from the South Dakota Department of Education.

Through its work as a social and educational services provider, WECA has witnessed firsthand the effects of family breakdown and lack of social, educational, and leadership development opportunities for youth. WECA developed a program to deal

with the interlocking issues on the reservation that were damaging families and hindering the development of youth and achievement of the Tribe's goal for self-sufficiency. These issues include domestic violence, high levels of alcoholism, lack of educational and employment opportunities, and poverty. Therefore, WECA saw a need to focus on building strong families and strong futures through relationship education programs.

### PURPOSE AND OBJECTIVES

The goal of the Takoja Niwiciyape project was to build strong families through relationship education that promotes knowledge and tools for healthy relationships.

The first objective was to implement culturally appropriate marriage and relationship education. Project staff educated local Lakota youth about healthy dating and relationships, adapting the themes of the LuvU2 dating and youth relationship curriculum, to be culturally appropriate for the Rosebud youth audience. A total of 135 middle- and high school-aged students completed the 8-hour LuvU2 program. Through surveys and interviews, students indicated an increased understanding about preventing dating

violence and improved healthy relationship skills.

WECA staff also worked with White Buffalo Calf Woman Society, a nonprofit organization on the reservation whose mission is to provide shelter and advocacy for individuals who have been victimized by violence, to develop a domestic violence curriculum and protocol. The curriculum and protocol were written for the community workshops, as well as for WECA staff to effectively recognize and intervene in domestic violence situations.

The second part of the first objective was to implement the Lakota-designed Takoja Niwiciyape (TN): Giving Life to the Grandchild curriculum. Based on traditional Lakota beliefs, the TN curriculum was developed by the local Sinte Gleska University and provides youth, parents, grandparents, and extended family with resources to prevent and delay the onset of alcohol use and abuse, as well as to develop healthy families. Lakota values and stories are incorporated into the curriculum to illustrate the ways in which healthy families, communication, parenting, and role-modeling are all expressions of Lakota community and family values. Overall, 609 adults completed a 32-hour workshop based on the curriculum.

The second objective was to increase the Rosebud community's awareness of the value of healthy communities and families through community projects, retreats, and summits. Project staff implemented 20 youth-designed and led community services projects. This component relied on the development of leadership and community service skills in the middle and high school age youth. The 20 community service projects, although youth-run, were supervised by one of the 13 WECA staff members trained to serve as youth leaders. These projects included a community

beautification and anti-littering campaign, removing graffiti from the BIA school dormitories, and presentations to Tribal leaders on the importance of healthy families, Elder care, and school safety.

### **OUTCOMES AND COMMUNITY IMPACT**

The project's reach was broad. Project staff reported families benefited from the healthy family preservation courses, and achieved increased security and safety, with less violence and abuse. Parents learned and practiced new ways of dealing with conflicts and disciplining their children, as well as communicating with their partners. Children learned to address problems at home and in school in a healthy manner, and older siblings gained skills in assisting and teaching younger siblings.

Through the project, participating youth learned to identify a problem, develop an action plan, and successfully execute it. Youth removed graffiti that plagued bedrooms in the student dorms, as well as worked with the dorm administration to have security cameras installed to cut down on theft. A sense of pride and accomplishment has fueled the youth to identify future projects and goals to achieve.

The reservation residents also appreciated the various youth-initiated community projects. Many of the volunteers and facilitators were inspired to commit to supporting WECA's development initiatives after witnessing the inspiring youth-managed projects.

WECA continues to seek funding and establish partnerships with other nonprofits throughout the reservation and Sinte Gleska University in order to expand outreach and continue to serve the families of the Rosebud Reservation.

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## KA LAMA MOHALA FOUNDATION



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<b>Project Title:</b>	Lei Aloha O Ka ‘Ohana – Family, The Never-Ending Circle of Love
<b>Award Amount:</b>	\$823,858
<b>Type of Grant:</b>	SEDS - Strengthening Families
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

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### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 46 Elders involved
- 275 youth involved
- \$42,464 in resources leveraged
- 2,065 individuals trained
- 32 partnerships formed

### BACKGROUND

Established in 2004 and based outside of Salt Lake City, the Ka Lama Mohala Foundation (KLMF) originated with the objective to share and learn hula. However, KLMF’s board of trustees soon realized the large Native Hawaiian population in Utah needed additional services.

Native Hawaiians in Utah face unique challenges integrating into mainstream culture and systems. The pressure to adopt unfamiliar mainland concepts and beliefs in school, to earn a living, and function in the larger community can be overwhelming to families. In addition, many people are geographically isolated from their extended families. As a result, traditional ‘ohana (extended family) interactions become less

frequent and the unifying basis for strong marriages and children’s well-being is lost.

### PURPOSE AND OBJECTIVES

At the request of families in the community, KLMF created the “Lei Aloha O Ka ‘Ohana–Family, The Never-Ending Circle of Love” project. Using a curriculum developed with a prior ANA grant, the project’s purpose was to provide culture-based, family-oriented programs to increase the abilities of Native Hawaiians in Utah to form and sustain healthy relationships, marriages, and families.

The project’s first objective was to promote the traditional concept of ‘ohana to 1,500 Native Hawaiians in Utah. To achieve this, KLMF staff and volunteers led 12-week ‘ohana seminars where families discussed the meaning of ‘ohana, shared stories, and participated in important cultural activities. In total, 2,040 people completed these workshops.

The first part of the second objective was to provide instruction and practice on culturally-appropriate life skills and traditional teachings. To do this, KLMF offered 2-hour training seminars in

ho'oponopono, a traditional Hawaiian way of reconciliation and harmonization; over 100 people attended a seminar. One KLMF staff member shared the relevance of 'ohana and ho'oponopono, stating "These are the tools that our ancestors used to manage harmony." The second part of this objective was to provide activities and support to children through the Na Keiki Support Group. Over the course of the project, 275 youth participated in popular events including a youth camp and summer reading program.

The project's final objective was to establish an 'Ohana Support Network and Resource Center to assist 1,850 Native Hawaiian family members as they develop life skills and family values. The resource center was established at KLMF's headquarters, the Hawaiian Cultural Center in Midvale. It included materials on genealogy, books from Hawaiian authors, and activities for youth. There also were computers available for people to search for jobs and create resumes, as well as to keep in touch with their extended families. Other resources included information on local health services, Pacific Islander-owned businesses, and scholarships, a small food pantry, and clothing drive. Unfortunately, due to a lack of funding, the center was forced to close after the project ended.

As part of the 'Ohana Support Network, KLMF hosted a series of popular events which included a "Poke Challenge," where participants competed as families to make the best poke (a traditional Hawaiian dish); a "Ladies Night Out" where female Pacific Islander health practitioners performed health checks; and keiki (children) summer camps, which introduced youth to Hawaiian culture. Youth also learned their genealogy chant, an important Hawaiian tradition that connects youth with their ancestors and builds family relationships.

## OUTCOMES AND COMMUNITY IMPACT

The project helped KLMF to successfully strengthen partnerships with other Pacific Islander organizations throughout Utah. These organizations, which include Hawaiian nonprofits, healthcare providers, and media outlets, helped implement the project, recruit participants, fill service gaps, improve services, avoid duplication of effort, and pool resources in carrying out their work for Pacific Islander communities.

One of the biggest impacts of the project was on couples. As part of the 'ohana training, couples learned the deeper meaning of words such as ohana, aloha, and mahalo, which project staff reported transformed their thinking. Participants also shared testimonials on the project's blog, [leialohaokaohana.blogspot.com](http://leialohaokaohana.blogspot.com). According to beneficiaries, "mahalo" became a deeper way of simply saying "thank you." One participant said, "Whenever I say 'aloha' now, it carries way more meaning than it did before." Non-Hawaiian spouses of Native Hawaiians also improved their ability to work with their spouses. One participant stated, "I feel like I can talk to my husband about things that maybe before I wouldn't know what to say. But [now] I understand his culture much more."

The project also impacted youth, most of who grew up on the mainland, as they gained new and important connections to their families, ancestors, and cultural identity. Staff indicated the communities' Elders appreciated the project, since it has made it easier for them to open up to their children and grandchildren. According to one of the KLMF trustees whose grandchildren participated in the project, "It is like one big happy family, and it's like we've never left. The spirit of 'ohana is here."

## DUWAMISH TRIBAL SERVICES



<b>Project Title:</b>	The Lekleh Path: A Pilot Project Between the Duwamish Tribe and Seattle School District
<b>Award Amount:</b>	\$70,125
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2009
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 1 job created
- 1 Native American consultant hired
- 8 elders involved
- 81 youth involved
- \$375 in revenue generated
- \$675 in resources leveraged
- 3 individuals trained
- 13 partnerships formed

### BACKGROUND

The Duwamish Tribe is headquartered in western Seattle and has 569 enrolled members. Because the tribe is not federally recognized, it has operated as Duwamish Tribal Services (DTS), a nonprofit organization, since 1983. DTS is committed to promoting the social, cultural, political, and economic survival of its members, reviving Duwamish culture, and sharing the tribe's history and culture with all peoples.

From 2005 through 2008, DTS raised \$3 million from private and public donors to buy land in western Seattle and to design and build a longhouse and cultural center. The facility was built to preserve, honor, and share Duwamish culture and to earn profits through cultural events and programs. DTS intends to use these earnings to strengthen the social, cultural, political, and economic well-being of the Duwamish community.

### PURPOSE AND OBJECTIVES

The purpose of this project was to develop and pilot the *Lekleh Path* program, a partnership between the Duwamish Tribe and the Seattle School District providing an ongoing educational field trip program based out of the Duwamish longhouse for urban Native American youth.

The project's first objective was to develop the *Lekleh Path* curriculum and program materials, acquire educational artifacts, and publicize the program in the Seattle school district. Project staff modified a preexisting Duwamish cultural curriculum to fit the needs of the longhouse and cultural center program. The curriculum focuses on

Duwamish culture and history, incorporating a presentation and tour through the museum and historical documents room. Educational artifacts include various models of baskets, blankets, and canoes. These artifacts, all made by Duwamish people, are discussed during the tour, with explanations as to their manufacture, uses, and cultural significance. Project staff encountered challenges early in the project when working with the Seattle school district. Staffing changes and budget constraints resulted in minimal response from the school administrator. In order to overcome this barrier, project staff began promoting the *Lekleh Path* program to native youth programs and tribal schools in the area.

The project's second objective was to select three Duwamish tribal members to fill the role of program facilitators and to deliver the *Lekleh Path* program to 130 Seattle school district Native American students. Project staff identified three tribal members to train as facilitators, or guides for the *Lekleh Path* program. Though turnover in these positions occurred throughout the project, the staff members completed training for three facilitators by the project's end date. Over 130 students toured the longhouse by the end of the project. Participating schools and organizations included the Pacific Northwest Association of Independent Schools, American Indian Heritage High School, the Math Engineering and Science Achievement (MESA) program, and the Red Eagle Soaring youth theater group.

The project's third objective was to evaluate the pilot project to determine the possibility for expansion to the surrounding school districts. Due to the challenges working with the school district mentioned above, the project's focus shifted to other programs and target groups for the *Lekleh Path* program. Project staff members still hope to work with the school districts in the future.

## OUTCOMES AND COMMUNITY IMPACT

The native youth who visit the longhouse benefited from learning more about the culture and history of the Duwamish people. Duwamish youth in particular can identify with the *Lekleh Path* program, which provides them with a sense of identity.

Native parents whose children take part in the program are pleased there is a place they can visit that is sensitive to their needs and also educational. Project staff indicated the longhouse is beginning to become a local gathering place, where urban native youth and their families can go to rejoice in their culture and traditions.

For the non-native population, the longhouse opens a window previously unknown, and provides them with a better understanding of the Seattle area and its history.

*"[The longhouse] is a place for youth to come to identify and relate and feel good about it."*

Cindy Williams, Project Director

## SQUAXIN ISLAND TRIBE



<b>Project Title:</b>	Squaxin Island Integrated Youth Development Project
<b>Award Amount:</b>	\$728,703
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 4 Native American consultants hired
- 10 Elders involved
- 50 youth involved
- \$93,140 in resources leveraged
- 40 individuals trained
- 6 partnerships formed

### BACKGROUND

With 1,022 members, the Squaxin Island Tribe descends from seven bands of maritime people who for millennia lived along the southernmost inlets of Puget Sound. In 2009, 49 percent of Tribal members were 24 years old or younger.

Staff from Tribal youth service agencies identified many challenges facing Tribal youth, particularly in transitioning to adulthood. These include detachment from the community, poor job-seeking and vocational skills, and inadequate social skills needed to overcome prevalent community conditions, such as low educational achievement, substance abuse, and high teen birth rates. When the project began, there

were no life skills programs being offered for young adults ages 19-24.

### PURPOSE AND OBJECTIVES

The project's purpose was to develop the Tribe's capacity to prepare youth ages 15-24 to successfully transition to adulthood by providing culturally appropriate, integrated, services. The first objective was to improve communication between youth service agencies. To accomplish this, staff formed the Squaxin Youth Council, bringing together members from the legal, education, law enforcement, and behavioral services departments. Later renamed the Family Wellness Team (FWT), this group conducted regular meetings throughout the project period to provide more efficient, comprehensive wellness services for youth.

Project staff and FWT members formed a Youth Service Team (YST) to address the truancy problem among Tribal youth by drafting a new policy. In addition, with involvement from the information services and planning departments, project staff created an education department database, which led to the creation of a larger, integrated Tribal wellness database of key service, educational, and health information.

The second objective was to provide integrated services for 18 youth ages 15-18 to improve school outcomes and reduce delinquency. Although staff turnover and scheduling conflicts with the 2010 Paddle to Makah Canoe Journey hindered the delivery of services in the first year, project staff worked with 21 youth over the course of the project, 18 of whom developed individual service plans (ISPs) defining their educational and personal goals.

According to the youth services coordinator, “The ISPs helped them organize themselves and think about the future, assess where they were in relation to where they wanted to go, and map out their futures.” Using the ISPs, staff helped youth pursue goals by aiding them in registering for SAT tests, taking them on college visits, and assisting them in dealing with personal issues.

The third objective was to provide integrated services for 12 young adults ages 19-24 to improve educational, employment, and social outcomes. Activities under this objective served a total of 15 young adults, but according to project staff, participants in this cohort “had difficulty overcoming the perception that once they were out of high school, they were on their own.” After the first year, only three young adults were recruited, although some Young Adult Assessment Team (YAAT) members continued informally.

Seeking to increase Tribal knowledge on the needs and goals of the cohort, project staff recruited 12 young adults to serve on the YAAT. After receiving training in participatory research methods, YAAT members developed and conducted two community surveys to assess community attitudes on social and economic issues, collecting 142 surveys from community members and 40 surveys from youth ages 14-21. The lessons learned through this research influenced the project’s direction

and enabled YAAT members to see the effects of their efforts.

The fourth objective was to boost the independent life skills of project participants. After determining the original curriculum did not meet the cultural needs of participants, project staff developed a new life skills curriculum with chapters on topics such as healthy relationships, communication, Tribal culture, money management, job skills, and visioning. Eight participants completed the course and incorporated aspects of the training into their ISPs, and a total of 28 participants received a combination of classes and other vocational, educational, or cultural training that increased their independent life skills.

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

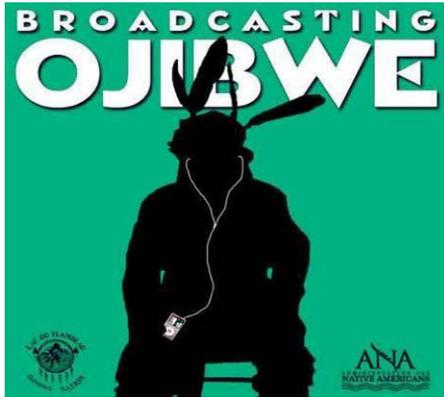
Ultimately, this project enabled 39 youth and young adults to receive intensive, integrated services, life skills training, or research experience, and allowed 11 additional youth to take part in cultural activities and develop life skills. According to project staff, youth learned how to communicate better, actively listen to others, better understand their Tribal and Native identities, manage money and time, and set short and long-term goals.

These youth were less likely to drop out of school, use drugs and alcohol, or be involved in the Tribal justice system. Participants also demonstrated improved academic achievement, interest in higher education, and a better tie to the community via social and cultural involvement.

Additionally, the creation of the wellness database greatly enhanced the efficiency of Tribal departments. Despite challenges with staff turnover, by project’s end the Tribe had in place the personnel and organizational capacity necessary to continue providing culturally appropriate, integrated services for Tribal youth on their way to adulthood.

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## LAC DU FLAMBEAU OF LAKE SUPERIOR INDIANS



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<b>Project Title:</b>	Broadcast Ojibwe to Increase Achievement
<b>Award Amount:</b>	\$402,631
<b>Type of Grant:</b>	Language
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Tribe

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### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 6 elders involved
- 68 youth involved
- 7 partnerships formed
- 2 language surveys developed
- 100 language surveys completed
- 1,026 native language classes held
- 300 youth increased their ability to speak a native language
- 200 adults increased their ability to speak a native language

### BACKGROUND

The Lac du Flambeau Band of Lake Superior Indians Reservation is located in the northeast portion of Wisconsin, predominantly in Vilas County. There is a total enrollment of 3,057 band members with approximately 1,608 residing on the reservation. Prior to this project, the tribe's Ojibwe language program catered to those who resided on or near the reservation, and individuals living remotely were typically unable to participate in language learning because instruction was conducted in person. Although the Ojibwe language is not

threatened, the particular Waaswaaganing dialect is in peril, with only one remaining elder who is fluent. Without strategies in place to bolster Waaswaaganing learning amongst the younger generation, the future of the dialect is at risk.

### PURPOSE AND OBJECTIVES

The purpose of this project was to remove barriers to Waaswaaganing Ojibwe language learning, particularly amongst tribal youth and individuals who live remotely. The first objective of the project was for project staff to create 36 distinct Ojibwe language podcasts, representing key language topics as identified by local elders. These podcasts were to be broadcast and available for free download to a minimum of 2000 online subscribers. The target audience included Lac du Flambeau public school and Headstart students and staff, tribal employees, Lakeland Union High School students and staff, and nonresident tribal members.

Unfortunately, there was a six-month delay in hiring key personnel, so project staff were not able to reach the original goal of 36 podcasts, instead creating 24 over the remaining 18 months. Every podcast was comprised of a short story based on a distinct, culturally relevant topic of interest

such as food, nature, and traditional cultural activities. Project staff obtained input from six tribal elders regarding the content of these lessons, and included 20 new terms and 10 new phrases in each one. To make the podcasts universally available, project staff created a domain space and uploaded all of the podcasts to: [ojibwelanguage.podomatic.com](http://ojibwelanguage.podomatic.com)

Podomatic is a free hosting site for podcasts; learners will be able to access the podcasts after the project ends. In order to promote participation and collect feedback from subscribers, staff created a Facebook page that linked directly to the Podomatic site. Feedback was overwhelmingly positive, and the project's Facebook page eventually garnered 1,186 —likes.¶ By project's end, staff significantly exceeded the goal of 2,000 subscribers, with a total of approximately 3,500, including subscribers in unexpected regions such as Alaska, Canada, Australia, New Zealand, and China (subscribers' locations were gleaned from IP addresses).

The second objective entailed using the 24 podcasts for language instruction in a formal classroom setting at Lakeland Union High School. Ojibwe was already offered at Lakeland Union for language credits, but the difference in this case was incorporating the use of iPods and podcasts into the curriculum. The goal was for no less than 16 students to participate in Ojibwe classes that utilized the podcasts. Project staff exceeded this goal, with a total of 34 students completing courses, which involved pre-tests, instruction, activities, review, and post-tests for each of the 24 identified subject areas. In order to facilitate learning and measure progress, project staff created a PDF workbook to accompany each podcast. Workbooks contained pre- and post-tests covering the content of each lesson, with a goal of learners averaging a 75 percent proficiency rate in post-tests. By project's

end, learners demonstrated an average proficiency rate of 90 percent on post-tests, thereby exceeding the goal and demonstrating significant language learning.

#### OUTCOMES AND COMMUNITY IMPACT

The student participants at Lakeland Union High School significantly increased their ability to speak, understand, read, and write Ojibwe while learning through an engaging new format that utilized cutting edge technology. Students had a chance to reconnect with their native culture, which increased their self-esteem and native pride. Consequently, the school now has more engaged and resourceful native students which, according to Lakeland Union teachers, has promoted appreciation of different cultures within the school.

The resources created through this project will result in sustained benefits for students and remote language learners. The PDF workbooks will continue to be used by the school in its Ojibwe classes, and there is no expiration on Podomatic uploads, so the podcasts will remain a free, lasting resource available in perpetuity for future learners.

The six tribal elders who provided input to the language lessons expressed a strong sense of gratification from contributing to the continuity of tradition, language, and culture. According to project staff, the sole fluent elder in the community was convinced that the Waaswaaganing dialect was going to die prior to this project, but because of what was accomplished, he no longer thinks so.

*“Through this project, we brought the language to the people. We’ve created lasting resources that people can access from anywhere. This isn’t about plugging a leak—it’s about building the future.”*

Leon Valliere, Project Director

## MASHKISIBI BOYS AND GIRLS CLUB



<b>Project Title:</b>	Educational Excellence
<b>Award Amount:</b>	\$235,602
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 10 jobs created
- 3 Native American consultants hired
- 3 elders involved
- 123 youth involved
- \$52,569 in resources leveraged
- 9 individuals trained
- 9 partnerships formed

### BACKGROUND

The Mashkisibi Boys and Girls Club is located on the Bad River Reservation in northern Wisconsin. Part of the national Boys and Girls Club network, the Mashkisibi branch was founded in 2000 to promote and enhance the development of young people by instilling in them a sense of competence, usefulness, belonging, power and influence. The club hosts activities for over 160 school aged youth throughout the year.

### PURPOSE AND OBJECTIVES

The purpose of the project was to increase the levels of academic success among native youth on the Bad River Reservation. The Club designed the project to address a

perceived lack of appreciation among the youth for educational opportunities. The Club identified a lack of soft skills among the youth, such as task completion, working with others, regular attendance, punctuality, preparation, focus, loyalty, and a positive attitude toward work. The Club believes the lack of these skills could prevent the youth from experiencing success later in life.

The first objective of the project was to integrate six high-yield activities into the local Mashkisibi afterschool program. High-yield activities are defined by the Boys and Girls Club as those that have a significant effect on the academic success of students when conducted on a weekly basis. These activities include: four to five hours of discussions with knowledgeable adults; four to five hours of leisure reading; one to two hours of writing activities; five to six hours of homework help and study; two to three hours of helping others; and four to five hours of games that use cognitive skills.

Two project coordinators were hired to develop and oversee the integration and implementation of high-yield activities in the afterschool program. One coordinator worked with youth from kindergarten to fifth grade and the other coordinator worked

with students in sixth to twelfth grade. The coordinators also worked with youth, teachers, elders, and community members to modify the Boys and Girls Club of America high-yield activity curriculum. The curriculum was updated on a month-to-month basis based on availability of knowledgeable adults from the community. Examples of the activities include: a science fair, a book club, traditional stories and games, and life skills training. During the life skills activities, teenage youth met with people from local job centers to learn about the salaries for a variety of jobs and how to balance a checkbook. Other activities included partnering with the Minnesota Department of Indian Work to teach the youth about HIV and STD prevention and partnering with the Wisconsin Department of Natural Resources to learn about environmental careers.

The next objective of the project was to train five teenagers to become peer leaders. During the second year of the project, teenagers that successfully completed the first year high-yield activities were invited to apply to become peer leaders. The peer leaders became employees of the Boys and Girls Club, obtained work permits and were paid the Wisconsin minimum wage of \$7.25 an hour. Consequently, only students aged 15 and older were eligible to become peer leaders. Due to a budget miscalculation, the Club only had funds available to pay for three peer leaders. The three peer leaders worked after school from 4:30 – 7:30 pm. Initially, some of the peer leaders had difficulty adapting to their leadership role, but with the help of project staff, the peer leaders adjusted to leading the high-yield activities during the second year of the project. The three peer leaders completed online training provided by the Boys and Girls Club of America and received coaching from the project staff.

## OUTCOMES AND COMMUNITY IMPACT

The project staff believes there was an increase in attendance at the Club and improved trust between the youth, parents, and Club due to this project. Elders also benefited through a service learning project that involved youth in helping elders with yard cleaning and blanket making. In addition, after the end of the project, two of the students leveraged their experience to attend a University of Wisconsin summer program in anticipation of attending the University of Wisconsin. Partners in the project included the Boys and Girls Club of America, which provided some funding to run the Club, and the local school district, which dropped students off at the Boys and Girls club after school. The materials developed during this project are available for continued use by the Mashkisibi Boys and Girls Club.

*“The youth really benefited from speaking with the adults from the community organizations and businesses out there and learning what it is like in the ‘real world’ and what is needed for success.*

Kristi Broenanam, Project Director

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**APPENDIX: YOUTH DEVELOPMENT PROJECTS THAT RECEIVED ANA FUNDING  
ACTIVE FROM 2009-2015**

The following is a list of all 106 ANA-funded youth development projects active between 2009- 2015. Of these, 64 received impact visits, which assess the impact and effectiveness of ANA funding. Projects marked with an asterisk (\*) did not receive an impact visit.

<u><b>Grantee Name</b></u>	<u><b>End Date</b></u>
Aaniiih Nakoda College	July, 2017*
Aha Kane – Foundation for the Advancement of Native Hawaiians	September, 2016*
Alaska Native Heritage Center	September, 2014
Alaska Native Heritage Center	July, 2017*
American Indian Recruitment Programs	September, 2009
American Indian Recruitment Programs	September, 2012
Association of American Indian Physicians	September, 2012
Bay Mills Community College	July, 2013
Bois Forte Band of Chippewa Indians	September, 2016*
Boys and Girls Club of the Three Affiliated Tribes	September, 2010
Boys and Girls Club of the Three Affiliated Tribes	September, 2013
California Indian Museum and Cultural Center	September, 2014
California Indian Museum and Cultural Center	September, 2019*
Center School Inc	September, 2015*
Cherokee Nation	March, 2012
Chickaloon Native Village	September, 2012
Citizen Potawatomi Nation	September, 2015*
CNMI Public School System	September, 2016*
Comanche Nation College	January, 2012
Confederated Tribes of Grand Ronde	September, 2013
Cook Inlet Tribal Council, Inc.	September, 2015*
Cultural Diversity Resources	December, 2012*

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Dakota Wicohan	July, 2014
Duwamish Tribal Services	September, 2009
Euchee (Yuchi) Tribe of Indians	September, 2010
First Ponca Financial Inc.	September, 2018*
Four Bands Community Fund, Inc.	September, 2010
Friends of the Akwesasne Freedom School, Inc.	September, 2011
Goldbelt Heritage Foundation	September, 2009
Goldbelt Heritage Foundation	July, 2017*
Grand Traverse Band of Ottawa & Chippewa Indians	September, 2011
Great Lakes Indian Fish and Wildlife Commission	July, 2017*
Greater Minneapolis Council of Churches	September, 2012
Hannahville Indian Community	September, 2009
Historic Inalahan Foundation, Inc.	September, 2011*
Home for Women and Children	September, 2014
Ho'oulu Lahui Inc.	September, 2012
Hunkpanti Investments, Inc.	September, 2013*
Hurao, Inc.	September, 2013
Indigenous Peoples Council on Biocolonialism	September, 2013
Indigenous Peoples Task Force	September, 2015*
Ka Lama Mohala Foundation	September, 2012
Ka Meheu 'Ohu o ka Honu	September, 2015*
Ke Kula o Nawahiokalaniopuu Iki	December, 2014
Ketchikan Indian Corporation	May, 2014
Keweenaw Bay Indian Community	September, 2011*
Lac du Flambeau Band of Lake Superior Chippewa Indians	September, 2011
Lac du Flambeau Band of Lake Superior Chippewa Indians	September, 2014
Lac Vieux Desert Tribal Band of Lake Superior Chippewa	September, 2011*
Mana Maoli	September, 2016*
Manzanita Band of Mission Indians	September, 2013

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Mashkisibi Boys and Girls Club	September, 2010
Migizi Communications, Inc.	September, 2011
Migizi Communications, Inc.	September, 2019*
Mount Sanford Tribal Consortium	September, 2011
National Congress of American Indians Fund	September, 2015*
National Indian Women's Health Resource Center	September, 2012
Native American Advocacy Program	September, 2010
Native American Community Services of Erie & Niagara Co	September, 2011
Native American Finance Officers Association (NAFOA)	September, 2015*
Native American Samoan Advisory Council	September, 2014*
Native Village of Afognak	September, 2012
Native Village of Afognak	July, 2014
Native Wellness Institute	September, 2010
Nez Perce Tribe	July, 2015*
Nooksack Indian Tribe	September, 2009
Nuniwarmiut Piciryarata Tamaryalkuti, Inc	September, 2010
Oceti Wakan - Sacred Fireplace	October, 2014*
Omaha Nation Community Response Team	September, 2012
Paiute Shoshone Tribe of the Fallon Reservation Co	February, 2012*
Penobscot Indian Nation	July, 2015*
Pokagon Band of Potawatomi Indians	September, 2009
Ponca Tribe of Nebraska	September, 2015*
Port Gamble S'Klallam Tribe	September, 2016*
Pueblo of Pojoaque	July, 2015*
Pueblo of Tesuque	September, 2014
Riverside-San Bernardino County Indian Health, Inc.	September, 2011
Sac and Fox Nation of Oklahoma	July, 2016*
Salt River Pima Maricopa Indian Community	September, 2013

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Sanctuary, Incorporated	September, 2012
Santa Fe Indian School, Inc.	July, 2016*
Sealaska Heritage Institute	September, 2015*
Shoalwater Bay Indian Tribe	September, 2015*
Sitka Tribe of Alaska	March, 2011
Smith River Rancheria	April, 2014
Smith River Rancheria	September, 2016*
Squaxin Island Tribe	September, 2012
St. Ann's Church	September, 2010*
St. George Traditional Council	September, 2009*
The American Indian Child Resource Center	September, 2012
The Blackfeet Tribe	September, 2011
The Lakota Funds	September, 2012
Thunder Valley Community Development Corporation	September, 2010
Tribal Economic and Social Solutions Agency, Inc.	September, 2010
Tribal Economic and Social Solutions Agency, Inc.	September, 2015*
United American Indian Involvement	September, 2011
United Keetoowah Band of Cherokee Indians in Oklahoma	September, 2010
Waianae Community Re-Development Corporation (WCRC)	September, 2011
Waipa Foundation	September, 2011
Washoe Tribe of Nevada and California	July, 2015
White Eagle Christian Academy	September, 2012
Yakutat Tlingit Tribe	September, 2010
Yerington Paiute Tribe	March, 2010*
Yerington Paiute Tribe	September, 2013*
Yukon River Drainage Fisheries Association	January, 2014
Yurok Tribe	December, 2012

