



Fiscal Year 2006 Report to Congress on the Impact and  
Effectiveness of Administration for Native Americans Projects



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## **EXECUTIVE SUMMARY**

The Administration for Native Americans (ANA) promotes economic and social self-sufficiency for American Indians, Alaska Natives, Native Hawaiians, and Native American Pacific Islanders (including American Samoa, Guam, and the Commonwealth of Northern Mariana Islands). To achieve this goal, ANA provides community-based project funding to improve the lives of Native American children and families and reduce the long-term dependency on public assistance.

The Native American Programs Act (42 U.S.C. § 2991 et seq.) authorizes ANA to provide discretionary project funding to eligible tribes and non-profit Native American organizations in the following categories:

- Social and Economic Development Strategies
- Governance
- Native Language Preservation and Maintenance
- Environmental Regulatory Enhancement

ANA also provides grant funding for two special initiatives: the Native American Healthy Marriage Initiative and Environmental Mitigation (Department of Defense Appropriations Act for 1994, P.L. 103-139 and P.L. 103-335). The ANA authorizing statute requires that ANA evaluate its grant portfolio and measure the impact and effectiveness of its projects. This Report fulfills the statutory requirement.

### **BACKGROUND**

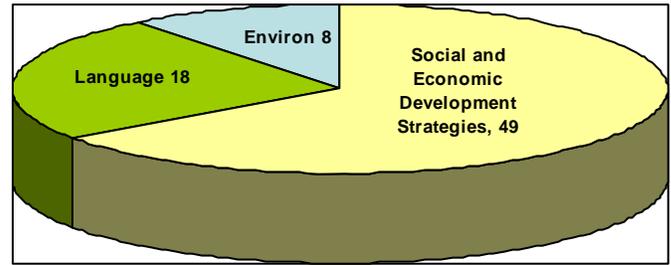
Annually, ANA visits grantees and conducts impact evaluations on ANA-funded projects (i.e., ANA Impact Visits). The purpose of these evaluations is threefold: 1) to assess the impact of ANA funding on Native American communities; 2) to learn more about the successes and challenges of ANA grantees to improve ANA service delivery; and 3) to increase transparency and share the grantees' unique stories. Since the evaluations are not randomized, controlled studies, the evaluations are measuring impacts rather than assessing causality.

During FY 2006, 87 of 241 ANA-funded projects were selected for site visits by ANA staff and contractors. The selected projects were approaching their grant end dates, geographically-clustered (i.e., within a day's drive of another ANA project), and high-dollar grant awards. Evaluation teams visited these projects and used a standard Impact Evaluation Tool that was developed using input from ANA staff, contractors, grantees, and the Administration for Children and Families' Office of Planning, Research and Evaluation. With the Impact Evaluation Tool serving as the foundation for the ANA Impact Visits, evaluation teams elicited quantitative and qualitative information from project staff, project beneficiaries, and community members in a variety of interview settings. Visits lasted from one to two days.

**RESULTS ACHIEVED**

Of the 87 projects, 12 projects requested, and ANA granted, no-cost extensions beyond FY 2006. As a result, this Report provides the results for only 75 projects. The 75 projects fell into the three general grant categories as enumerated in Figure 1.

**Figure 1: ANA Categories & Number of Grants in each Category**



The 75 projects were located in 21 states, with the greatest number of projects in California (10 projects), Washington (9 projects) and Alaska (9 projects), whereas the largest amount of grant funding, out of the total amount awarded, were represented by Hawaii (15 percent), Washington (14 percent) and California (9 percent). Table 1 summarizes the key results by state.

**Table 1: Key Project Results**

States	# of Grants	Award Amount (in thousands)	Jobs Created	Native American Consultants Hired	Businesses Created	Revenue Generate (in thousands)	Resources Leveraged (in thousands)	Partnerships Formed	People Trained	Elders Involved	Youth Involved
AK	9	\$1,813	9	16	7	\$54	\$438	61	198	180	781
AZ	3	\$574	4	3	-	-	\$147	13	1	1,100	290
CA	10	\$2,084	23	13	1	\$69	\$482	76	259	336	1,583
DC	1	\$194	1	1	-	-	\$25	9	81	15	-
HI	6	\$3,348	23	12	-	\$198	\$1,251	59	442	45	2,344
ME	1	\$259	3	5	-	-	\$10	13	4	10	100
MI	2	\$387	3	-	-	-	\$3	22	28	520	81
MN	1	\$112	1	-	-	-	-	5	18	12	-
MT	3	\$1,537	36	4	-	-	\$412	20	29	17	84
NE	2	\$161	2	2	-	-	\$42	9	27	85	53
NV	3	\$693	6	10	-	-	\$11	16	29	110	840
NM	3	\$1,531	5	9	1	-	\$414	36	42	86	1,254
NY	2	\$293	12	7	-	-	\$40	20	28	29	166
NC	2	\$672	4	-	3	\$11	\$43	18	41	-	-
ND	4	\$1,686	27	6	2	\$12	\$1,691	24	393	145	380
OK	3	\$959	7	8	6	-	\$3	7	313	49	1,366
OR	6	\$1,256	11	4	-	-	\$14	26	44	126	206
RI	1	\$457	3	-	-	-	-	2	2	5	95
SD	1	\$403	2	2	1	\$120	-	6	34	30	12
WA	9	\$3,119	43	9	13	\$766	\$1,510	77	264	309	818
WI	3	\$1,063	13	4	33	-	\$3,195	30	628	17	292
<b>Total</b>	<b>75</b>	<b>\$22,603</b>	<b>238</b>	<b>115</b>	<b>67</b>	<b>\$1,230</b>	<b>\$9,732</b>	<b>549</b>	<b>2,905</b>	<b>3,226</b>	<b>10,745</b>

There were 742 individuals hired full-time, part-time and/or temporarily during the grant period. “Jobs Created” represents the full-time equivalent of those positions funded by ANA grants and

other leveraged funds. Figures for “Revenue Generated” and “Resources Leveraged” were validated by the evaluators to the extent possible.

While the timing of these evaluations did not allow evaluators to gauge the long-term outcomes, these projects did achieve many immediate and intermediate outcomes. First, ANA grants are having a positive impact on the self-sufficiency of Native Americans, and Native Americans are experiencing a sense of ownership as a result of the development and implementation of these community-driven projects. For example, the Port Gamble S’Kallam Tribe, through a cooperative partnership with the State of Washington, secured the authority to license foster parents. At their project’s completion, 22 children were placed with certified foster families within their community. Similarly, Partners in Development forged a positive and collaborative relationship with the State of Hawaii Department of Human Services to implement a foster care system that serves the best interest of Native Hawaiian children.

Second, significant social and economic opportunities have been created in the targeted communities due to ANA projects. The Na Kamalei-Ko’olaulos Early Education Program, which had the goal of creating and distributing original bilingual books in Hawaiian and English for Native Hawaiian families, increased parental involvement with more than 1,000 children. The Na Kamalei expects that the revenues from book sales will sustain the project well beyond the grant. In another project, the Alaskan Native Village of Napaimute was able to convey 650 acres, prepare a land survey, and establish five home site lots - the conveyance allowing the Village to establish tribal enterprises and provide for their self-determination.

ANA grants also help preserve and maintain Native languages or help grantees develop viable plans for sustaining their languages. Some projects were just beginning to assess language fluency and found alarming statistics. For example, the Gulkana Village Council of Alaska and the Tokelau community of Hawaii found that only 8 percent of their communities are fluent in their respective native languages. Other communities began addressing the loss of their native languages and had exciting results. For example, the Pyramid Lake Paiute Tribe conducted over 5,110 language classes and trained eight language teachers. Based on test results, 636 youth and 63 adults increased their proficiency in Kuyuidokado.

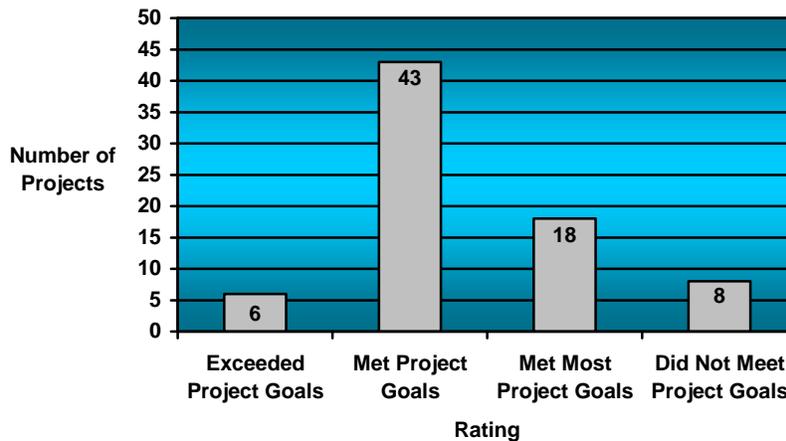
Another key finding was that the ANA projects often had unintended benefits for Native communities. For example, the Sisseton Wahpeton Oyate project opened a store to sell the raw materials for creating traditional arts and crafts to Native artists, but it also had the ancillary benefit of raising the cultural awareness of both Native and non-Native community members and appeared to have made positive strides towards overcoming stereotypes in the area.

Due to ANA funding, Native Americans are accessing a myriad of capacity-building opportunities such as job training, project development, and grant-writing. Project staff and participants attended computer training; learned audio-visual recording; obtained teacher certification; achieved foster parent training; and, learned how to “train-the-trainer.”

Finally, ANA grants have fostered youth and elder involvement in intergenerational activities that focused on the transfer of Native American traditional skills and languages from elders to youth. Language projects were ideal environments for this interaction, but governance and social projects also nurtured these relationships. For example, the Confederated Tribe of Coos, Lower Umpqua and Suislaw Indians developed a restorative justice program which retained elders as mentors to help the tribal courts rehabilitate troubled youth.

Since ANA funds competitive projects that are designed and implemented by Tribes or community organizations, the evaluators compared grantees’ initial objectives with their actual accomplishments to determine the extent to which grantees achieved their objectives and met the stated expectations of their projects. As depicted in Figure 2 on the following page, evaluators determined that a majority of projects exceeded expectations or successfully met their goals (49 projects or 65 percent); some projects fell short of goals but moderate benefits to the community were visible (18 projects or 24 percent); and, the remainder did not achieve their goals (8 projects or 11 percent).

**Figure 2: Grantees' Objective Achieved**



These evaluations also revealed critical success factors relating to the project’s implementation. Community and other stakeholder participation was instrumental in all project phases in successful projects, as was frequent communication between the project staff and tribe or authorizing body. On the other hand, a common challenge that many grantees experienced was an underestimation of the time and resources required to complete their project which often resulted in grantees requesting no-cost extensions to complete their objectives. ANA plans to use this information to bolster its training and technical assistance offerings to tribes and Native American organizations so that applicants understand the common pitfalls of ANA projects and are better equipped to develop, and later implement, realistic project work plans.

**CONCLUSION**

The information collected is of great value to ANA as staff continues to seek new and more rigorous ways to manage by results. These impact evaluations are an effective way to verify and validate the grantees’ performance and ensure the accountability not only of grantees but also ANA staff and program partners. ANA is also using the information collected to report on established Government Performance Review Act indicators.

# **ALASKA**



## CHUGACH REGIONAL RESOURCES COMMISSION

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<b>Project Title:</b>	Chugach Region Economic Development Project
<b>Award Amount:</b>	\$536,753
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	7/1/2003 – 6/30/2006
<b>Grantee Type:</b>	Tribal Non-Profit

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### PROJECT SUMMARY

- 3 jobs created
- 3 businesses created
- 2 Native American consultants hired
- 8 elders involved
- 5 youth involved
- 27 people trained
- \$31,000 in resources leveraged
- \$35,000 in revenue generated
- 11 partnerships formed
- 3 products developed

### BACKGROUND

The Chugach Regional Resources Commission (CRRC) is a non-profit Alaska Native organization representing seven Chugachmiut Tribes. The seven tribes include Nanwalek, Port Graham, Seward, Chenega Bay, Eyak, Valdez and Tatitlek.

CRRC addresses issues of mutual tribal concern regarding natural resources, subsistence and the environment, and it develops culturally-appropriate projects that promote sustainable development of the natural resources within the Chugach

Region. The region encompasses the immediate Alaskan mainland surrounding Prince William Sound and the entirety of the Kenai Peninsula.

### PROJECT PURPOSE AND OBJECTIVES

Traditionally, the Chugach are a maritime culture. Their knowledge of the marine environment combined with their skill on the water has proven conducive to the development of marine resource-based projects with CRRC. The purpose of the three-year Chugach Region Economic Development Project (Project) was to protect their subsistence and maritime lifestyle and traditional practices through economic development of regional natural resources.

The Project's first objective was to identify value-added salmon products; identify a processing scheme for producing value-added salmon at Port Graham; and train village residents in value-added salmon processing techniques. The Project successfully identified a processing scheme for producing value-added salmon at Port Graham. The Project also developed an operations manual and trained village residents in the associated value-added salmon processing techniques. Although a

return on investment has not yet been produced, several potentially profitable products will likely drive this initiative to sustainability, including pet treats, salmon jerky sticks and baby food.

The Project's second objective was to increase annual marketable oyster production in the Tatitlek Mariculture Project from 200,000 to 650,000, including equipping the shellfish processing facility with enough processing and holding capacity to handle the increased production. Through capital investment and staff training, Tatitlek's shellfish processing facility now has enough processing and holding capacity to handle this increased production. This objective also included the development of a comprehensive marketing plan which the Project successfully completed. The plan included specific action steps for selling 650,000 oysters annually. Tatitlek is beginning to witness increased revenues from additional oyster sales, therefore providing a positive indicator for the Project's sustainability.

The Project's third objective was to complete littleneck clam and cockle research to determine their commercial potential. The Project completed the market research, and CRRC sent shipments of cockle seeds to two villages that have expressed interest in cockle production.

A Project challenge was an inadequate time commitment from volunteers in key project roles resulting from other community commitments involving work of greater or equal priority. The Project overcame this challenge with a strong commitment of participants to achieve the Project's objectives and dedication of extra time from other team members to make the Project a success.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project trained 27 Port Graham community members in salmon processing. The development of marketable aquaculture products such as oysters and long-neck clams as well as the value-added salmon products combined with the skills training for Native community members resulted in a viable path for further job creation and sustainability.

Providing the Tatitlek community members with additional resources helped them gain valuable job skills, self-confidence and a keen interest to achieve their potential. Participants in the training program are enthusiastic for additional training in quality control and operations management.

Since the shellfish have been reintroduced to their historical areas, Native Alaskans in the Chugach Region now have increased access to traditional subsistence resources. Villagers and elders also gained increased recognition, value and use of their traditional maritime knowledge.

Additional social impacts resulted in improved community interaction through cultural activities. For example, the Project's production of oysters allowed for donations to cultural events, thus supporting the rejuvenation of traditional practices.

Community members shared their observation that CRRC trainer's commitment and enthusiasm spurred their involvement in the Project and their interest in further developing their maritime skills. Community members also indicated they are anxious to explore the establishment of larger scale maritime resource production operations, citing the potential of additional jobs for fellow non-Native Alaska village residents.

## GULKANA VILLAGE COUNCIL

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**Project Title:** Ahtna Athabascan Language Status and Viability Assessment Project

**Award Amount:** \$61,068

**Type of Grant:** Language

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 1 language survey developed
- 10 elders involved
- 6 partnerships formed
- 1 person trained

### BACKGROUND

The Gulkana Village is located in the Copper River basin, approximately 200 miles east of Anchorage and 250 miles south of Fairbanks. The Gulkana people are Ahtna Athabascan. Their primary food source is salmon, and they have established semi-permanent camps and small villages along the area's rivers and streams. Of the 350 tribal members, 106 reside in Gulkana Village year-round, and an additional 30 to 50 live in the Village during fishing and subsistence seasons.

In the last 50 years, the Village has transitioned from a subsistence lifestyle to a cash economy. Children have been removed and sent to public and boarding school or placed in foster or institutional settings. As a result, the community has experienced a dramatic loss of culture and language.

### PROJECT PURPOSE AND OBJECTIVES

The Ahtna Athabascan Language Status and Viability Assessment Project purpose was to construct a foundation for their language preservation. The Project planned to create an Office of Native Language, staffed by a Program Manager and a Language Technician; to research strategies for assessing the language; to use the research to create a survey tool; and, to survey approximately 123 members (35 percent). The results would provide the Gulkana Village Council a comprehensive language assessment.

The first challenge the Gulkana Village Council faced was their isolation and the difficulty administering a project with technical components such as designing, administering and compiling language surveys. The Project met this challenge by hiring Tribal members for the two key Project positions and developing key partnerships. The University of Alaska at Fairbanks, Chugachmiut Village, Chickaloon Village, Ahtna Heritage, and Copper River Native Association assisted in creating the survey instrument and compiling results.

To maximize participation and ensure that members living in other areas would participate, the Project decided to personally survey participants. Project staff overcame the challenge of securing completed surveys and gathering responses from members living outside the area by hiring tribal members in staff positions. This personal approach resulted in a high return rate (i.e., 193 completed surveys), but it also increased the time for administering the surveys, as staff traveled to other villages to meet with members in the Copper River Basin.

Since the Project used an interview process to collect survey information, the time to survey the community was longer than planned. While the staff has been resourceful in using the Internet to conduct project research, their lack of familiarity with database development delayed the Project's completion. A comprehensive assessment of the Ahtna Athabascan language in the Gulkana community had not been completed, but the quality of information gathered was impressive.

The survey captured data on the number of speakers and levels of fluency, settings in which the language is used, reasons community members stopped using the language, and demographic characteristics of speakers and non-speakers. The survey also captured information on individual's interest in learning the language, whether respondents believed the language should be taught in schools, and whether the language should be written or remain an oral tradition. The surveyors also asked whether respondents were interested in the sharing of: information on Tribal history and culture, old photos and old recordings of stories and ceremonies.

The results revealed that only 8 percent of the Tribal members speak the Ahtna

language fluently and that only half of this group speaks the language all the time.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Developing and administering the survey in Gulkana and other Copper River region communities generated active involvement in preserving the language and the culture. It generated interest and involvement in cultural enhancement efforts and activities, such as sharing cultural knowledge, language knowledge, historical pictures and recordings, and written materials related to Gulkana Village history and traditions.

Elders' involvement in developing the Athabascan survey increased their involvement in community activities. Their involvement and leadership in Project implementation was partially due to their concern over language loss and their status as keepers of the language and culture.

The Project forged long-term partnerships to preserve and restore the language, including commitments for assistance in, and initial concepts for, curriculum design. In addition to implementing the Project's objectives, the partners helped staff members build their own knowledge and skills.

One community member considered this Project a "wake-up call" and said that "time is of the essence" if the language is to be salvaged. According to survey responses, many community members felt that not only were they losing their language, they were losing their young people. The village hopes a Native language curriculum and accompanying support programs will benefit the youth by bringing about resurgence in cultural pride and values.

## NATIVE VILLAGE OF KOTZEBUE

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**Project Title:** Planning for Restorative Justice

**Award Amount:** \$86,181

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

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 17 people trained
- \$77,750 in resources leveraged
- 2 youth involved
- 8 elders involved
- 6 partnerships formed
- 1 Native American consultant hired

### BACKGROUND

The Native Village of Kotzebue is the tribal government representing 2,500 Inupiaqs. Kotzebue is located 33 miles north of the Arctic Circle on Alaska's west coast. Kotzebue is not connected to Alaska's road system, and travelers and supplies arrive by air (approximately 549 air miles from Anchorage) and barge.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of Planning for Restorative Justice (Project) was to create a framework for a tribal court that would incorporate Inupiaq values and offer a culturally-appropriate alternative to the existing judicial system. Restorative justice means "restoring health, wholeness and balance" to individuals who come before the court.

The Project planned to write a five-part report that would address: 1) codes, ordinances, policies, and procedures for the court; 2) a summary of tribal court operational procedures and a description of the tribal court's relationship to federal and state legislative and judicial systems; 3) a strategic plan and action steps for an operational court; 4) a strategic plan and action steps for interacting with existing addiction treatment and life skills programs in Kotzebue; and 5) a summary of research on traditional Inupiaq approaches to dispute resolution.

This was a complex project that involved sending Tribal Council members to visit tribal courts in Alaska and the lower 48 states. The purpose was to gather background information, challenges, and successes, and to bring back replicable models and ideas. The Project also conducted an inventory of existing services and interventions in the Kotzebue community that would be available for use in a court operation that focused on healing and restorative justice.

Tribal elders were engaged, and they shared their understanding of traditional concepts and applications of justice. Tribal elders

also researched the Spokane, Lummi, Tulalip, Gila River, Acoma and Kake tribal courts. They participated in workshops around the country on restorative justice, and then shared their understanding of traditional dispute resolution and forgiveness practices with other members of their community.

The Native Village of Kotzebue faced three challenges implementing this project. First, they underestimated the complexity and time to develop a tribal court. This was compounded by the Tribal Council's workload and the need to ensure that the Council had ample time to review court operations plans and to determine how the Tribe's judicial branch should be structured.

They also underestimated travel costs to visit other courts and to attend trainings on restorative justice approaches and court operations. Seventeen people did attend training in tribal court development, court administration and ordinances, and peacemaking.

The Project also encountered difficulty hiring staff for key Project positions. As a result, the existing staff assumed the duties and responsibilities of the vacant Project positions which exacerbate delays.

While the report had not been finalized at the grant's conclusion, content had been drafted. The Project staff and Tribal Council members indicated their strong commitment to completing it.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project increased the entire community's awareness about traditional justice concepts and applications. Kotzebue youth participated in community meetings and discussion groups. This involvement heightened awareness of the judicial system and an appreciation of their civic responsibility. Elders were re-engaged in

community activities and were seen as valuable community resources. Elders were encouraged by the possibility that their traditional ways of handling disputes would be brought back. Parents were interested in knowing that alternatives to the punitive system were on the horizon.

The Project also increased the Tribal Council's governance capacity. In addition to visiting other tribal courts they also received tribal court training.

This Project also helped develop inter-jurisdictional partnerships, and the police from multiple jurisdictions are working with State Court Magistrates. Alaska Legal Services and the Maniqa Regional Corporation also supported the Project through research and resource identification activities.

The Project has effectively moved the community from talking about problems (such as substance abuse and juvenile crime) to planning solutions rooted in culturally-based activities and interventions.

*"The formal judicial system follows strict laws and usually offenders end up serving time in jail where they learn more hard-core negative behaviors and often return home to face an unchanged situation. They now have the tools to chart a local course and apply restorative justice principles at home."*

Linda Joule, Executive Director

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## NATIVE VILLAGE OF NAPAIMUTE

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**Project Title:** Phase II Survey of Napaimute Community Lands

**Award Amount:** \$120,659

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

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- \$750 in revenue generated
- \$118,000 in resources leveraged
- 1 person trained
- 15 partnerships formed
- 3 ordinances adopted and implemented
- 1 Native consulting firm hired
- 15 elders involved
- 34 youth involved

### BACKGROUND

The Native Village of Napaimute is located in western Alaska on the Kuskokwim River. In 1930, the U.S. census reported a Napaimute population of 111 individuals, but by 1969, the Village's last permanent resident had left. Only a few spend more than eight months of the year in the Village due to the freezing of the Kuskokwim River, which renders the Village inaccessible.

In 1994, Napaimute received federal recognition as one of Alaska's Native Villages. However, the Alaska Native Claims Settlement Act of 1971 (ANCSA), does not recognize Tribal governments as the appropriate entities to receive lands. Lands re-conveyed under ANCSA are held

in trust by the State of Alaska until a city government is established.

In 1977, Napaimute merged its assets with nine other Kuskokwim Valley villages to form The Kuskokwim Corporation (TKC). TKC is obligated to re-convey no less than 1,280 acres to the city governments of each of its ten-member villages for community purposes, including community expansion. An ANCSA clause requires that a lesser amount of the specified 1,280 acres could be re-conveyed if all involved parties agree. Napaimute has proposed a direct land transfer of 650 acres from TKC to the Tribe, a settlement that offers Napaimute a smaller amount of land, but more local control.

In May of 2004, the Native Village of Napaimute was granted a 24-month interim lease over these lands. Since the Tribe is acquiring its land base through non-conventional means, it must bear the cost of the land survey.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of Phase II Survey of Napaimute Community Lands (Project) was to allow Napaimute to survey their community lands and to set up a home site program. The Project planned to award home site lots to enrolled Napaimute

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members and allow non-enrolled members interested in becoming a part of Napaimute's development to rent land.

The first objective was to increase the overall Tribal member involvement in the survey of Napaimute lands. The Project developed a community needs survey and distributed it to all adult Tribal members through direct mail, the Tribe's newsletter and website. The Project sent 54 surveys, and respondents returned 27 surveys. The Project then presented the results to all community members at the annual gathering.

The Project's second objective was to complete a land survey and transfer Napaimute lands. The Project formalized a Request for Proposals and incorporated the information received from the community needs survey. It received two responses, and selected the Native-owned firm McClintock Land Associates. The survey crew completed all the necessary GIS mapping and benchmarking of Napaimute lands in 13 days. The direct transfer of Napaimute lands occurred in mid-2006, although in late August 2006 the Village was still awaiting the State's approval on the land survey plat.

The Project's third objective was to prepare the home site program for Napaimute members and other area Alaska Natives. The Home Site Land ordinance, Right of Entry permit and the Residential Lease ordinance were adopted; a public notice published on the Napaimute website announced the commencement of the Napaimute home site program. The Project then organized a list of approved applicants for the Traditional Council's review. Upon their approval, a small lottery was held to select the final applicants and determine the home lots they would receive. The Project then presented awardees with a detailed cost analysis for housing development options.

After careful consideration and much dialogue, the intended milestone of opening ten home sites in the first year was deemed too overwhelming and the community as a whole decided to allow five lots to open in 2006. These developments will now allow the village to establish Tribal enterprises which will provide the resources for the self-determination of the Napaimute community.

The lack of precedent for the negotiation of a direct land transfer posed a continuous challenge for the Project. In addition, there was the challenge of feeding and housing the land survey crew in their small village. Napaimute villagers are a subsistence-based people, and preparing three meals a day for the four crew members for two weeks proved to be a demanding, but necessary, task. Finally, the Project faced general community concerns that Napaimute would grow too quickly.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Bertha Kristovich, a Napaimute elder, remarked on the resolve of her people and the Project, "We had the motivation and the talent to start from nothing. To outsiders, our little Village may not look like much, but to us it means everything." The Project has illustrated that Native Villages can reclaim their ancestral lands at little cost, and has raised the possibility of Native Village leadership replicating the Napaimute process.

*"We are re-developing a community that our ancestors cared deeply about, and for their sake we wanted to do it correctly."*

Devron Hellings

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## PILOT STATION TRADITIONAL COUNCIL

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**Project Title:** Pilot Station Community Development Plan

**Award Amount:** \$109,570

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

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- \$2,093 in resources leveraged
- 10 youth involved
- 5 elders involved
- 4 partnerships formed
- 2 products developed
- 11 people trained

### BACKGROUND

Pilot Station is an Alaska Native Village located within the Yukon Delta National Wildlife Refuge. It is a traditional Yup'ik Eskimo Village, dependent upon a fishing and subsistence lifestyle. There are approximately 550 inhabitants of which over half are under 18 years of age.

No roads link the Village to other communities. All goods must therefore be delivered by plane, or barged upriver during the area's short summer.

### PROJECT PURPOSE AND OBJECTIVES

The Pilot Station Community Development Plan (Project) purpose was to use a participatory approach to create a comprehensive Community Development Plan. Community meetings and surveys

would be the basis of a comprehensive assessment of Pilot Station and the Plan would include a structured set of future development priorities.

The Project's first objective was to establish the Pilot Station Community Planning Office. The Office was located in a building considered the community hub. This first objective presented the largest challenge that the Project had to overcome – to establish an accounting system to meet Federal grant financial reporting requirements. Staff members also needed to familiarize themselves with the reporting requirements.

The second objective was to involve community members in the creation of the Pilot Station Community Development Plan. To foster comprehensive community involvement, the Project hired a well-respected community member for the Tribal Planner position. Early in the Project's implementation, it convened two community meetings which were attended by seven and 49 people, respectively. Due to the initial meeting's low turnout, staff scheduled the second meeting with a regularly-scheduled community event, and attracted a large attendance. After the two initial meetings, the Tribal Planner developed a community survey and altered the Project's community

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involvement format to a drop-in service. Forty formal surveys were collected.

The third objective was to determine the issues and constraints to be addressed within the Plan. Based on community input, the Project drafted a vision statement and an issues and constraints narrative.

The fourth objective was to develop goals and objectives. Although the Tribal Planner organized a Planning Committee consisting of three volunteer community members, the Committee met only once. As a result, all Project activities were planned by the Tribal Planner, information was gathered from the community, and an organized version of the data was then presented to the Traditional Council for approval.

The fifth objective was to collect information from community members for inclusion in the Plan. The Project extended the survey timeline to ensure that all community concerns were captured for inclusion in the final Plan. (This survey has become an on-going task, since community members' most pressing concerns tend to be seasonally-based.) Project staff also researched and reviewed previously completed community plans from surrounding villages.

The sixth objective was to prepare the final Plan. The final draft of the Plan was submitted to the Pilot Station Traditional Council, and the Project planned to produce a copy of the Plan for all Pilot Station households.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Initially, there was skepticism that a community plan would lead to the actual implementation of priority-based projects. However, the community meetings and encouraging number of completed surveys

and drop-in requests assured them that the process could be effective. As a result, community members have become more vocal in sharing their personal visions for Pilot Station.

For the Pilot Station Traditional Council, the Plan's development and creation has educated each member on the issues, priorities and concerns of their constituents in a structured, formal way. For example, since over half of the community's population is under 18 years of age, and 28 percent live below the poverty level, there is a pressing need to establish a stable job base to accommodate the burgeoning population growth. Improvements to the sewage lagoon and dump-sites within the village have also gathered the most support from community members. The Project's implementation has also informed the Council of their responsibility in setting Pilot Station's course for development, including their responsibility to secure the economic resources to meet the stated needs of the community and to protect the village's environmental resources.

The Pilot Station Traditional Council now has clear, current and accurate information about the priorities and concerns of its constituents. Recently, the Traditional Council responded to the community's request and is moving forward with planning for the community's second store.

Despite the initial and steep learning curve in managing this Federal grant, the Project staff is now prepared and intent on procuring additional federal project funds. Given a clear community-based Plan, Pilot Station is capable of procuring further grant funding to realize its vision for progress, and to capitalize upon the environment of empowerment that this project has been created.

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## ROBERT AQQALUK NEWLIN SR. MEMORIAL TRUST

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**Project Title:** Northwest Arctic Inupiaq Revitalization Project

**Award Amount:** \$96,419

**Type of Grant:** Language

**Project Period:** 9/1/2004 – 5/31/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 1 language survey completed
- 40 youth involved
- 100 elders involved
- 16 people trained
- 3 partnerships formed

### BACKGROUND

The Robert Aqqaluk Newlin Sr. Memorial Trust manages a post-secondary scholarship program, a small grants program supporting language and culture projects, and a cultural summer camp. The Trust's services target the Inupiaq population in the Northwest Arctic boroughs of Alaska. One of its top priorities is reviving the Inupiaq language and culture.

Over 7,000 people live in the eleven villages of the Northwest Arctic region of Alaska. The largest community, Kotzebue has as many as 3,000 residents and the smallest community, Kobuk has only 109 inhabitants. The region is isolated from the outside world, and the region's 11 villages are isolated from each other.

Most of the region's population is of Inupiaq descent. The population's age range is skewed with more than 40 percent of the

residents aged 25 or younger. Only six percent of the population is 60 or older.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Northwest Arctic Inupiaq Revitalization Project was to assess the status of the Inupiaq language through the development and implementation of a survey. The Project activities included: developing a survey to determine the ability of Northwest Arctic community members to speak and understand Inupiaq, administering the survey, compiling the results, and reporting the survey results.

Complementing that endeavor would be a series of conferences with the 11 villages in the borough area.

The Project successfully surveyed 11 villages and 4,112 residents. Elders (aged 55 and older) comprised 14 percent and youth (aged 18 years and younger) comprised 41 percent of the surveyed population. A significant survey finding was that 72 percent of the respondents did not indicate any Inupiaq speaking ability. While 92 percent of the population aged 65 and older (or 7 percent of the population) indicated they had speaking capabilities, only 5 percent of the population 18 and

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under (41 percent of the population) were able to speak Inupiaq.

The cost and difficulties of travel needed to coordinate project development and language preservation strategies were an ongoing challenge in the Project's operation. Sub-regional approaches for coordination, teleconferencing and combining regional language gatherings with other conference events (the Alaska Federation of Native meetings, for example) were strategies that helped overcome this challenge.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The language loss surprised the communities. The survey's impact has been to stimulate interest and participation in developing preservation strategies and engaging in "next steps" for Inupiaq language preservation. Concerns over the language's status increased participation in a regional conference held in Kotzebue in Spring 2006. A second conference was planned in conjunction with the Alaska Federation of Natives annual meeting to continue development of a regional Inupiaq language restoration plan.

Concern over the Inupiaq language status has also helped forge organizational partnerships including schools, boroughs, Tribes, and the Regional Corporation. This partnership evolved into the Inupiaq Language Commission, which will help ensure the longevity and sustainability of this Project. The Commission will coordinate and maintain the momentum for Inupiaq language preservation.

The Project also increased involvement of elders in community activities. The community members who are fluent speakers are almost all elders. Many elders have been reluctant to use and share the language because they were punished in mission schools for speaking Inupiaq,

because they believed that no one cared about learning the language, or because teaching the language in a non-home setting (e.g., village schools or immersion classes) seemed overwhelming. As a result of the Project, elders have been increasingly willing to participate in language preservation efforts. Their interest and leadership in this Project is evidence of their concern, as well as their hope.

Another impact was the increased capacity of 16 people in the local villages who attended workshops regarding language surveys and native language programs.

Community members expressed optimism about the Project's potential. One elder said that the language survey and planning meetings have already caused him to volunteer more at the local high school so that he can teach the culture to his grandchildren and other youth; "It's been an eye-opener for kids to realize that their parents were punished for speaking their language," he said. Interest in sustaining this project and bringing the Inupiaq language back to its people is high.

The Project succeeded in laying the groundwork for Inupiaq language restoration and has resulted in the documentation of the status of the Inupiaq language in eleven Northwest Arctic villages. It has generated a substantial amount of interest in, and support for, preservation and restoration of the language, its use, and the cultural heritage that the language embodies.

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## SEALASKA HERITAGE FOUNDATION

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**Project Title:** Hoonah Northwest Coast Art Certificate Program

**Award Amount:** \$363,571

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

**Project Period:** 9/1/2003 – 8/31/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 1 job created
- 1 business created
- 9 Native American consultants hired
- 15 elders involved
- 10 youth involved
- \$18,750 in resources leveraged
- 21 people trained
- 5 partnerships formed
- 8 products developed

### BACKGROUND

Sealaska Heritage Foundation (renamed Sealaska Heritage Institute or SHI) is a regional, Native non-profit organization founded to perpetuate the Tlingit, Haida and Tsimshian cultures. Hoonah, the largest Tlingit village in Southeast Alaska, is a community which partners with SHI. Approximately 860 residents live in Hoonah. Unemployment for the entire village population is 12.5 percent, yet the unemployment rate of enrolled Hoonah Tribal members is 39.1 percent.

Hoonah was opening a cruise ship dock in 2004, and purchased a historic cannery which it was renovating to attract cruise ship tourists. The renovated facility planned to include 24 retail shops, a number of which would be stocked with traditional Native art. Although the majority of Hoonah residents are Alaska Natives, none were professional Native artists.

### PROJECT PURPOSE AND OBJECTIVES

The Hoonah Northwest Coast Art Certificate Program (Project) had two main objectives. Specifically, the Project intended to provide the Native residents in Hoonah with the skills and tools used in Native carving and basketry and to support Hoonah's goals to achieve self-sufficiency by creating art to be sold to tourists. The Project was an expansion of the University of Alaska's Northwest Coast Native Arts Certificate program, and included plans to develop instruction manuals for future students of Native art.

The limited number of skilled Native carving and basketry teachers and the students' busy schedules during the summer, due to subsistence activities, made organizing the logistics of the training

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classes challenging. To address this challenge, additional teachers were incorporated into the Project. The unanticipated benefit was that students experienced a wide variety of techniques.

Eighteen community members completed the two-week core requirement, the Hoonah language and culture class. Seven community members successfully completed all seven courses in Native weaving. Ten community members completed all four courses in Native carving. Finally, a two-day Native art marketing class was staged for all trained community members. In total, the Project trained and certified 21 Hoonah community members in traditional weaving and carving arts.

A master carver, master basket weaver, photographer and SHI staff completed Phases One, Two and Three of the carving and basketry “How-To” manuals. The training manuals were expected to make learning Native practices easier and faster, while also ensuring that learned history and cultural knowledge would be preserved.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project demonstrates how a community can successfully address both short-term needs (i.e., skill-building and income) and long-term needs (i.e., perpetuating cultural history and art) through an intensive study approach.

The Project encouraged residents to reconnect to their family heritage. Intergenerational activities among the villagers were also enhanced through shared activities such as intergenerational art classes or the carving of a traditional Tlingit canoe.

The Project also increased participants’ self-confidence and helped them to supplement their incomes through artwork sales. Two

participants opened a business to further the sales of local artists’ work. The Project’s benefits have already extended beyond the Project’s scope. Some participants are teaching high school students.

SHI project members shared the positive benefits their implementation efforts have garnered in the Hoonah community and stated, “Community youth and elders have been very enthusiastic with many wanting to get directly involved in the art projects. There is great anticipation to use the manuals for future projects.”

The Project’s teachers were buoyed by their experience. One teacher expressed, “It makes me feel proud and encouraged.” A weaving instructor added, “I think all the students have become great weavers.” Finally, a weaving student remarked that “An old wisdom [is] coming back; a lost art [is] coming back.”

Overall, the Project had positive social, cultural and economic impacts on various stakeholders, including villagers, teachers, the University and tourists. The partnerships formed provide a sound foundation for further training initiatives and product development.

*“This project significantly helped to preserve the history and the culture as a stepping stone to the future.”*

Project Director

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## SITKA TRIBE OF ALASKA

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**Project Title:** Sitka Tribal Tannery  
**Award Amount:** \$143,468  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 9/30/2004 – 8/31/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- 3 businesses created
- 3 Native American consultants hired
- 15 elders involved
- 30 youth involved
- \$18,709 in revenue generated
- \$61,025 in resources leveraged
- 71 people trained
- 8 partnerships formed
- 4 products developed

### BACKGROUND

Sitka is located on Baranof Island, one of the many islands that comprise the Alexander Archipelago of southeastern Alaska. Sitka's population is approximately 8,500 people. The tribal enrollment is 3,100 and the Native Alaska Sitka community has an average annual income of \$12,500. Considered one of Alaska's most beautiful seaside towns, 250,000 visitors visit Sitka annually.

In Sitka, marine mammals are plentiful and tribal members continue to harvest these animals as a traditional food. Harvesting

also ensures a balance between predators and prey. Currently, mounting sea otter populations are threatening Sitka's commercial shellfish beds. To protect the traditional shellfish resources while also ensuring that the pelts of sea otters hunted in the Sitka region are processed for use by Sitka Native artists, the Sitka Tribe of Alaska developed the concept of a Sitka Tribal Tannery.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Sitka Tribal Tannery (Project) is to establish an economic development initiative that would create jobs while perpetuating the community's traditional culture and maritime lifestyle. More specifically, the Project planned to hire a tannery technician, coordinate and participate in an intensive tannery training program, and conduct artist workshops using donated furs and skins.

The first objective was to hire a tribal tannery technician. This objective was completed as planned and the hired technician was retained throughout the Project scope.

The second objective was to coordinate and implement a two-week intensive tannery training program to be offered on-site in the

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Sitka Tribal Tannery. Six community members completed the training, receiving certification in techniques to tan hides.

The third objective was to coordinate and implement three artist workshops. The Project partnered with the local Boys and Girls Club chapter, instructing 30 youth in traditional drum making. Nine community members participated in a “Teddy Bear Project” and 14 were trained to sew travel pillows from otter pelts.

One challenge that arose during the initial Project phase was finding an affordable location for the tannery within the ANA-funded budget. Suitable commercial space was secured at a slightly higher rent than originally planned; therefore, the Project procured additional funding resources from outside partners to secure the location and keep the Project within budget.

The Project also developed several useful products. The products included a business plan for the Sitka Tribal Tannery and a DVD.

In addition to achieving its objectives and leveraging extra resources, the Project has formed new strategic partnerships. The United States Department of Agriculture’s Rural Development program will fund the Tribe’s two six-week small business development courses. In partnership with “Sitka Works!” (a small business development incubator), the courses will be offered to tribal members and Sitka residents. The United States Fish and Wildlife Service committed to fund the development of an experienced hunter/new hunter training program and training video. The Service will also fund Sitka Tribal Tannery’s and Sitka Marine Mammal Commission’s 2<sup>nd</sup> Regional Marine Mammal Management and Training Workshop.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project successfully created the Sitka Tribal Tannery, allowing hunters to process their furs and providing raw materials for locally-created tribal arts. Sitka community members, ranging from 4 to 65 years of age, participated in the Project’s workshops and are now creating traditional crafts from Sitka Tribal Tannery processed furs and skins.

The Tannery has also had a positive ripple effect due to the creation of the “Made in Sitka” brand and the organization of an artists’ cooperative. The brand development has created an outlet for Sitka’s artists to sell authentic Tribal arts.

The “Teddy Bear Project” involved a partnership with the local social services program. It provided isolated, single mothers with an opportunity to bond by creating fur teddy bears from the processed otter pelts. These teddy bears were then used in centers which treated children who were victims of violence. For the single mothers, the enterprise offered a chance to gain extra income and to perpetuate traditional art skills, resulting in increased self-confidence and awareness of resources available to help them achieve their independence.

Overall, these outcomes have empowered the Sitka community. Opportunities to overcome economic barriers have been created, as well as venues to strengthen the community’s self-esteem and self-sufficiency. This progress was achieved in a manner that honors and perpetuates the Sitka culture. Finally, the Project has successfully created strong networks and partnerships to improve approaches to natural resource management, which will have positive long range environmental outcomes and strengthen the sustainability of the tannery.

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## YUKON-KUSKOKWIM HEALTH CORPORATION

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**Project Title:** Health Career Pathways  
**Award Amount:** \$295,700  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 9/1/2004 – 1/31/2006  
**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 1 job created
- \$129,340 in resources leveraged
- 650 youth involved
- 4 elders involved
- 3 partnerships formed
- 19 products developed
- 33 people trained

### BACKGROUND

The Yukon-Kuskokwim Health Corporation (YKHC) is a private, non-profit health corporation that delivers primary care, educational, preventive and planning services to the people of the Yukon-Kuskokwim delta. Headquartered in Bethel, it maintains clinics in Aniak, Emmonak, St. Mary's and Toksook Bay. The YKHC service area encompasses 58 federally-recognized tribes in 56 villages. The service area population is about 24,000 people of whom 89 percent are Native Alaskans.

Most area medical care providers are not Native Alaskans and they average less than two years in the region. YKHC currently employs 1,400 health professionals. Twenty-eight percent of YKHC staff work

at the Bethel headquarters, and non-Natives account for more than 50 percent of the payroll.

### PROJECT PURPOSE AND OBJECTIVES

The Health Career Pathways' (Project) purpose was to educate students and community members about health care careers. By exposing Native Alaskans to health careers, YKHC seeks to ultimately increase the number of Native Alaskans who become licensed or certified healthcare professionals. By relying on Native Alaskans in skilled, professional positions, YKHC expects to increase Native Alaskan income and improve overall workforce stability.

The Project's first objective was to promote Alaska Native professionals as role models and raise awareness of health career opportunities. The Project created 19 "Profiles of Success" posters and sent posters to area schools to highlight the link between education and available career options. The Project also recognized Alaska Native health professionals in the YKHC newsletter and local newspaper.

The Project's second objective was to promote health careers to K-12 students and community members. The Project conducted

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Health Career Fairs in each village with clinics, and attended numerous career fairs held within the YKHC service area. The Project also sponsored a Health Career Planning Workshop with the University of Alaska Fairbanks (UAF) Kuskokwim Campus, tailored to college students interested in the health field. Fourteen staged “Lunch with a Health Professional” events provided community members with an opportunity to increase their knowledge of health care disciplines. The Project established a database to maintain attendee’s contact information and 650 entries were logged.

The Project’s third objective was to assist students pursuing health professional training. The Project provided scholarship and financial aid information to interested students at all events.

During the second year, the Project had planned to expand dual-credit course offerings through partnerships with school districts and the UAF Kuskokwim Campus. Due to departures of key staff at the University, the Project was unable to capitalize upon its pre-existing relationships.

The final objective was to provide job shadow opportunities for regional high school and/or college students. Thirty-one students participated in the job shadow program, with each student spending two weeks at a Bethel homestay and receiving per diem for the program’s duration.

High turnover in two education coordinator positions posed a continuous challenge for the Project. Three individuals held the positions over a 17-month period, and the grant operated with only one education coordinator for the final five months of the Project. Due to the turnover, staff spent unanticipated time and effort to orient the new hires.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

By reaching over 650 youth, this Project successfully educated and increased awareness about health careers in the Yukon-Kuskokwim delta. The Area Health Education Council rewarded its success by awarding YKHC a three-year grant to continue the Project’s work.

The Project had a positive impact on other professions in Alaska. The Future Teachers of Alaska Program has replicated YKHC’s model with the goal of getting Native youth interested in becoming teachers.

By being continuously involved with the Native school-aged population, YKHC has directly benefited from and effectively created a career development system. YKHC currently has 11 Native students in their scholarship program, four of which were awarded during this Project’s timeline.

The teachers who hosted health care professionals in their classrooms shared that they welcomed the chance to have Native Alaska professionals present their success stories in their classroom and eagerly supported those interested students who wished to pursue the job shadow program. Russ Boring, a teacher with the Lower Kuskokwim School District, related: “YKHC gives my students an opportunity to experience a day in the life of a health professional that they wish to become.” Wally Richardson, Native Hire Coordinator at YKHC, reflected on the necessity to create these opportunities for their community members: “It’s important to keep our people here. We want them to succeed, and we want to put them in a better position to help our community.”

*“That’s the woman from the poster! I want to be just like her!”*

Native Alaskan Student

**ARIZONA**



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## AK-CHIN INDIAN COMMUNITY

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**Project Title:** Ak-Chin Community Economic Empowerment Project

**Award Amount:** \$177,651

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

**Project Period:** 9/30/2004 – 6/30/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 20 elders involved
- 10 youth involved
- 1 person trained
- \$143,214 in resources leveraged
- 9 partnerships formed
- 3 codes developed

### BACKGROUND

The Ak-Chin Indian Community is a federally-recognized tribe that governs the Ak-Chin Indian Reservation, 36 miles south of Phoenix. Current tribal enrollment is 729 members and almost 50 percent of the Tribe's population is under 21 years of age. In recent years, income levels have improved, but continue to be well below the local and national averages. Educational levels have also improved substantially, creating a need to provide employment opportunities to a younger and more skilled population.

In 2003, to meet the needs of the growing Community and to maximize their economic opportunities, the Ak-Chin Tribal Council adopted a General Plan. This Plan recommended removal of Ak-Chin

agricultural lands from agricultural production for commercial use. The Plan had other goals which this Project proposed to address.

### PROJECT PURPOSE AND OBJECTIVES

The Ak-Chin Community Economic Empowerment Project's four objectives focused on developing Ak-Chin's chief asset – its expansive and geographically advantageous land base. Unfortunately, the Project suffered a late start due to a four-month delay in hiring the Economic Developer – the principal responsible for grant administration and implementation. Upon his successful hire, the Economic Developer faced a steep learning curve since he was not an enrolled tribal member and not privy to the recent development decisions of the Ak-Chin Tribal Council.

The first objective was to create an Economic Development Model to identify the economic needs of the Ak-Chin people and provide a manual for the generation of revenue to fund infrastructure, construction and business development on Ak-Chin lands. Since few prototypes for the economic development in Indian Country exist, the Economic Developer pursued numerous partnerships, conducted research, and enrolled in a university course which

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delayed the Project's progress. The Project also encountered difficulties gathering supporting statistics due to the reluctance of a few Tribal programs that feared disclosing sensitive information on educational achievement and income would portray them negatively. Despite these delays and setbacks, the Project presented the Economic Development Model to the Ak-Chin Community Council and it was approved in September 2006.

The second objective was to create conceptual Master Plan designs for the commercial and public use areas of Ak-Chin lands. The Project consulted with the community, incorporating their comments into the designs. The Council approved the Commercial Master Plan design for 260 acres and 1.5 million square feet of retail space. The Project presented the Public Use Master Plan to the Council and it was approved in June 2006.

The third objective was to create a Business Board Plan defining procedures for handling business matters on Ak-Chin lands. The Council approved the Business Board Plan which would control the development of Ak-Chin tribal enterprises (i.e., Kui Veco Enterprises). At the Project's conclusion, they were commencing the search for and appointment of Board members.

The fourth objective was to detail the expansion of Tribal revenue-generating services. The Enterprise Plan, in a departure from the original Work Plan, was not completed as a stand-alone product, but instead was included in the Economic Development Model. This was due to the Council's reluctance to disseminate financial information of tribal enterprises.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project enabled the development of key plans and designs to lay infrastructure in

designated areas. The development of Ak-Chin lands is anticipated to bring 7,000 jobs to tribal members and the surrounding population. Ak-Chin members will have the opportunity to become entrepreneurs. New businesses have the potential to provide local retail services and existing tribal services will have the opportunity to become tribal enterprises serving the Ak-Chin community.

The Project positively influenced the Ak-Chin Tribal Council. The creation of a Business Board independent from the Tribal Council spurred some Ak-Chin government officials to enroll in a tribal leader's economic development seminar.

Key dialogue has emerged from the Project's continued consultation and involvement with the community. Despite rising educational levels within the tribe, there are concerns that rapid economic development will leave tribal members assigned to menial tasks. James Cadena put this anxiety more succinctly, "We don't want our people mopping floors." The Project addressed this concern by including an entrepreneurial program, yet there is acknowledgement that this program will not ground all fears. Therefore, the Project included within the Economic Development Plan a strategy to direct a portion of the financial gains into social development programs, including expanding current social services available at the Community Center and forming a scholarship fund for tribal members.

Overall, there is a keen sense of excitement and anticipation within the community. Bart Smith brimmed with enthusiasm when he declared, "Wait until you see this place in five years."

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## DINE BE IINA, INC.

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**Project Title:** Sheep is Life  
**Award Amount:** \$303,438  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 7/1/2003 – 6/30/2006  
**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- 210 youth involved
- 1,070 elders involved

### BACKGROUND

Diné bé iiná, Inc. is a non-profit organization that is working to restore the Navajo Churro sheep and to revive the Navajo's historic self-sufficiency on sheep, wool, and fiber arts. The Navajo acquired the Churro over 300 years ago, and they became an important part of the Navajo economy and culture. A series of federally-sponsored flock reductions and cross-breeding decimated the Navajo flocks until the Churro sheep nearly disappeared. Restoration of the breed began in 1991 when the Churro sheep were brought back to the Navajos. At the time of the grant application, the sheep's numbers had increased by almost 200 percent.

Although there was an increase in stock, the financial gain derived from the sheep remains small. The community's concern was the sustainability of the Navajo sheep culture.

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### PROJECT PURPOSE AND OBJECTIVES

The "Sheep is Life" (Project) purpose was to develop infrastructure for processing and adding value to the Churro sheep and their derivative products on the 27,000 square mile Navajo reservation. To achieve this, the Project developed an ambitious plan that included four unique goals, 17 objectives, and numerous related activities.

The first goal was to initiate the Project by hiring staff and setting up a Project office. Although the Project achieved this goal, on-going project administration presented unanticipated challenges. During the three-year Project, there was some Board of Directors turnover and every change required Project staff to spend time orienting the new Board member about the Project. The larger challenge was due to the geographically-extensive area that the Project targeted. As a result, travel for Project participants was difficult. The Board had difficulty convening and getting Project updates and this frustrated both staff and Board members. The distance was also blamed for meetings, workshops and presentations that were not as well attended as had been hoped. The Project's partners were also unable to devote as much time to the Project as originally planned. The

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Project worked to overcome this challenge by planning further in advance for events and assisting with travel. The two-person staff could not cover such a large geographic area characterized by unpaved roads and a poor communication infrastructure.

The second goal was to build capacity of Diné pastoralists, fiber artists, youth and community by hosting workshops, seminars, and discussion forums. The Sheep is Life Fairs held hands-on demonstrations of the different processes including shearing, wool processing, dying, spinning, and weaving. Youth learned how to properly care for the sheep and some youth have started their own herds. In addition, some young men, introduced to weaving by the elders, are now artisans.

The third unique goal was to connect the Project's participants with resources and create a network by initiating a shepherds' association, identifying sources of materials and equipment for fiber artists and developing a list of organizations and agencies that can assist the Diné pastoralists and fiber artists. The fourth goal was to foster micro-enterprise and business development by establishing a pilot artisan market and demonstration site in Tsaile, increasing financial literacy of the Project's participants, and implementing a sustainable pilot-wool processing project. There is no documentation indicating whether these objectives were met.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

There have been many articles in Tribal and local newspapers highlighting and praising the Project. At the end of August 2006, the Project Director, whose position had officially ended, was in San Francisco collecting donated Churro sheep for distribution to other community members. This reflects the high level of commitment to the Project and its continued success.

The Project benefited the fiber artisans who discovered niche markets that were previously unknown. The Project also positively impacted the Navajo families who worked together to improve the sheep stock and welfare – reinforcing traditional Navajo values. The knowledge gained from the Project workshops and presentations enabled the fiber artisans to increase the value of their Churro products. The market value for Churro wool prior to this grant was five cents per pound, increasing to \$2.50 per pound by the grant's end. The fiber artisans' businesses are now able to sustain themselves because this particular fiber is cultivated from a rare breed.

Additionally, the Project has had a positive impact on the youth and elder fiber artisans. The two groups have gained immensely from the intergenerational activities this Project encouraged. Elders shared their knowledge of traditions and cultural ways with the youth. Some of their teachings included the gathering and preparation of traditional food. Using Churro sheep as a traditional food product helped improve their diets and may assist in lowering the diabetes rate. Youth also learned how to properly care for the sheep and about the medicinal value of plants – key components in the Navajo culture. This Project created intimate and unique intergenerational events.

The Project also positively impacted the environment. The communities learned how to sustain and manage the land in a culturally-appropriate way. The pastoralists moved the sheep according to cultural traditions – rotating grazing locations and then herding them back to corrals. The Churro's hooves picked up natural seeds and replanted seeds allowing plants to be reintroduced into the new ecosystem. Some participants are now growing these berries for consumption and for wool dye.

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## NATIVE AMERICANS FOR COMMUNITY ACTION, INC.

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**Project Title:** The Ray of Hope Project

**Award Amount:** \$92,809

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

**Project Period:** 9/30/2004 – 6/30/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 1 job created
- \$3,325 in resources leveraged
- 70 youth involved
- 10 elders involved
- 4 partnerships formed
- 3 Native American consultants hired

### BACKGROUND

Native Americans for Community Action, Inc. (NACA) is a non-profit human services agency that orients its programs and services to the health and wellness needs of Flagstaff's urban Native Americans.

Nationally, Native American youth aged 12 to 17 years have the highest rates of alcohol and substance abuse of all population groups. NACA and local partners (Flagstaff Medical Center and the United Way of Northern Arizona) concluded that alcohol and substance abuse is increasing among Flagstaff's youth. While NACA offered substance abuse prevention and education services to Native youth in first through eighth grade and to adults, programs serving Native teenagers in Flagstaff were non-existent.

### PROJECT PURPOSE AND OBJECTIVES

The Ray of Hope Project's purpose was to assist Flagstaff's Native teenagers in developing positive relationships with their families and peers and in practicing healthier lifestyles. The Project's first objective was to complete 60 screening and intake assessments (i.e., individual interviews) of court-ordered or self-referred youth. The Project completed 70 intake assessments from Juvenile Court Services of Cococino County and Kinlani Dorm referrals. From these assessments, the Project formulated 67 individualized treatment plans.

The second objective was to provide culturally-appropriate outpatient substance abuse counseling and treatment, estimating that 70 percent of the screened and assessed clients would complete their plans. By the final quarter of the project, 38 clients had completed their plans and 13 active cases neared completion – a 76 percent success rate. In-home counseling was not completed as originally anticipated due to the Project's under-estimate of personnel required for in-home counseling.

The third objective was to provide continuing care and follow-up to clients who completed outpatient treatment. The Project

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expected to provide 17 Native youth with follow-up care upon the conclusion of their primary treatment. By the final three months of the Project, 14 clients had been provided continuing care with no active cases pending.

The fourth objective was to offer community education and prevention activities. For prevention, the Project conducted Talking Circles with a Navajo medicine man twice a week. For community education, the Project held family nights quarterly. Family night activities included a traditional Native American dress fashion show, potlucks, a Christmas dinner, and presentations on Navajo family dynamics and parenting techniques. The quarterly activities were well-attended.

The fifth objective was to work with youth and their families to strengthen the family by offering family-oriented activities and parent-training. Most of these events were lightly attended, although a weekend rafting excursion was a particular success. To complete this objective as originally intended, the Project requested, and ANA granted, a no-cost extension through June 2006 to stage a family conference at the Project's conclusion celebrating Project success. They expected over 100 attendees, with four generations committed to attend.

### **PROJECT IMPACT**

NACA waived their standard \$40 screening and assessment fee to reach out to the most marginalized clients. This was an effective exercise as NACA exceeded its target number for the first objective. In addition, the Project reached out to the University of Northern Arizona's School of Social Work. Students were brought in to assist with assessments and treatment plan compliance, providing valuable experience for future careers in their chosen field. This enabled the Project to successfully meet its second and third objectives.

The inclusion of traditional activities in client treatment plans also appears to have been a valuable decision, as the Talking Circles were well attended and the sweat lodges so popular that the enrolled Native youth built an additional lodge to accommodate all. During exit interviews, youth shared that they are more self-confident, specifically in dealing with peer pressure. Finally, by incorporating activities to strengthen family bonding, the Project proved that a strong social network is a preventative and curative measure to substance abuse problems.

Flagstaff now has a successful option for youth referrals, an option that did not previously exist. The Project's success has compelled NACA to commit to continued funding upon the completion of the ANA funding period, ensuring its sustainability.

The Juvenile Court Services of Cococino County and the Kinlani Boarding School, will continue to have a culturally-appropriate substance abuse program available. Antoinette Jensen, Dorm Manager of the Kinlani Boarding School, stated "This program has been a lifeline for us. There was a large gap before this program and it is one that has been filled." Sam Tso, a Navajo medicine man explained the reasoning and approach behind the Talking Circle, "I teach traditional values through traditional stories. Most of these children did not have the opportunity to hear these stories from their families. So I bring life back to their culture and give them the means to help them find their way."

*"NACA is one of my first calls because this program works for the teenagers that come through my doors... Without this program, there would be a huge problem."*

David Howard,  
Juvenile Court Services, Cococino County

## **CALIFORNIA**



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## BRIDGEPORT INDIAN COLONY

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**Project Title:** Bridgeport Indian Colony's Language Program Implementation Project

**Award Amount:** \$124,750

**Type of Grant:** Language

**Project Period:** 9/30/2004 – 2/28/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 10 elders involved
- 10 youth involved
- \$15,500 in resources leveraged
- 10 people trained
- 3 partnerships formed
- 10 youth have increased their ability to speak a Native language
- 15 adults have increased their ability to speak a Native language
- 4 products developed

### BACKGROUND

Bridgeport Indian Colony is a federally-recognized tribe representing 129 tribal members. The Tribe governs a 40 acre reservation in Mono County where 32 members reside. Ninety members live within the immediate Bridgeport area.

Their membership is comprised of Paiute, Shoshone, Washoe, Mono and Miwok descendants, but the principal tribal association is Northern Paiute. Only eight elders, aged 70 to 90 years, are fluent.

In 1997, a cultural needs survey revealed that 92 percent of respondents desired Paiute language classes. Since then, the Tribe has completed several steps toward the design of a language preservation program. In April 2004, the Tribe hired a part-time Paiute Language Instructor and the Tribe developed a Language Program Plan.

### PROJECT PURPOSE AND OBJECTIVES

The Bridgeport Indian Colony's Language Program Implementation Project purpose was to employ a full-time Instructor and execute their Language Program Plan.

The first objective was to teach the Northern Paiute language to its members. To achieve this objective, basic language materials, such as flash cards, bingo cards and subject area worksheets (i.e., animals, foods, colors, basic phrases) were developed. Core class attendance totaled five members. Two of the fluent elders also regularly attended classes.

The Project's second objective was to document the language. The Project attended training in video, software, production and editing, and it produced four VHS tapes of elders' language use, chronicling activities such as the pine nut harvest and traditional storytelling.

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The Project's third objective was to provide opportunities for all tribal members to communicate outside the classroom. The Project organized special events such as a Pine Nut Dance, Pine Nut Festival, Storytelling Gathering, potlucks, basket weaving and beading classes. More than half of the Tribal membership attended each of the four major gatherings. Traditional Paiute singers, storytellers and artisans were hired to enrich these occasions. Teaching words and phrases associated with each activity created an interactive atmosphere for showcasing Northern Paiute culture and language. The Culture Committee, Tribe, Colony elders and youth promoted these events to ensure their success.

The Project's fourth objective was to increase the language program effectiveness. The Project intended to seek constructive feedback from the Tribe and external sources. No constructive feedback was gathered; this was due, largely to the absence of measurable standards.

The last objective was to share the language materials with the larger community of speakers. This objective was incomplete.

This Project was implemented by two staff members – the full-time Language Instructor and a Cultural Coordinator responsible for program administration. One year into the 17-month Project, the Cultural Coordinator left, leaving a critical vacancy that remained unfilled for the Project's duration. During the grant period, nearly all tribal administration positions were also vacated, compounding the problem. As a result, there were no grant fund draw-downs after October 2005 and much of the product budget was not spent. The failure to purchase additional audio-visual equipment prevented the Project from developing language CDs. The staffing shortage also helps explain why the last two objectives were incomplete.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The fact that nearly half of the tribal membership attended each of the major special events reflects the Project's positive impact on the community. Alana Weaver reflected upon the need for the language classes, "My mom taught me and I teach my nephew, but it is not enough. We wanted our language back." For students such as Alana who are continually engaged in the language classes, a clear step has been taken towards re-connecting with their ancestors' language. Indeed, the younger students revealed that they take their Paiute lessons with them to public school and share them with their fellow classmates – spreading cultural awareness and demonstrating pride in their heritage. Grace Dick echoed this sentiment of pride when considering the impact of the community activities: "The get-togethers provide a time for our people to get together and enjoy our culture. They allow us to feel comfortable and excited about who we are."

Madeleine Stevens, one of the eight remaining fluent elders, suggested "they need more classes." Students were troubled by the Project's inability to develop interactive language training tools. Alana reasoned, "I would have liked to have copies of lessons on CD so we can bring them home instead of just practicing a few hours a week in class."

The Project has taken a small step towards breathing life into the vanishing language. When asked to consider the entirety of the Bridgeport Indian Colony's Language Program Implementation Project, the Language Instructor said simply, "I wish I could have done more."

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## CALIFORNIA INDIAN MANPOWER CONSORTIUM, INC.

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**Project Title:** Mutual Support Initiative to Strengthen Tribal TANF Programs

**Award Amount:** \$202,001

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

**Project Period:** 9/30/2004 – 2/28/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- \$11,407 in resources leveraged
- 93 people trained
- 4 partnerships formed
- 1 product developed

### BACKGROUND

California Indian Manpower Consortium, Inc. (CIMC) is comprised of federally-recognized tribes, reservations, rancherias, bands, colonies and public or non-profit American Indian organizations. CIMC orients its programs and activities towards the social welfare and educational and economic advancement of its member tribes, groups and organizations living in the State of California. CIMC is based in Sacramento.

Native Americans suffer from a disproportionate degree of social disintegration relative to other sectors of the U.S. population. They endure higher divorce rates, lower educational achievement, greater dependence on government welfare systems and higher incidences of substance abuse. The Temporary Assistance for Needy Families

(TANF) program was established in 1997 to address issues such as these.

CIMC has been involved with TANF since its implementation and has observed that tribal TANF programs could be more effective. CIMC attributes tribal TANF program shortcomings to an overall lack of training and support.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Mutual Support Initiative to Strengthen Tribal TANF Programs (Project) was to strengthen and improve tribal TANF operations. This Project had three dependent objectives.

The first objective was to create a National Tribal TANF Database with ten tribal TANF Best Practice templates. The Project's successful implementation was predicated upon the willingness of tribal TANF programs to offer their success stories, best practices and insights. Their contributions failed to materialize despite the Project's encouragement by facsimile, phone and letters. The tribal TANF programs' reluctance was due to a lack of trust, increased workload, skepticism about the Project's motivations, and concern about providing proprietary information to CIMC for Project use. Unable to collect TANF

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program information, the Project did not achieve this objective.

The second objective was to create a Peer Mentor Network. This Network of trained peer consultants representing successful tribal TANF programs would be engaged in Mutual Support Learning Clusters to assist struggling tribal TANF programs. The Peer Mentors Network was the principal piece of this Project and was intended to continue this project's objectives beyond the grant period. This objective also encountered obstacles which CIMC was unable to overcome. This shortcoming fed into the overall hesitancy of tribes to admit to and seek help in overcoming their internal TANF program implementation problems.

The final objective was to build ten collaboratively-developed model tribal TANF programs. This objective was dependent upon the achievement of the first two objectives and therefore was also not accomplished.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The CIMC grant application proposed sharing best practices among tribal TANF programs and having trained peer mentors provide technical assistance to tribal TANF providers. These are concepts that, once executed, could be a solid foundation for an effective provider network.

There was a clear lack of tribal TANF program involvement and input in the original grant application. This was a problem which manifested itself during the planning and design phases. The established tribal TANF programs provided information on design issues (such as strategies for the identification of local program participants); however, when asked whether they would be willing to share their information, these programs provided no data. Furthermore, the absence of such critical elements as

quality control assurance for peer mentor activities became challenges that the Project and CIMC could not overcome. A lack of initial research and the failure to procure preliminary commitments from tribal TANF programs undermined a project whose need remains. This was an important "lesson learned" for both grantee and grantor.

Lorenda Sanchez, Executive Director of CIMC, offered this observation:

"We now realize that we could not simply ask tribes to share their info. We needed to establish a base of trust with the 51 current TANF programs and then move into the info-sharing stage. We feel that base of trust has been established, and we now feel confident moving forward into the gathering of best practices. The Project has a great deal of potential and as TANF programs begin to participate, it will begin to build a customer base."

CIMC has begun working with Tribal networks (e.g., Affiliated Tribes of Northwest Indians) and has started to gather some local program response. This may be an indication of future success for CIMC's vision, but for now remains an unrealized goal under the ANA grant.

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## CALIFORNIA INDIAN MUSEUM AND CULTURAL CENTER

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**Project Title:** Knowledge Circle Project

**Award Amount:** \$401,047

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

**Project Period:** 9/30/2004 – 2/28/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 4 jobs created
- 6 Native American consultants hired
- 18 elders involved
- 389 youth involved
- \$1,500 in revenue generated
- \$311,706 in resources leveraged
- 38 people trained
- 8 partnerships formed
- 4 products developed

### BACKGROUND

The State of California is home to 15 percent of the nation's Native American population, 109 federally-recognized tribes, and other non-federally recognized tribes. California's Native American Heritage Commission conducted a comprehensive survey that revealed the need and desire for a living museum featuring interactive exhibitions that would "reinforce the fact that California Indians are alive today, and are a visible part of contemporary society." Based on those results, the California Indian Museum and Cultural Center (CIMCC) was

established. In 2001, CIMCC bought a facility in Santa Rosa in Sonoma County where it intended to create and design its museum.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Knowledge Circle Project was to produce plans for living exhibits. The Project's first objective was to research and construct an exhibit outline on the history of California's tribes. This objective involved ten activities, many involving the tribes and communities in California. The Project encountered a minor hurdle at this stage. The original designers, with whom the Project had worked prior to writing the grant, asked for more money than was granted and budgeted. The Project quickly found a new designer who could work within the approved budget. Although this was a setback, the Project was able to complete this objective on time, with a sizeable amount of feedback from their partners.

The Project's second objective, to produce a detailed design package and preliminary cost estimates, had 11 activities and involved intense work by the design team as well as the CIMCC Exhibit Committee. The

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Project successfully completed preliminary cost estimates (\$3.1 million), a preliminary lighting plan and layout, and reproduction methods for graphic panels.

The Project's third objective was to produce architectural drawings and final cost estimates. The Project completed the architectural construction documents. The documents have been printed, bound and shared with partners. The grantee has also printed an Exhibit Resource book. For the approved and finalized designs, a final cost estimate (\$5.65 million) was completed.

With a final cost estimate, the last objective was fundraising training. The Project trained CIMCC Board and staff how to conduct a capital campaign. The training helped them produce a strategic capital campaign plan that outlined steps for raising 100 percent of the funding.

To create exhibits that were interactive and accurate, the Project gathered stories and artifacts from different communities and tribes. Since California is such a large state, the Project divided it into six areas for collecting information. Each area was then assigned to a research associate. The Project selected Native American university students who also received a small stipend and training on artifact collection and interviewing techniques. They were responsible for locating artifacts, gathering oral and tribal histories, and conducting research in colleges and libraries.

A major challenge encountered by the Project was getting people to share information. The Project had to create an understanding within the tribes and communities about why and how the data collection was being conducted. To overcome this challenge, the Project produced pamphlets, fliers, and a DVD to explain what was being implemented. Once the barriers were broken and tribal communities understood their contribution's

significance, the gathering of stories and artifacts went more smoothly.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

As a result of this Project, the museum has already begun showing temporary and trial exhibits. Over 300 fourth grade children were invited to the museum to test exhibit ideas. Not only did this benefit the Project, but students gained insight about California Indians. Students heard about California Indians from Indians themselves. These students gained a better understanding of contemporary Indians in California, and what they have endured historically to get to where they are today.

The Project stimulated media interest. CIMCC produced a press release, increasing positive media coverage. The articles published in the newspapers, fliers, DVDs and newsletters distributed have generated pride in the Native culture.

The community is excited about a museum that shares their story in their own voices. The museum is a place where they feel comfortable and proud of their history and who they are today. One community member commented, "Most museums that have Indian exhibits alienate Indians rather than welcome them like we feel here."

The community is also eager for the youth to see and learn about Native culture. Another community member stated, "Working with a lot of young people, I have found out that our youth do not have a clue as to the history of our people. The young people need a place like this to come learn the history of their people."

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*"The Project has finally become a reality to the Native people of California. It promotes healings by talking about the Indian perspective and what our contributions to society have been."*

Nikki Lim, Project Director

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## GABRIELENO BAND OF MISSION INDIANS OF CALIFORNIA, INC.

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**Project Title:** Capacity Building for Long-Range Preservation by Community Survey Project

**Award Amount:** \$58,592

**Type of Grant:** Language

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribal Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- \$8,300 in resources leveraged
- 3 language products created
- 10 elders involved
- 21 youth involved
- 47 language surveys completed
- 10 people trained

### BACKGROUND

The Gabrieleno Band of Mission Indians of California, Inc. (GBMI) is a non-profit organization that manages the affairs of the federally-recognized tribe, Gabrieleno Band of Mission Indians. A four-member Tribal Council directs GBMI which focuses on educating and informing the general public on the culture, language and community of the Gabrieleno Indians.

The Tribe believes that the community is losing its ability to speak its native language – Kumivit. With a population of only 53 living members, the Tribe worries that it might lose the expertise of its elders, making it vulnerable to losing its cultural identity. Citing the Tribe's precarious population base and the loss of tribal elders, GBMI is

addressing the deteriorating Native language.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Capacity Building for Long-Range Preservation by Community Survey Project was to employ tribal members to develop and conduct two language surveys to determine the community's present Kumivit language capacity. The Project would compile the survey results and report to the Tribal Council. Then the Tribal Council would meet with community members to develop a Long-Range Plan for language preservation.

The Project successfully completed two language surveys and one language plan based on a series of meetings held among the Project, the Tribal Council and community members. Of the 53 total tribal members, 47 completed the second language survey. The survey results revealed that the Kumivit language had not been commonly spoken at home by tribal members since the first half of the 1900s. It was spoken only at social gatherings and community events.

The Project developed a Long Range Plan to create Kumivit fluency. It includes a set of specific objectives including the compilation of a Kumivit language database that will be

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later developed into a dictionary, a Kumivit CD-ROM, a children's story book, the purchase of a language tool known as the Phrasalator, employment of a linguist to teach classes, and the production of a video language documentary.

The Project overcame many challenges as it implemented project objectives. The Project Coordinator lacked reporting experience. This challenge was overcome through constant communication with ANA and the completion of computer training. In addition, the originally proposed linguist did not participate in the Project after grant award due to concerns about a potential conflict of interest with a neighboring tribe. As a result, the Project completed its objectives without any linguist assistance. Finally, the Project staff lacked proficiency in the computer software systems necessary for project implementation. To address this deficiency, the staff attended ten hours of computer training classes.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

One of the biggest beneficiaries of the Project was the Gabrieleno Tribe's youth. The Project gave the youth a forum in which they could participate – in community meetings and community decision-making. Additionally, the language surveys presented the youth with an opportunity to seek out assistance from the Tribe's elders to discover the genealogy of the Kumivit language within their family tree. These intergenerational activities also benefited the Tribe's elders, who felt that they became more connected to the youth.

Five tribal youth that volunteered for the Project benefited uniquely from their participation. The Project trained the youth volunteers in research methodologies. This training not only enhanced the volunteers' knowledge in research, but it also augmented their knowledge of the

Gabrieleno Tribal community and created a positive environment for intergenerational communication and activity, strengthening the community's social capital.

The Project's two staff members completed computer training sessions that improved their knowledge of standard Office Suite software. This helped them to record data and report results, as well as build their skills and confidence in using current technology, thereby increasing their future employment opportunities. Also, their successful implementation of the language surveys, and subsequent development of the Long-Range Plan for Kumivit language preservation, have increased their confidence in their own project management skills.

Finally, the Project benefited the entire community by taking the first step to preserve its language. The opportunity for tribal elders, adults and youth to interact and work together to complete language surveys and participate in decisive community meetings has augmented this small community's social ties. Project staff noted that some of the elders stated that the future of their language and culture is now safe.

According to Valkyrie Houston, the Project Coordinator, the Project brought the Gabrieleno Tribe "a step closer" to attaining and preserving the Kumivit language. Dorothy Mathews, the Project Specialist, shared her feeling that the Project had created "a competitive interest in cultural activities" amongst neighboring tribes and will likely contribute to an increase in the number of language and cultural grants that they seek.

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## HOPLAND BAND OF POMO INDIANS

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**Project Title:** Tribal Environmental  
Regulatory Enhancement Plan

**Award Amount:** \$338,139

**Type of Grant:** Environment

**Project Period:** 9/30/2004 – 2/28/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 4 jobs created
- 4 Native American consultants hired
- 50 elders involved
- 120 youth involved
- \$44,207 in resources leveraged
- 5 people trained
- 9 partnerships formed
- 8 environmental codes/regulations/  
ordinances developed

### BACKGROUND

The Hopland Band of Pomo Indians is a federally-recognized tribe that governs a 371 acre reservation. Tribal enrollment is roughly 700 members with 178 members living on the reservation.

In 2002, during the Tribe's Strategic Planning Sessions, the Tribe identified environmental issues as a top priority that needed to be addressed within the next two years, including pesticides, open dumpsites, pollution runoff, streams and drinking water wells contaminated by generations of pesticide use, and high arsenic levels. The Tribe was concerned about the resulting threats to health, especially for the children and elders.

Community members voiced the need for codes and policies, and review of land uses on or near the reservation.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Tribal Environmental Regulatory Enhancement Plan (Project) was to plan, develop and implement an environmental regulatory policy consistent with their Tribal culture. Unfortunately, the Tribe encountered its first major challenge at the Project's initiation. Due to the remote location, the Tribe had difficulty finding a qualified Project Coordinator. The job was posted multiple times before the Tribe found a qualified candidate.

The first objective was to conduct an Environmental Regulatory Code and Ordinance Assessment. The Project compiled and reviewed the archived material on environmental regulatory rules, regulations, policies, and procedures. In addition, an Environmental Protection Agency (EPA) Committee was formed, comprised of community members, a Tribal Councilor and an elder. The Project and EPA Committee developed strategies to involve and educate the community. The community strongly supported and embraced these environmental activities, increasing their knowledge and interest in their environment. To complete the first

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objective, the Project planned to produce GIS base maps. This presented another challenge, since the only individual capable of conducting the GIS mapping left their position, leaving the Project without a key resource. As a result, the Project reorganized their budget to purchase the necessary equipment and train one of their staff in GIS mapping. The maps were created detailing reservation land ownership, land use, roads, wells, and water bodies.

The second objective was to write the final Environmental Master Plan. The Executive Director completed this Plan.

The last objective was to secure Tribal Council approval of the Environmental Regulatory Codes and Procedures. The Project spent time educating the community on the codes as they were being developed which helped facilitate their approval. In total, the Tribal Council adopted eight codes, included solid waste management, plant and tree management and protection, water quality, cultural resources and pesticides protection management.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project has received praise from the community. On the topic of ordinances, the Police Chief stated, “I am impressed with the study of the EPA ordinances to enhance the quality of life of the reservation inhabitants. The ordinances will do an effective job.”

This Project established momentum that has made the community more enthusiastic about maintaining the community’s environmental integrity. A tribal member commented, “We didn’t realize how much you rely on the land that you live on.” Prior to the grant there were unwanted materials strewn along the creeks, abandoned vehicles littering the community, and plants and trees needing preservation. The Project promoted

gardening which resulted in a large group of volunteers being mobilized to tend the new public garden. The Tribe also celebrated Earth Day and the majority of community members attended. The day was filled with hands-on education and Tribal members went home with seeds for their gardens and trash bags to pick up loose rubbish. Clean-up activities are on-going within the reservation and students and community members are pitching in to clean up the home sites. The Tribal Secretary noted, “The more flowers and things we see show there is growth and changes that have happened in the last couple of years because of this grant.” [sic]

Although not specific to ordinance development, the Project has multiple spin-off activities. For example, the casinos have deposited green matter in newly-constructed worm beds and the Tribe has initiated an excess oil recycling project with local businesses. As a result, neighboring communities have contacted the Tribe seeking assistance to initiate similar recycling projects.

The Project has also opened the door to new relationships and support from outside their tribal community. For instance, the local hardware store donated materials for the clean-up campaign and local lawyers provided workshops.

*“We ended up with very valuable deliverables/products because of this grant. The Ordinances were very in depth and will assist us. We are very pleased with the end product.”*

Tribal Member

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## NOR EL MUK BAND OF WINTU INDIANS OF NORTHERN CALIFORNIA

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**Project Title:** Nor El Muk Governance Management Capacity Project

**Award Amount:** \$108,502

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

**Project Period:** 9/20/2004 – 8/31/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 1 job created
- 2 Native American consultants hired
- 30 elders involved
- \$8,850 in resources leveraged
- 15 people trained
- 3 partnerships formed
- 8 governance codes/ordinances developed

### BACKGROUND

The Nor El Muk Nation, a band of the Wintu Indians, is a non-profit that was created to pursue federal recognition and to help in the restoration of the Nor El Muk Band of Wintu Indians Tribe. The Nor El Muk Band's traditional homeland is located on the headwaters of the south fork of the Trinity River in northern California. Its 650 members still live near ancestral lands in Hayfork, California and surrounding communities.

### PROJECT PURPOSE AND OBJECTIVES

The Nor El Muk Governance Management Capacity Project was seen as a means to develop organizational policies and

procedures, provide programs and services for tribal members and ensure continued sustainability of basic tribal governance.

The first Project objective was to develop the Nor El Muk's organizational and fiscal infrastructure including the creation of necessary policies and procedures. Nine staff and Tribal Council members received training on the development and implementation of fiscal policies and procedures necessary for the Tribe's administration. Project staff developed these fiscal policies, reviewed and revised them and sought their approval by the board.

The second objective was to develop personnel policies and procedures. The California Indian Legal Services implemented a training session during the extension period of this project.

The Project developed organizational and fiscal infrastructure despite a myriad of unplanned challenges. Staffing problems interrupted the Project's timelines. Severe weather impacted meeting attendance. Quorums for non-profit decision making were not achieved due to severe winter weather.

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## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The ANA funding has aided the Tribe by increasing its governance capacity through educational opportunities and learned skills. The Tribe can now manage its affairs and sustain local offices. Furthermore, with a new computer system in place, the grantee is now able to more efficiently manage its fiscal affairs. The overall administrative capacity of the Tribe has increased.

Economically, this project has allowed the Nor El Muk community to expand its funding base and given it the tools to manage larger project budgets. Indeed, the internal capacity built through this Project directly led to the Tribe's ability to secure outside funding for projects. For example, project staff has secured grant funding for the restoration of the Natural Bridge, an ancestral place of native significance and a popular local attraction.

Another benefit resulting from this project has been the partnerships formed that have led to increased in-kind matching contributions to the Project. California Indian Legal Services is one example of in-kind matching contributions obtained for this project. The grantee has increased its capacity to seek and receive funding from additional sources.

This project laid the foundation for the Tribe's future development; the community showed an interest in its success and wanted to be involved. The Project's achievements have helped the Tribe reinvigorate its native culture. It has renewed board and staff confidence in their ability to manage their own affairs. This confidence has spilled over to Tribal members who had previously not shown an interest in Tribal business. They are now providing input, asking questions and becoming more involved. A visible manifestation of this interest can be seen in the high number of community

members showing up for tribal/board meetings and the annual meeting. Patricia Mercier, the Accountant Consultant who has helped the Tribe draft their fiscal policies, stated that she was impressed with the Tribe for implementing these systems prior to being recognized. In her experience, tribes usually gain recognition first and become organized second. She stated, "The Nor El Muk are doing it the right way." Moving through this process has also fostered an increased interest in Tribal historical traditions and culture especially among the elders as they participate in Tribal activities. Project staff shared that tribal youth have shown an interest in the Project as well. As a result of this renewed tribal support the elders and the youth have discussed starting an intergenerational group.

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## REDWOOD VALLEY RESERVATION

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**Project Title:** Cultural Education Program Development

**Award Amount:** \$263,000

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

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 50 elders involved
- 200 youth involved
- \$25,504 in resources leveraged
- 49 people trained
- 16 partnerships formed
- 8 products developed

### BACKGROUND

The Redwood Valley Reservation is located in Mendocino County, California. It includes 10.41 acres of the historic reservation of the Redwood Valley Rancheria of Pomo Indians as well as 170 acres of land purchased by the Tribe in 1985. The Redwood Valley Reservation is the ancestral home of the Little River Pomo, a Northern Pomo group. The Tribe currently has 157 enrolled members.

From 2003-2004 the Redwood Valley Reservation developed a Comprehensive Economic Development Strategy (CEDS) through a series of community planning sessions. One ancillary result of these planning sessions was that the Tribe realized its cultural identity was deteriorating in its contemporary setting. No systematic

documentation of the Tribe's traditional knowledge, culture, or history existed and no curriculum guide to its culture was available in the local schools attended by the Tribal youth.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Cultural Education Program Development (Project) was to begin a process of cultural revitalization. The Project's first objective was to establish a cultural resource reference section in the tribal library with a collection of 150 to 200 items addressing Pomo culture that included print, audio and visual/photo materials by the sixth month of implementation. To achieve this objective the grantee hired three Project staff. The Project staff conducted cultural knowledge surveys and found resources concerning Pomo culture for the collection. Library software was purchased; the collection was catalogued and a searchable collections database was created. Access policies for the collection were developed and on-site training was provided so library patrons could search the collection. A brochure for the collection was created and the success of the objective was evaluated. The only activity not completed within the objective was archival management training which

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was not attended by Project staff due to scheduling issues.

The second and third objectives of the Project were completed. These objectives included the selection and completion of 15 to 20 local Native culture and history lesson plans appropriate for K-12 curriculum. Staff formed curriculum committee focus groups that conducted primary research through cultural site visits and desk research and selected culturally relevant lesson topics. After consulting with the elders and the Tribal Council, Project staff developed interview questionnaires to be utilized by tribal youth in interviews with the reservation's elders for each of the selected topics. Later, the data collected was compiled and edited into a final draft curriculum and the tribal community including the elders was consulted to verify that the curriculum was culturally appropriate.

The Project's final objective was to field test, evaluate and revise the curriculum guide as well as produce 500 copies of the guide for use within the community and as a supplemental resource for K-12 classrooms. By the end of the Project, staff had completed roughly half of the objective's associated activities. The curriculum had been tested by roughly 20 students and was slated to receive further testing. In addition, 500 copies of the curriculum guide had been produced.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project was very successful in achieving its proposed objectives. The Tribe has created a cultural resource for current and future generations. This Project has helped the community take an important step toward cultural revitalization.

First, the Project resulted in the creation of culturally valuable products including

puzzles, curriculum manuals and guides, language CDs, videos, DVDs and VHS tapes. The Project also developed a comprehensive resource library of archival materials that should prove useful to the community, the Tribe and researchers alike.

Additionally, intergenerational learning exchanges occurred between the elders, tribal youth and the rest of the tribal community throughout the grant's implementation. The elders self-esteem increased as they saw their stories and experiences having a positive impact on the youth. The youth increased their sense of self-value by contributing input at meetings and seeing the impact of their contributions. One community member said, "All the problems we're having are because people don't understand each other." She felt that the Project helped alleviate this lack of understanding as Tribal members worked together.

An ancillary benefit of the Project was its effect on the potential revitalization of tribal oratory. One of the Tribe's traditional cultural identifiers has been the skill of its members in eloquent public speaking known as oratory. The modern tribal community had witnessed a steep decline in its number of orators. The curriculum committee members gained confidence in their public speaking abilities while conducting interviews and meeting during the Project.

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## ROBINSON RANCHERIA OF POMO INDIANS

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**Project Title:** Childcare Center  
**Award Amount:** \$353,760  
**Type of Grant:** Social and Economic  
Development Strategies  
**Project Period:** 9/30/2004 – 2/28/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- 1 business created
- 1 Native American consultant hired
- 4 elders involved
- 29 youth involved
- \$67,176 in revenue generated
- \$12,243 in resources leveraged
- 37 people trained
- 8 partnerships formed

### BACKGROUND

The Robinson Rancheria Band of Pomo Indians is a federally-recognized Tribe with a membership of 457 people. One hundred and fourteen members live on the reservation in Nice, California and another 120 members live in surrounding towns within a ten mile radius. The reservation is located 110 miles northwest of Sacramento in Lake County.

The unemployment rate is low (only 6 percent), largely due to the opportunities created by the Robinson Rancheria Casino and Bingo. Almost half of the Tribe's population is youth under 18 years and 40 to

50 percent of the children live in households comprised of low income working families. At Robinson Rancheria community meetings, tribal members were in agreement that locally-based childcare was needed.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Childcare Center (Project) was to develop a childcare center in their community. The Project had well planned objectives that were effectively implemented.

The first objective involved the preparation for opening a daycare facility. The process of hiring the Project director took longer than anticipated and all subsequent activities were thus delayed. However, once the childcare director was hired she was able to move through the preparations with ease due to her prior experience in the industry. Teachers and assistants were hired, needed supplies and equipment ordered and received, and the facility was set up in accordance with state licensure for daycares. In addition to setting up the facility, a great deal of time was spent preparing a curriculum and food menus for the children and advertising the center. All preparations were completed and the Project opened the Robinson Childcare Center in June 2005.

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The Project's other objective involved the delivery of community services and training. The childcare services are being provided for 18 children (Center's maximum capacity) between the ages of three and five years.

The language skills of all children at the center were evaluated on a regular basis. When needed, the services of the child welfare coordinator were available for the children. The child welfare coordinator noted, "All development skills of the children in the center have increased. I can see that these children are blooming." The staff received training on an 'as-needed' basis; parent training was also offered.

The Project successfully overcame several challenges. Due to the Rancheria's remoteness, the Project found hiring a licensed director difficult. After the childcare director was hired, all the preparations to open the daycare went smoothly until it was time to enroll children. Tribal members were reluctant to enroll their children at the childcare center. This was an unexpected response given the community's previously expressed needs. After some investigation the Project learned that tribal members were not enrolling their children because the childcare director was non-Native. As a result, the Tribal Council became involved to encourage parents to send their children. Childcare vouchers for use at the Center were given priority over other alternative childcare options. Tribal Council members also went door-to-door with staff from the Childcare Center to encourage the parents to use the Center. With the Council's help the Center began to see tribal members enrolling their children.

In fact, the Robinson Childcare Center now has a waiting list and already has plans to increase its space.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Robinson Childcare Center was a successful project. The Center is fully operational and at maximum capacity offering all the services it intended. The children have a productive environment in which to learn and play and a staff that consistently puts the children's needs first. Further, the parents of the children benefited because of the location of the childcare center. With the center being located on the reservation and adjacent to the community's major employer more parents were able to gain employment. Parents who were already employed no longer needed to travel more than 15 miles to take their children to daycare. The Robinson Childcare Center staff benefited from jobs created at the childcare center. The casino, a major proponent and partner of the Center, benefited economically due to the Center's provision of a reliable place for Casino employees to leave their children, ensuring their employees could be at work. Another parent reported, "The staff really tries to work with the parents to accommodate the parent's schedule."

*"Routine and structure and respect for teachers and adults have improved and have a huge effect when our students enter kindergarten."*

Parent

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## STEWARTS POINT RANCHERIA

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**Project Title:** Environmental  
Regulatory Enhancement  
Project

**Award Amount:** \$65,500

**Type of Grant:** Environment

**Project Period:** 9/1/2003 – 1/3/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 6 jobs created
- 135 elders involved
- 197 youth involved
- \$5,220 in resources leveraged
- 2 people trained
- 3 partnerships formed
- 4 products developed
- 3 environmental codes developed
- 3 environmental codes implemented

### BACKGROUND

The Kashia Band of Pomo Indians is a federally recognized Tribe living at Stewarts Point Rancheria. The Rancheria, located in western Sonoma County, encompasses 41.85 acres of land in northern California and is home to 17 tribal families dwelling on 12 acres within the reservation's boundaries.

Prior to this ANA grant, the Tribal Council dealt with environmental issues on a case-by-case basis which was time consuming and often challenging. The Council wanted environmental ordinances that would save it time and provide the basis for fair, consistent and objective management.

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### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Environmental Regulatory Enhancement Project was to protect the Rancheria's air, land and water from pollution and to preserve and secure the health, comfort, welfare and safety of its residents. It was expected that the Project would strengthen the Tribe's environmental laws and regulatory control over activities occurring on the Rancheria that might affect the health of the entire community's natural resources. The Project was also expected to enhance the Tribe's authority to regulate the environmental activities of non-tribal members and tribal members living off the Rancheria or who visit part time. Another expectation was to clarify the responsibilities of tribal members with regard to the local environment. In addition, it was hoped that a clear, fair and sustainable process for enforcing the Tribe's environmental laws would result, thus building the Tribe's overall environmental regulatory capacity.

The Project had two main objectives. First, the Tribe proposed to update, draft and approve three ordinances related to Solid Waste, Water Quality and the Water Utility District. Second, the Project intended to draft and approve a Tribal Enforcement and

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Monitoring Procedures Plan that would assist the Tribe in enforcing its environmental laws and evaluating its success. Both objectives were to be met by using participatory community methods that included both tribal and non-tribal community members.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project achieved both of its objectives and completed the overwhelming majority of its proposed activities. The Project had a profound empowering impact on the Tribe and brought surrounding communities into the planning process, something that had not commonly occurred previously. The results have benefited the Tribe internally and improved the Tribe's relationships with the surrounding non-tribal population.

The new ordinances have created a regulatory foundation. One ancillary benefit of the Project is that the Tribe has decided to establish a community board that will work to address several issues, including environmental concerns, and will interact with the Tribal Council. The ANA grant has helped Tribal members take positive strides towards becoming a more self-sufficient community.

Some of the most important impacts of this grant came as a result of the consistent interactions between tribal elders, tribal youth and the overall tribal community. The interaction between the elders and the youth allowed both groups to listen and learn from each other's perspectives. The elders provided their knowledge on the history of the Tribe's land and natural resources. Elders shared stories of how they witnessed their streams becoming polluted with rubbish which was both a health concern and detrimental to their ability to catch fish for food. The elders and the youth were provided with an opportunity to have their input heard and considered by the tribal

community. One youth spoke about now wanting to go to college after being empowered by participation in this project.

This Project enabled successful community participation and involvement in the development of tribal environmental ordinances, thereby providing a model of community involvement and accountability for tribal governance.

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## TAFESILAFI, INC.

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**Project Title:** “Solo o le Va” Samoan Language Prevention and Language Enhancement

**Award Amount:** \$168,555

**Type of Grant:** Language

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 4 jobs created
- \$39,161 in resources leveraged
- 1 product created
- 29 elders involved
- 617 youth involved
- 19 partnerships formed

### BACKGROUND

To help support the social and economic development of the Samoan community, 45 local churches formed a network to address the group’s needs. Local Samoan religious leaders and a group of Samoan Chiefs living in the Long Beach, California, area came together in 1997 to organize Tafesilafa’i which translates to “Let’s get together.” Operating in southern Los Angeles County as a non-profit, Tafesilafa’i was designed to “preserve and revitalize Samoan culture and language among people of Samoan heritage living in the Long Beach and South Bay area.” One of its principal activities during the past decade has been organizing the Tafesilafa’i Festival, an annual three-day celebration of Samoan culture, customs, language and dance. The Festival regularly attracts crowds in excess of 5,000 people.

The results of a 2001 ANA Category I Language Survey conducted in the Long Beach Native Samoan American community and supported by Tafesilafa’i revealed that Samoan comprehension of their native language was deteriorating within the local community. The importance of maintaining strong personal relationships is paramount to traditional Samoan culture. The nature of interpersonal relationships including relationships between individuals, the Creator and the environment is known as the “Va.” However, the Category I Language Survey indicated that Samoan vocabulary was being misused, causing a lack of understanding of cultural concepts such as the “Va.” Maintaining and strengthening the “Va” within the Samoan American community living in the Long Beach area became the central focus of this grant.

### PROJECT PURPOSE AND OBJECTIVES

To maintain and strengthen the “Va,” Tafesilafa’i developed a Category II Language project based on preserving Samoan oratories by local elders that would be used as language and cultural education tools. To do this, the grantee planned to record a series of video sessions of elders from the Samoan community discussing the nature of the “Va.” The final product would

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be (as written in the Project proposal) a “teaching tool that defines proper relationships between individuals, families and the Creator.” In total, Tafesilafa’i committed to produce 30 sessions of professionally edited recordings of community elders discussing the “Va” and making a minimum of ten copies of each session for a total of 300 DVDs. These DVDs would then be used as language and cultural education tools and shared with other Samoan communities around the country through their distribution to various local and national public libraries, universities and more than 20 Native Samoan American Organizations.

The Project’s only objective was to “increase awareness of the Va” because “maintaining the ‘Va’ is the responsibility of all Samoans.” To accomplish this, the grantee intended to complete ten activities that centered around the production of an educational Samoan language video. However, the Project completed only three of those ten activities. The Project successfully identified the pool of elders to be interviewed, created an outline for the script to be filmed and recorded 32 videotaped sessions of the elders speaking. At that point, the grantee ceased momentum in its originally planned activities. The recordings of the elders speaking were abandoned in an unedited state. Instead, the grantee spent its funding on the annual Tafesilafa’i Festival and on the expansion of an already existing after-school Samoan language program. The grantee changed the scope and direction of the Project and the allocation of a considerable amount of its resources.

This project did face daunting challenges. The most glaring issue that confronted Tafesilafa’i was staff turnover which

impacted the grantee’s knowledge of the Project’s intended objectives and activities. During its 12-month implementation, the Project had three executive directors. In addition to the director position, the supervisor/independent evaluator was fired after having been paid the majority of his salary. This turnover seems to have played a critical role in steering the Project off-course. In the end, the final product developed by the grantee was a two-disc DVD recording of various American Samoan youth groups performing gospel, song, dance and oratory during the Tafesilafa’i Festival rather than the educational 30-session set of elders discussing the “Va.” Tafesilafa’i did tape 32 sessions of elders discussing a variety of topics including the “Va,” but the sessions were not recorded by the proposed professional videographers, and by the end of the Project, remained unedited in the Second Samoan Congregational Church’s office.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Based solely on the Project’s stated objective to “increase awareness of the ‘Va,’” this Project made significant progress. Tafesilafa’i conducted 225 Samoan-based after-school classes after the initiation of the Project and was able to showcase and film its annual festival in celebration of Samoan culture. In all, several hundred Samoan-Americans were impacted from the actions taken by the organization during the life of the ANA-funded project. However, since the language classes and annual cultural festival were not part of the ANA-funded project, the overall impact that the Project has made in relation to its originally intended goal is minimal.

**DISTRICT OF COLUMBIA**



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## NATIONAL INDIAN BUSINESS ASSOCIATION



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<b>Project Title:</b>	Assessing the Needs of Reservation-based Enterprises and Native-owned Manufacturers
<b>Award Amount:</b>	\$194,101
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	9/30/2004 – 2/28/2006
<b>Grantee Type:</b>	Native Non-Profit

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### PROJECT SUMMARY

- 1 job created
- 1 Native American consultant hired
- 15 elders involved
- \$25,200 in resources leveraged
- 81 people completed training
- 9 partnerships formed
- 6 products developed

### BACKGROUND

The National Indian Business Association (NIBA) is a non-profit organization headquartered in Washington, DC. NIBA's mission is to assist in the advancement of Native business development by providing information, programs and services specifically designed to address the unique needs of American Indian and Alaskan Native business owners, entrepreneurs and governments.

In 2002, a number of Native-business owners attended a workshop at a Native economic development summit concerning a lack of Department of Defense procurement opportunities. The presenter suggested that these businesses may not have the necessary clearances and certifications to be considered for government contracts.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of Assessing the Needs of Reservation-based Enterprises and Native-owned Manufacturers (Project) was to address the institutional challenge that many Native American businesses lack the required certifications and security clearances.

The first objective was to design, develop and distribute a comprehensive survey to Native-owned businesses. Data to be collected included production capabilities, current levels of production and current certifications and clearances. The Project successfully designed the survey and solicited stakeholder input. The survey was originally planned for distribution to 562 Native-owned manufacturing businesses. However, NIBA was only able to compile a list of 324 viable Native-owned businesses. NIBA received 30 replies.

The second objective was to compile 600 reports that would summarize the findings from the comprehensive survey and would be available to participating Native-owned businesses. This objective was completed. The compiled data is now available as a database to all Native-owned enterprises via the NIBA website.

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The third objective was to research federal government agencies' certification and security clearance requirements to begin the development of educational training materials. NIBA staff contacted 12 federal agencies. This research was assembled for training development.

The fourth objective was to create and develop educational manuals for training symposiums and distribution. NIBA staff shared the developed manuals. No training materials were shared that addressed federal certifications and security clearances.

Finally, the Project planned to train at least 80 Native-owned manufacturing businesses using the developed manuals and supplemental materials.

This project had several challenges. High turnover in the Project Manager position, the Project's only full-time staff member, posed a continuous challenge for project staff. The development of the comprehensive survey posed a daunting task as no standard template existed for analysis of Native-owned manufacturers. Finally, ANA funded this project with a reduced budget and decreased timeframe from 24 months to 18. Much of the resources leveraged by this project came from NIBA's coffers to complete these objectives.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The survey completion, subsequent data compilation and the creation of targeted procurement educational materials for Native-owned businesses are positive achievements for this project. The subsequent use of the training materials during two training forums gave Native-owned enterprises the opportunity to increase their knowledge of how to obtain federal contracts.

Of the 324 Native-owned businesses with which NIBA established contact through its

survey, 81 attended a training conference. (NIBA was unable to provide the number of attendees at the security clearance and certification specific seminars). The conference focused on broadening institutional knowledge of federal manufacturing contracts and their documentation requirements. Practice-based completion of the requisite security clearance and certification forms was part of the conference. As of this report, 17 certification and clearance forms have been completed and submitted to the appropriate federal agencies as a direct result of this grant. This project also provided a forum for Native business leaders to network. The survey data compiled during the life of this project has been made available to all training attendees and is also available on NIBA's website.

## **HAWAII**



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## ANAHOLA HOMESTEADERS COUNCIL



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**Project Title:** Project Faith: An Economic Development Plan for a Multi-Purpose Community Center

**Award Amount:** \$479,640

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

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Native Non-profit

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### PROJECT SUMMARY

- 1 job created
- 56 people trained
- 60 youth involved
- 8 elders involved
- 10 partnerships formed
- 1 Native American consultant hired

### BACKGROUND

The Anahola Homesteaders Council (AHC) is a non-profit organization located in Kauai, Hawaii. The Anahola Kamalomalo Homesteads community totals 1,735 residents, 77.8 percent of whom are Native Hawaiians living on homestead lands that the State Department of Hawaiian Homelands (DHHL) administers.

The AHC completed a community-determined plan to design, develop and administer an economically sustainable Community Cultural and Commercial Center that would include a community school, an elderly assisted-living facility, a museum, a cultural center and commercial space (a market place) to serve Native Hawaiians living on homestead lands. This multi-faceted project is entitled “Project Faith.” AHC has a 25-year DHHL permit

for 20 acres upon which they would build the Center.

### PROJECT PURPOSE AND OBJECTIVES

ANA awarded a two-year grant to AHC for three objectives. The grant’s first objective was to prepare a construction master plan, which would include a site development plan and construction-ready plans with cost estimates. The final site development plan renderings were completed. The grantee expected to complete the construction-ready plans using in-kind services after the ANA grant ended.

The Project’s second objective was to implement a business incubation program for 100 Native Hawaiians. To achieve this objective, the Project hired a Coordinator and planned to develop training materials and provide business management training to potential vendors. The Project identified and developed a database of potential participants. They also conducted a meeting with the potential vendors to provide information on the Marketplace and inform them of training opportunities. The Project contracted with Pure Hearts, Inc. to conduct entrepreneurial business trainings and 30 Native Hawaiian attendees completed the training.

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The Project also began the development of the Native People's Marketplace. The site was cleaned, a gravel driveway was laid and a 40 x 120 square foot tent was erected.

The Project's third objective was completing an Environmental Impact Study to comply with Hawaii Revised Statutes (HRS) Chapter 343 and the AHC lease. The Project hired an environmental consultant who did not finish the study by the Project's completion date, but was expected to complete the study in early 2007.

The main challenge encountered by this Project related to the location of the organization, which limited the consulting firm's availability. As a result, planned consultant work was not performed according to the Project's original plan. Since the Environmental Impact Study was not completed, the Project was unable to open the Marketplace.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project's most significant community benefit is the impact due to community volunteers who cleared garbage. They are continuing to maintain the land until construction can begin.

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## NA KAMALEI-KO'OLAULOA EARLY EDUCATION PROGRAM

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**Project Title:** The Ho'ulu Hou Project:  
Stories Told by Us

**Award Amount:** \$1,162,180

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

**Project Period:** 9/30/2003 – 9/29/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 7 jobs created
- \$82,575 in resources leveraged
- 1,007 youth involved
- 5 elders involved
- 10 partnerships formed
- 2 Native Hawaiian consultants hired
- 21 people trained

### BACKGROUND

The Na Kamalei-Ko'olauloa Early Education Program ("Na Kamalei") is located in O'ahu's Ko'olauloa district. The Ko'olauloa population is 18,350 of which 31 percent is Native Hawaiian. Ko'olauloa households are large and they have the fourth highest birth rate in Hawaii. The traditional extended Native Hawaiian family cares for their children rather than placing them in western-style childcare centers.

### PROJECT PURPOSE AND OBJECTIVES

The Na Kamalei goal is to provide services and opportunities for families that will foster culturally-appropriate and healthy development of a ke keiki kaulike (balanced child). This Project's goal was to create, publish and distribute original bilingual

books in Hawaiian and English for Native Hawaiian families. The Project planned to design and implement training and outreach enabling Ko'olauloa parents to support their children's development needs.

The Project's first objective was to create an organization with staff, consultants, equipment and a facility. This first objective was successfully achieved.

The Project's second objective was to plan, develop, test, publish and distribute twelve early education books in Hawaiian and English for children (ages two and three years) and families. Originally, the Project planned to develop the books and publish them through a major publishing company. It was identified early in the Project that the publishing company would then own the book's copyrights. Fearing that their stories' integrity could be compromised, the Project decided to self-publish and secured the necessary technical services to assist them in the process. Na Kamalei successfully published the books.

The Project trained elders in writing and photography which allowed them to be involved in all phases of the books' development (e.g., digital photography courses and field trips to publishing houses). The twelve books were written and

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published. Demand for the books has exceeded expectations – 14,155 copies of the books were in circulation by the final month of the Project. The Project was such a success that the books have now been incorporated into the region’s public and private school curriculum and they have been sold to all 52 Oahu public libraries.

The third objective was to develop guides with written instructions on how families could use the book. After testing the guide, the guide was incorporated into each book rather than as a separate document.

The fourth objective was to conduct twelve workshops annually to develop parents’ skills and knowledge in child development. These workshops were conducted and the books are attracting parents to the child development classes. As a result, attendance numbers have exceeded expectations.

To support parenting skill development, the fifth objective was to establish a family and parenting resource library. The library contains information that is designed to prepare the children and parents for the child’s entry to preschool and kindergarten. To ensure access, the Project maintains a library at the Project’s office and travels to each region allowing families to borrow books.

The sixth objective was to conduct four eight-week traveling classroom sessions at community sites. This “mobile learning” allows family members and children to learn together and enables staff to model successful early education techniques.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project increased parental involvement and interaction with 1,007 children – 65 percent of the Native Hawaiian children in Ko’olauloa. It empowered parents to impact the character education of their children. The Project provided the parents with the tools, training and mentoring skills to become active participants in their child’s development, and it brought parents and children together for reading time – strengthening not only their literacy skills but their family bond as well. Many of the books incorporated an environmental component, and it is envisioned that the land, water and vegetation will also be better respected and protected through the increased awareness and knowledge of the environment and their traditional connection to it.

The Native Hawaiian elders who authored the books benefited through training in writing, photography and book publishing. Their pride and sense of accomplishment was evident as they spoke about future books they wished to author. Furthermore, their social engagement within their community was enhanced.

Na Kamalei has moved forward with developing a business plan for marketing and book sales. It is expected their revenues will sustain the Project well beyond the grant.

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## PARTNERS IN DEVELOPMENT

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**Project Title:** 'Ohana Kokua 'Ohana:  
Families Helping Families

**Award Amount:** \$715,536

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

**Project Period:** 9/1/2004 – 8/31/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 4 jobs created
- \$191,230 in resources leveraged
- 220 people trained
- 17 partnerships formed
- 8 products developed
- 4 elders involved
- 100 youth involved
- 3 Native Hawaiian consultants hired

### BACKGROUND

Partners in Development is a non-profit organization that operates programs focusing on Native Hawaiian under-served segments, such as preschool children and their caregivers and economically-depressed communities and families.

At the time of grant application, two of every five children removed from troubled homes by Hawaii's Child Welfare Services (CWS) were Native Hawaiian. Over half of Hawaii's 2,600 foster children are Native Hawaiian, yet Native Hawaiian foster parents can accommodate only 50 percent of Native Hawaiian foster children. Currently, 700 Native Hawaiian youth are living with non-Hawaiian foster families.

### PROJECT PURPOSE AND OBJECTIVES

The 'Ohana Kokua 'Ohana: Families Helping Families Project purpose was to address the myriad of challenges that account for the severe shortage in Native Hawaiian foster homes. The Project planned to form community Advocacy Groups throughout Hawaii to provide support services to new foster parents and birth families facing CWS investigations. The Project also planned to recruit, train and certify 18 Native Hawaiian foster parents through a partnership with Hawaii's Department of Human Services (DHS). Finally, the Project planned a media campaign to educate the public on the current foster care situation and enlighten Native Hawaiians on the need to place Hawaiian youth in Hawaiian homes.

Overall, the Project met and exceeded its planned objectives with no major challenges. The following highlights their major two-year achievements.

As a first step, the Project conducted numerous outreach meetings in major Native Hawaiian communities and successfully established an Advisory Board to set direction for Kokua Ohana activities.

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The Project successfully convened Kokua Ohana training for 200 CWS case workers, provided family support services to eight Native Hawaiian birth families, established five neighborhood Advocacy Groups, launched a multi-faceted media campaign to educate and recruit, established the Warmth Line, a 24-hour hotline, and recruited 15 new foster parents.

Hawaiian Behavioral Health (HBH) provides training and licensing of foster families through its “Pride” program. The Project worked with HBH, trained three Project staff to become certified Pride trainers. As a result, Kokua Ohana trainers can conduct Pride training for Native Hawaiian families. The Project provided Pride training to eleven families.

The Project’s final objective was to improve state responsiveness to developing at least one legislative proposal addressing Native Hawaiian foster care rights. Although they did not formulate any legislative proposals, the Kokua Ohana successfully blocked two proposed bills which would have required the State to search for a foster child’s next-of-kin and get them licensed within 60 days. Project staff demonstrated this to be an unrealistic timeframe and convinced lawmakers that non-kin placement should be considered in some cases.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project directly and positively impacted the Native Hawaiian community. The Project created Advocacy Groups to reach out to Native Hawaiian children. The Project can also be credited for training and certifying Native Hawaiian foster care families and supporting Native Hawaiian birth families.

Reaching beyond the Native Hawaiian community, the Project’s statewide media campaign educated the general public on the

foster care system and the benefits of placing Native Hawaiian children with Native Hawaiian families.

The Project’s most profound impact has been the positive and collaborative relationship forged with the State’s DHS. DHS issued a contract to Kokua Ohana to help DHS implement a foster care system that serves the best interest of Native Hawaiian children. The contract was to begin at the Project’s end and be renewable for up to six years.

Twenty-five DHS employees who attended the Kokua Ohana workshop shared their involvement with the Kokua Ohana project, indicating the Native Hawaiian community strongly supported this Project. The employees offered praise for the efforts of the Kokua Ohana staff members and detailed the changes occurring within the DHS system.

Glenn Philhower, a foster parent trainer and parent to Native Hawaiian children, shared his experience welcoming foster children into his home and training interested foster parents. But he also stressed the work of Kokua Ohana is in its infancy, stating “Working in this area has to be a lifestyle. We’re overwhelmed. The kids are coming at us faster than we can handle. But we’re building a foundation of education and the State is beginning to work with us. They are changing for the good of the Hawaiian community.”

*“We want to do what is best for the Native Hawaiian foster children, and this project has enlightened us on some new tactics.”*

Scott Ray  
DHS Grants Administrator

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## PARTNERS IN DEVELOPMENT

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**Project Title:** Baibala Hemolele: The Hawaiian Bible

**Award Amount:** \$450,000

**Type of Grant:** Language

**Project Period:** 9/1/2002 – 2/28/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- \$891,300 in resources leveraged
- 7 partnerships formed
- 8 products developed
- 7 elders involved
- 5 Native Hawaiian consultants hired

### BACKGROUND

Partners in Development (PID) is a non-profit organization that operates programs focusing on Native Hawaiian under-served segments, such as preschool children and their caregivers and economically-depressed communities and families.

The near extinction of the Hawaiian language during the 1970s resulted in a State led effort to revitalize the language. The public school system has incorporated Hawaiian language into its curriculum. However, language-teaching agencies report a shortage and scarcity of teaching materials. In addition, materials that have a high probability of Native Hawaiian use are lacking, and there are few materials which display traditional styles of Hawaiian thought, syntax, sentence-structure and expression.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Baibala Hemolele Project was to preserve, publicize and disseminate the original Hawaiian Bible for teaching and enhancing the Hawaiian language and culture. The Hawaiian Bible was the earliest text transcribed into Hawaiian and therefore contains important linguistic information about vocabulary, syntax and idioms. The 1839 and 1868 versions are rare and the 1994 version is no longer printed.

The first objective was to preserve and update the Hawaiian Bible and its supporting materials. The Project successfully preserved the 1839 and 1868 versions by digitally photographing all 1,536 pages and uploading them to the web site. Each page was also transcribed into electronic text and uploaded, allowing each version to be searched by book, chapter, verse, or word.

To make this material accessible to the younger generation, the Project planned to add diacritical marks to the Bible's text, since students in immersion programs are accustomed to reading texts which clearly distinguish accents. Realizing early that inserting diacritical marks was a labor-

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intensive and arduous task well outside of the Project's three-year schedule, the Project purchased linguistic software which would scan the text and place the diacritical marks electronically. By August 2006, a complete text file of the diacritically-marked Bible was available; editors were reviewing the document for accuracy. Only the Book of Mark had been completed.

The Project planned to promote the Hawaiian Bible's availability through quarterly additions to the [www.baibala.org](http://www.baibala.org) web site and disseminate CD-ROMs. Instead, the Project decided to record MP3 files, since such files would preserve a cleaner and clearer version. This process is also very labor-intensive with a 20-second audio verse requiring 7 to 10 minutes of editing. In August 2006, only 275 pages had been recorded.

The Project's second major objective was to disseminate the contemporary Hawaiian Bible through the PID's network and train 50 Hawaiian language teachers how to use these new language resources. Although the contemporary version was incomplete, the Project reported that they executed 47 presentations and made 454 contacts.

There are approximately 600 first-language speakers of Hawaiian and around 500 Hawaiian language teachers within the State. Fluent speakers with trained expertise in sentence structure, grammar, word usage, and proficiency in both Old and Modern Hawaiian are significantly lower in number. Therefore, the pool of human resources with the necessary skills to implement this project was extremely shallow. The death of the Project's senior editor depleted this pool further and the loss severely impacted the Project's work rate.

The Project will be able to complete its work. The Hawaiian Department of Education and the Institute of Museum and Library Sciences provided the grantee with

an additional three years of funding to complete the diacritically-marked Modern Hawaiian Bible text and record accompanying audio versions, including podcasts and audio books.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Linguists have praised the Project since they can use the web site to compare and contrast the language structures and expressions of Old and Modern Hawaiian, an activity which was impossible prior to this Project. Kapali Lyon, a language scholar, likened the early versions to the Rosetta Stone since it provides insight into the Hawaiian culture and language in the middle of the 19th century. He shared, "From a linguist's view, these Bibles present a clean, clear and pure version of the Hawaiian language, free of foreign influence." Dr. Joseph Grimes, Professor Emeritus of Linguistics at Cornell University, added, "These preserved Bibles offer a way to learn the poetic lilt of the language. Interested students will not be learning Hawaiian in a box."

The Project is meeting the needs of Hawaiian language teachers by providing useful teaching materials. Community members expressed excitement for the completion of the contemporary version and the recorded audio. Mr. Lyon remarked, "This new version will be a marvelous preparation for Hawaiian youth to learn and speak Hawaiian." Sarah Keahi, a retired Hawaiian language teacher and the Project's current Senior Editor, concluded, "The Hawaiian language is the vehicle for transmitting our culture and our history. The Hawaiian Bible contributes to this effort."

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## TE TAKI-TOKELAU TRAINING AND DEVELOPMENT, INC.

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**Project Title:** Kalele – Native Tokelau Language Assessment

**Award Amount:** \$97,599

**Type of Grant:** Language

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 3 jobs created
- \$5,780 in resources leveraged
- 1 Native American consultant hired
- 5 partnerships formed
- 8 products developed
- 15 elders involved
- 489 language surveys completed

### BACKGROUND

Te Taki-Tokelau Training and Development, Inc. is a Native non-profit organization whose mission is to serve the needs of the Tokelau community in central Oahu. This group of Pacific Islanders has had a presence in Hawaii for nearly 60 years. While there is no official State or Federal count available, it is estimated that 500 adult Tokelau people live in Central Oahu.

Tokelauan is spoken in Olohega, one of three atolls annexed by the United States and placed under the jurisdiction of American Samoa. Since 1950, Tokelauans have been migrating to Hawaii and four generations have thrived in Central Oahu. But the younger generations have tended to

lose touch with their culture and language. Informal assessment shows that in the extended and inter-clan gatherings, the dominant language is English. The Tokelauan language is usually relegated to speech-making, ceremonial addresses, songs and dance.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Kalele – Native Tokelau Language Assessment was to formally assess the status of Tokelauan so that a concrete plan could be devised to preserve the language. This language assessment project was very well-planned and implemented.

The grantee's first objective was to establish the Project management infrastructure to successfully implement the Project. Although completed, the Project suffered the first delay at grant award. Since Te Taki-Tokelau Training and Development, Inc. is small, it needed to access funds to get the Project started. Unfortunately, they were unable to access funds until one month into the Project.

The second objective was to develop a survey instrument. The Project leveraged the help of a community resource – the University of Hawaii at Manoa, Department

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of Linguistics. Two assistant professors and a graduate student assisted the Project by helping develop the survey. They also trained project staff on survey methodology and techniques.

The Project chose to use a personal interview and door-to-door methodology for surveying their community. They had surveyor turnover issues, which led to a slow start for the survey completion phase of the Project and required the Project to take more time than originally anticipated. As a result, the Project requested, and ANA granted, a no-cost extension to complete the final Project objectives through September 2006.

Although data collection took longer than anticipated, the Project had a 98 percent response rate (489 out of 500 surveys were completed).

The high rate of survey completion allowed the Project to glean a plethora of data on the status of their language. The final report was a 270-page “Analysis Output,” which revealed some correlations between Tokelauan language proficiency and other factors, these correlations represent the amount of language proficiency that can be explained with each factor, i.e. positive relationships with age (41 percent, for example, age explains 41 percent of Tokelauan language proficiency amongst the survey respondents); years since arrival in the United States (23 percent); marital status (12 percent); and educational level (3 percent). Positive correlations were also shown between proficiency and “attitude promoting use of Tokelauan language” (18 percent) and to practice the use of Tokelauan (23 percent). The report also showed that the community members with the highest level of proficiency (only 8 percent of the total) are those in the advanced age bracket, making it imperative to document the group’s language and

culture knowledge. The Project stated that “These inferences provide significant insight into focus areas with the highest potential for success given coordinated intervention, such as the implementation of a formalized and culturally-based curriculum...”

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project survey response rate is a good indicator of the community’s interest and support of the Project. This was reinforced by various community members. Through a translator, one elder shared that it was important for the Tokelau people to maintain their identity and culture regardless of where they live. The grantee stated that they will utilize the survey data to plan, develop and implement a language program.

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## WAIANAË COMMUNITY REDEVELOPMENT CORPORATION

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**Project Title:** Waianae Organic Farmers Cooperative

**Award Amount:** \$443,192

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

**Project Period:** 9/1/2004 – 8/31/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 6 jobs created
- \$80,000 in resources leveraged
- \$198,000 in revenue generated
- 145 people trained
- 10 partnerships formed
- 8 products developed
- 6 elders involved
- 1,177 youth involved

### BACKGROUND

The Waianae Community Redevelopment Corporation (WCRC) is non-profit organization that addresses at-risk youth, sustainable economic development, agriculture, health and Hawaiian culture in Oahu's Waianae community. Waianae's population totals 45,000 people, of which 40 percent are Native Hawaiian and 45 percent are under the age of 25 years. In addition to a poverty rate exceeding 20 percent, Waianae's youth have comparatively high illiteracy and drop-out rates and studies have shown a rapid growth of crystal methamphetamine in the community. In 2002, the Food Security Task Force rated Waianae as high-risk due to poor nutrition, high rates of hunger and

the lack of institutions and outlets to procure food conventionally.

In 2001, faced with a growing at-risk youth population and poor food security, WCRC created the Mala 'Ai 'Opio Food Security Initiative, "Ma'O" (translated 'youth food garden'). This Initiative was initiated to create a community food system to fight hunger, improve nutrition, strengthen local agriculture efforts and empower local youth to move towards self-sufficiency.

### PROJECT PURPOSE AND OBJECTIVES

This Project intended to expand the Ma'O Initiative and create an organic food cooperative co-owned and operated by Waianae youth. The Project was predicated on an agreement with a local church to provide 2.5 acres for the organic farm. However, after grant award, parishioners objected to this arrangement. Instead of a youth-run cooperative, the Project recruited 12 Waianae youth to help operate a WCRC profit-share venture. This represented a significant departure from the original plan to teach youth to be self-sufficient.

Despite this set-back, the Project continued its experience-based, hands-on organic farming with youth. In addition to operating the farm, the Project and its youth

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successfully partnered with Waianae Intermediate and High School to plant organic gardens on school grounds; create after-school garden clubs; conduct workshops for the Waianae community, including seminars on Soil Fertility, Nutrition and Health, Conflict Resolution, and Hawaiian Cooking; host community dinners which brought together the young farmers' families to enjoy the fruits (and vegetables) of their labor on the organic farm; construct a nursery to set aside a space for transplanting and to diversify their product base; expand the farm's marketing base, selling fruits and vegetables in numerous farmers' markets and to selected cafes and restaurants; partner with schools and youth agencies to recruit new youth, and develop and implement agriculturally-based education curriculum for in-school youth with Leeward Community College (LCC). Farm revenues were \$50,000 in Year 1, \$100,000 in Year 2 and the Project expects \$200,000 in revenues in 2007 – sufficient revenues to sustain the Project.

The Project has also successfully created long-term partnerships with the Ford Foundation, Kaiser Permanente and Leeward Community College – entities that will work with the Project to train youth.

Finally, staff members have been reviewing offers from landowners on nearby islands to expand this Project's unique blend of organic farming and youth development activities.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

During a youth-led farm tour given at the site, each youth was asked to identify their favorite food, to which responses included: "Our lemon basil is really good right now;" "The kale we're harvesting today is great;" and "bananas and tangerines." Dan Maunakea-Forth, WCRC's Agriculture Director, remarked, "When we asked that

question during the beginning of this project, we would hear responses like 'Burgers' and 'McDonald's fries.' Now you hear them identifying the fruit and vegetables that they grow. That is a huge step for them." The produce diversity is impressive, and the young employees follow and update an exhaustive daily list of planting and harvesting tasks. Project staff oversees daily routines of positive feedback sessions in which one youth rotates as Team Leader. As a Team Leader, each youth is responsible for praising the others' work and identifying an area of improvement. This reflects the profound impact that this project has had on these youth.

For the 12 Hawaiian youth the Project employed, the positive impacts are readily apparent. They learned the benefits of a healthy diet; diversified their diets; partnered with local schools to create community gardens; gained an invaluable skill set by running a for-profit farm venture; and increased their self-esteem. The LCC-Project's partnership provides the foundation for an Associate's Degree program in agriculture. These youth will gain credits towards this degree, thereby expanding their educational advancement and employment opportunities.

For the other Waianae youth, the expansion of the Ma'O organic farm network provides an opportunity to gain agricultural skills in a supervised setting for immediate self-sufficiency and for future employment opportunities. This project has begun addressing the pervasive problems of the Waianae community by creating jobs and entrepreneurial opportunities, encouraging youth to eat healthy food and providing a focus for at-risk youth to concentrate positive energy. It has expanded Waianae's waning agricultural base and invigorated its growth by training young farmers through experience-based and educational activities.

**MAINE**



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## PENOBSCOT INDIAN NATION

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**Project Title:** Penobscot Language Revitalization Project

**Award Amount:** \$258,611

**Type of Grant:** Language

**Project Period:** 9/30/2003 – 3/31/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- \$10,000 in resources leveraged
- 4 language teachers trained
- 13 partnerships formed
- 5 products developed
- 5 Native American consultants hired
- 37 youth increased their ability to speak a Native language
- 24 adults increased their ability to speak a Native language
- 3 adults achieved fluency in a Native language
- 10 elders involved
- 100 youth involved

### BACKGROUND

The Penobscot Nation owns approximately 148,525 acres of land in Maine. Tribal Headquarters is located on Indian Island Reservation near Old Town, Maine. The Penobscot Nation Reservation has a population of 562. In total, 2,194 members are enrolled in the Tribe. The native language of the Penobscot Indian Nation is a dialect of the Eastern Algonquian language.

In 2002, the Penobscot community had three elders, one male in his 70s and two females in their 90s, fluent in the Penobscot language. Although the elders were too old to participate actively in a language program, there were four middle-aged speakers that were near-fluent and had the ability to actively participate. The Penobscot Tribe feared the language would die out if youth were not more involved in learning the language. The challenge Penobscot faced was the lack of interest many youth had in learning their language.

### PROJECT PURPOSE AND OBJECTIVES

The Tribe hoped that language programs could be created that would entice youth to learn the language and would show them the value of their language and culture. The purpose of the Penobscot Language Revitalization Project was to create a bilingual community wherein the Native Penobscot language would be used alongside English.

The Project consisted of two programs: a master apprentice program and a language immersion program. The master apprentice program paired fluent elder speakers with high school students. The goal was to improve the language skills of the students

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to a point where they could staff the language immersion activities. Hiring and retaining apprentices became difficult. Some of the apprentices had difficulty maintaining a high level of participation during the school year due to other activities and responsibilities. Only two apprentices maintained an active participation in the Project, although the original plan called for five apprentices. This caused many delays when the apprentices were not available to participate in language activities. The Project attempted to overcome a lack of apprentices by increasing the administrative support provided by the Tribal Language Department.

Language immersion programs were implemented. The Project conducted one wilderness camp and two summer family immersion camps during the life of the grant, although the original plan was for one wilderness camp and four immersion camps. Instead of ten participating families, there were five to six participating families. After school family language immersion programs were attempted, but were not successful. To compensate for the lack of participation, the grantee developed other language activities. Penobscot Days taught both language and culture. Classes in the day care, elementary school and Boys and Girls Club were held. Brown bag language lunches were sponsored. A web camera was to be installed to provide language exposure, but due to an unexpected move to a different building this activity was not completed. The Project did provide language exposure through an interactive website and computers, however, it did not determine if participants received ten hours of direct exposure to native language as originally planned.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Before this Project, the Penobscot language was considered an almost extinct language. This Project has not fulfilled all of its planned activities, but over 60 Tribal members increased their ability to use the language. Four adults have reached fluency in the Penobscot language, and the language is now being taught in a number of strategic settings. Language immersion camps have successfully continued beyond the grant's funded timeline. Language activities are continuing in the Penobscot Boys and Girls Club, the Indian Island School, the Indian Island Day Care Center and throughout Tribal departments. One language immersion camp participant stated that this Project has helped the speakers and students of the Penobscot language and it has successfully brought the language back into the community. By providing the Penobscot community, and particularly its youth, the opportunity to learn their language and culture, the Tribe's culture and language will be preserved and will continue to be integrated into everyday life.

This Project also strengthened families through community involvement activities. More families are becoming involved in the language program and have benefited from language immersion camps and other activities as they provide time together without the distractions of the outside world. This has helped families to strengthen their relationships. Edwina Mitchell, a fluent speaker who was asked to assist in this Project, felt that the immersion camps are a place that people call "home" because they hear and speak their ancestors' language there. She has participated in this Project because she hopes that through this experience the history of her language will continue into the future.

## **MICHIGAN**



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## BURT LAKE BAND OF OTTAWA AND CHIPPEWA INDIANS

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**Project Title:** Burt Lake Band Strategic Action Plan

**Award Amount:** \$198,284

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

**Project Period:** 9/30/2004 – 5/30/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- 20 elders involved
- 11 youth involved
- 28 people trained
- 7 partnerships formed

### BACKGROUND

The Burt Lake Band of Ottawa and Chippewa Indians is a non-profit community organization in Northern Michigan. It is a state-recognized Tribe that sits on 20.5 acres of land. The Tribe has applied for federal recognition. By the final two months of the Project, the Tribe was still awaiting the federal decision. When the Tribe submitted its application, it had 650 members many of whom lived in urban areas rather than their traditional lands.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Burt Lake Band Strategic Action Plan (Project) was to develop a strategic plan that could be utilized to guide the Tribe to meet prioritized goals. The Tribe wanted to create a strategic action plan with considerable community participation in preparation for the restoration of the Tribe's recognition. The strategic action

plan would be used to direct the Tribe in its quest for growth and change.

This project encountered a series of challenges that made achieving the objectives difficult. One of the principal challenges was the geographical location of the Project's administrative center. The office for the Project is located in Brutus, Michigan which is only about 20 miles south of the Upper Peninsula. There is an abundance of snow in this area making travel difficult. A large majority of the Tribe now lives in the urban areas of Lansing and Grand Rapids, more than 200 miles from Brutus. Project location also made hiring and retaining staff difficult. Having had so many difficulties with hiring and staff turnover, the Project was far behind schedule and had to request a no-cost extension through May 2006.

Another challenge was the lack of community participation. Initially when the community was polled, 74 percent of the respondents said they wanted to participate in the planning process; however, tribal enrollment dropped from over 600 to 320 members due to compliance rules for federal recognition. When meetings were held, attendance was lower than anticipated.

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However, a core group of community members did become involved.

The numerous challenges the Project encountered made reaching its objectives difficult. The staff and core group persevered and worked through their objectives as best they could.

The first objective of the Project involved establishing a team to guide the development of the Tribe's strategic plan. Most of the activities within this objective were completed; however, the staff and core group made some changes to the Project plan. The biggest modification was dropping the originally-proposed "Healthy Community Strategic Planning Process." Training was not completed in this process because the process was deemed unworkable.

The second objective was to hold five strategic planning meetings and a two-day Strategic Planning Workshop to develop a draft strategic plan that contained cultural, economic and social sections. This objective was partially completed. Staff and Tribal leaders had a difficult time involving the community in planning as required in the work plan. By the end of the Project, a draft had been created and was going to be presented to Tribal Council for review.

The last objective was to involve cultural, social and economic subcommittees in the review and incorporate their feedback into the draft. The final version was to be disseminated to all Tribal households. Some work was done in the development of the subcommittees, but since the draft had not been presented to the Tribal Council, this objective was still in progress.

The Strategic Action Plan is to be completed during the no-cost extension period.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Tribe has seen an increase in involvement and greater interest from the community. Elders have taken a keen interest in the Project and are coming to the meetings and sharing their perspectives. A highlight from the Tribe's newly established cohesiveness was the involvement of several people in the preservation of the Tribe's burial grounds. Tribal members came together and took pride in restoring their burial grounds by making crosses and landscaping the grounds.

Tribal Council members took an active role in the implementation of the Project. They have shown their leadership by the increased contact they have with membership. They have renamed the Tribal Council meetings "Council and Membership" meetings exemplifying some of the positive impacts the Project has had. The Tribal Council Chairman felt that the Project had benefited the community and stated, "The Project has been helpful for the community and Council." He explained that they look forward to seeing where it can take them.

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## SAULT STE. MARIE TRIBE OF CHIPPEWA INDIANS

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**Project Title:** Ojibwe Interpretive Center Planning Grant

**Award Amount:** \$188,723

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

**Project Period:** 9/30/2004 – 2/28/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- \$3,356 in resources leveraged
- 500 elders involved
- 70 youth involved
- 15 partnerships formed

### BACKGROUND

The Sault Ste. Marie Tribe of Chippewa Indians is part of the Anishinaabe or Chippewa people. The Sault Ste. Marie Tribe is the largest Tribe in Michigan and one of the largest in the nation with a membership that exceeds 30,000. Their reservation is located east of the city of Sault Ste. Marie and spans 1,265 acres of land. There are close to 12,000 Tribal members living in the eastern seven counties of the Upper Peninsula of Michigan.

### PROJECT PURPOSES AND OBJECTIVES

The purpose of the Ojibwe Interpretive Center Planning Grant (Project) was to develop a comprehensive plan for the creation of an interpretive center. The Tribe wanted to develop a plan that would make the Center multi-faceted. It planned for the Center to include an interpretive museum,

storage for cultural items, historical archives, Anishinaabek language resources and cultural division offices. The grantee also wanted to include classrooms and conference areas. To better promote their culture the Tribe planned to include a theater, restaurant and art gallery. The purpose of the interpretive center was to preserve and share the Tribe's culture as well as to educate the general public.

This was a complex project with an excellent staff that successfully implemented the Project's objectives. All three objectives were completed with the final outcome being a plan for the Ojibwe Interpretive Center. The first objective involved establishing an organizational framework to start project planning. This initial objective was more time consuming than expected because the Tribe went through significant leadership changes at the same time this Project was funded. As a result, the Project's focus was expanded to include contemporary and traditional elements of Tribal culture.

The purpose of the second objective was to gather information, conduct general research, go on site visits and complete initial reviews with a focus group. First,

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staff members developed a survey tool to gain input and community support for the Project. Next, other interpretive centers were visited. These site visits were beneficial for two main reasons. First, they enabled the team to learn from the other centers. Also, the visits helped the grantee develop partnerships with entities whose knowledge and experiences were exceptional resources for project staff. Following these visits, a draft plan was created. With a draft plan in place, Project staff was able to gather more ideas and input from the community. The grantee conducted a total of 15 meetings with over 50 elders in attendance at each meeting to strengthen the plan. Following these site visits and meetings, the Project staff was able to complete an initial design for the Ojibwe Interpretive Center.

The last objective concentrated on economic factors that would impact the Center. This objective included determining the target audience, location of the Center and facilities that should be in the Center.

A market analysis that included research on the target audience and sustainability was conducted and a feasibility statement was written. Information was gathered from the site visits and Tribal businesses as well as from other attractions in the area. It appears that the work done by the Project staff, committees and community will carry the Ojibwe Interpretive Center into its next stage: building.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Sault Ste. Marie Tribe has benefited from the work that went into creating a plan for the Ojibwe Interpretive Center. One of the greatest impacts was the number of partnerships, and thus new resources, the Tribe attracted. The partnerships were integral to completing all aspects of this

Project and will continue to be available for the Tribe and Center.

Many Tribal members from youth to elders became involved with the development of the plans for the Center. A survey was used to obtain community input. The Tribal Board of Directors was able to be involved with project planning. In addition, the Tribal Cultural Division gained a wealth of knowledge from site visits as well as from the community's feedback. The Project has united people and brought pride to the community.

The community clearly supported the Project. Community members are looking forward to the Center becoming a space to teach, learn and celebrate their culture. One elder stated that it was her "dream for the Center to be a place to keep and protect the Tribe's artifacts." Her grandmother started and did not finish a pair of moccasins that she would like to know will be preserved for future generations. Another tribal member stated, "The elders' participation was a highlight. They don't beat around the bush, they know what they want. The Center is a plus-plus for the community." The Project Director concluded, "Our community really feels a sense of belonging, and the Center will be a draw just like our drum which we call the heartbeat of Mother Earth."

## **MINNESOTA**



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## FOND DU LAC RESERVATION BUSINESS COMMITTEE

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**Project Title:** Fond du Lac Emergency Response Development and Implementation  
**Award Amount:** \$111,678  
**Type of Grant:** Environment  
**Project Period:** 9/30/2004 – 9/29/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 18 people trained
- 5 partnerships formed
- 12 elders involved

### BACKGROUND

The Fond du Lac Reservation is in Minnesota and includes 100,000 acres along the western tip of Lake Superior. The Fond du Lac Band is one of the six Ojibwe bands that make up the Minnesota Chippewa Tribe. Much of the reservation is wetland. Approximately 3,728 people live within the reservation.

### PROJECT PURPOSE AND OBJECTIVES

This Project was born out of the Tribe's need to comply with the Superfund Amendments and Reauthorization Act (SARA). According to the Act, Tribes are required to document and inform the public of the nature of hazardous substances on or near reservation lands. Additionally, the Act requires that a comprehensive emergency plan be developed to protect the public in the event of a chemical disaster. This Project was very ambitious with complex objectives for each of its two years.

Five objectives were included in the Project for year one. The first three objectives for the first year required that a director be hired, the emergency response plan be revised to comply with federal mandates and Reservation Business Committee approve the emergency plan. These objectives were not completed due to problems retaining a director. A draft emergency response plan was completed. The third objective of the plan included developing and maintaining relationships with local municipalities and reviewing their emergency plans. Some very important relationships were formed, but nothing was finalized in writing and no emergency plans were reviewed. The fourth objective was to conduct a table-top exercise. Without a consistent person in the project director position, planning of this activity did not take place. The final objective for year one was to review information on toxic air that could impact the reservation. The Project director was not able to secure information on potential toxic inventories and impacts from industry representatives, again, due to the frequent turnover in this position. Alternative approaches to securing the information should have been pursued.

There were six objectives for year two. The first objective, keeping the Local Emergency

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Planning Committee up to date through regularly scheduled committee meetings, was accomplished. Objective two was to strengthen relationships with local municipalities established in year one and develop new relationships. No new relationships were formed during the second year, however, the important contacts made in the beginning of the Project were maintained in year two. Objective three was to gather information and create a database that could be used to track information concerning chemical hazards moving through the reservation. This objective was not accomplished. The fourth objective, creating a table-top exercise for year two, was not accomplished. The fifth objective was to have signed Memoranda of Agreement with local agencies including fire departments and police for emergency response situations. These objectives were not completed. The final objective for the Project was to secure funding for an emergency response coordinator. The Tribe has agreed to fund the emergency response coordinator position when the grant is over.

The main challenge faced by this grant was keeping the Project director position staffed. Over the course of the two years, there were three different Project directors. This position required an in-depth knowledge of disaster training and environmental regulations that very few people in the local area had. As a result, Project outcomes fell short of initial expectations. There were no Memoranda of Agreement (MOA) or Memoranda of Understanding (MOU) documents signed with surrounding jurisdictions and there was no progress made in developing a system for identifying hazardous material shipments that cross reservation lands. Without official MOAs and MOUs, emergency response capabilities are limited. Without information on hazardous material shipments or transmittals across its boundaries (underground in the

case of pipeline transmission), the Tribe's ability to prepare for possible contamination/hazmat responses is severely hindered.

The work this Project aimed to do was monumental. Although many important activities were not accomplished, the community has benefited by the ground-work laid by this Project. The Project did result in the drafting of an emergency response plan for the Tribe.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project increased, and in some cases established, communication between different Tribal programs that are engaged in providing emergency response assistance and hazard mitigation. The Project increased communication between Tribal staff and staff from surrounding jurisdictions that are responsible for emergency response activities. This is important because the Tribe and local officials have not always agreed on how to handle situations that involve both collective parties. As a result of this Project, the Reservation Business Committee has agreed to fund the full time emergency response coordinator position in the future.

This Project has been well received by the people of the Fond du Lac Reservation. Individuals, especially elders, have had safety concerns and are anxious to see a comprehensive plan developed. Further, the school-aged children have been educated on the general emergency plan.

*"All the kids and elders know where to go to be safe if something happens here."*

Tribal Employee

## **MONTANA**



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## FORT BELKNAP COMMUNITY COUNCIL

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**Project Title:** Pride of the Little Rockies  
**Award Amount:** \$450,000  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 9/30/2004 – 9/29/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 6 jobs created
- 8 people trained
- 5 partnerships formed
- 1 product developed

### BACKGROUND

The Fort Belknap Indian Community was created in 1888 as a permanent home for the Assiniboine and Gros Ventre people on 724,147 acres of land along the Little Rocky Mountain range in northern Montana. The reservation is 40 miles south of the Canadian border. The current tribal population is 6,427 enrolled members. Due in part to its extreme isolation, the reservation has suffered from very high unemployment rates. The Bureau of Indian Affairs calculates the current unemployment rate at 70 percent. Most of the available jobs stem directly from government-funded programs or are seasonal in nature, such as firefighting. Tribal members also have an extremely low per capita income (\$8,150).

The tribal community has battled high poverty and unemployment rates for years. During the Strategic Planning session held in 2002, community members cited economic development as the most important priority for the future. The Tribal

Council recognized the value that an infusion of economic development could bring to the community.

### PROJECT PURPOSE AND OBJECTIVES

The Tribe owns a 14,000 acre pasture where 600 head of bison graze. The Tribe also owns the Little Rockies Meat Packing plant. After the meat is processed at the plant, prime cuts are sold to an outside source to produce jerky and sausages. The purpose of the Pride of the Little Rockies (Project) was to establish a tribally-owned smokehouse that could utilize this meat supply to produce sausages, pepper sticks and jerky. The Tribe planned to renovate space in a shopping mall for the smokehouse. This project supported the goals of the Tribe's economic development strategy by attempting to create more economic opportunities for tribal members.

The Project was beset with delays from its outset. Initially, the Project experienced a delay, since a potential investor failed to provide promised support. Working out a favorable solution put the Project behind schedule eight months.

The first objective for the Project was to create eight to ten jobs within six months of start-up. This objective was completed, however, not within the original timeframe.

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The Project trained eight people and created the equivalent of six full time jobs.

The second objective was to renovate space in a local shopping mall into a processing area and office space for the Pride of the Little Rockies Smokehouse. After resolving the initial delay, renovations began. However, the Project director became very ill and was forced to resign. A new director with considerable managerial skill was hired and worked hard to get the Project back on schedule. Approximately three months after he was hired, the Project had progressed from the renovation stage to the production stage. The smokehouse and office space was fully functioning as of October 2006.

The third objective was to establish a tribally-owned smokehouse to produce products using locally-raised bison and beef with access to additional bison from the member tribes of the Inter-Tribal Bison Cooperative (ITBC) of South Dakota. There is no signed agreement between the smokehouse and the ITBC due to start-up delays. However, now that the smokehouse is in production, the Project's director has regular communications with the director of the ITBC.

The last objective was to develop a marketing plan for the smokehouse's products. A marketing plan has been developed and packaging labels are in the process of being approved by the United States Department of Agriculture. Price plans have been developed that incorporate a desirable profit margin.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project's biggest impact has been on smokehouse employees. Working at the smokehouse has meant more than being able to provide for their families. The skills that they have learned have given them a sense of pride and accomplishment. The general

manager reports that two or three people a week request jobs.

The local community has also benefited from the Project by having the option of a healthy snack alternative. The jerky has been popular with community members. This community, like most Native communities, is struggling with the health concerns associated with diabetes. The Project director explained buffalo were once a main staple food for his people. He stated, "The more we got away from that the worse it's been." It is his vision that the products he makes at the smokehouse will play an integral role in helping to restore health to his community.

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*"The community is excited. There's a sense of pride in what we're doing here. Everyone is excited about the Project."*

Tribal Member

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# NATIONAL TRIBAL DEVELOPMENT ASSOCIATION

THE NATIONAL TRIBAL DEVELOPMENT ASSOCIATION PRESENTS

**The American Indian Youth Entrepreneurial Empowerment Project**

"MAKING A DIFFERENCE IN INDIAN COUNTRY, ONE NATIVE YOUTH AT A TIME"

**SAMPLE BUSINESS PLAN FOR BABYSITTING BUSINESS**

**BUSINESS DESCRIPTION**

Erin's Sitters is a quality, structured, children's sitting business for school-aged children between ages 6 and 12. Erin's Sitters located in Silver Spring, MD, provides child sitting services to the residents of Longwood Park on weekdays, Saturdays and Sundays. From 9:00 a.m. to 10:00 p.m. by appointment only and on holidays by special agreement, except Christmas. Erin's Sitters offer after-school services for two hours from 4:30 to 6:30 p.m. Monday through Thursday to Longwood Park residents.

As an alternative to after-school programs for unattended children, staff meet children at the school bus stop, escort them home, help with homework, have a light snack, and/or supervise children until their parents arrive. The service and service includes outdoor activities within the neighborhood when the weather is nice, serving light snacks, playing games, monitoring internet access and downtime activities.

**Description of Service and Operating Hours-**

**Service Description**

Erin's Sitters, a quality child sitting business for residents of Longwood Park, offers a structured program that is both educational and fun. Services and activities include: 1) meeting and escorting children from the bus stop when school is in session, 2) assisting with homework, 3) making and serving before-dinner snacks, 4) monitoring play time, and 5) supervising children until parents arrive. Weekends focus on outdoor activities within the neighborhood, such as bike riding, inline skating, basketball, etc.; quiet time, which consists of reading, board games, electronic games,

**Project Title:** American Indian Youth Entrepreneurial Project

**Award Amount:** \$342,430

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

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Native Non-Profit

## PROJECT SUMMARY

- 2 jobs created
- \$75,000 in leveraged resources
- 2 Native youth trained
- 5 partnerships formed
- 2 products developed
- 3 Native American consultants hired
- 5 elders involved
- 25 youth involved

## BACKGROUND

The National Tribal Development Association (NTDA) provides economic development and governance services to its member tribes. Since its inception, the organization has been committed to understanding the needs of Indian communities and offering relevant services to meet those needs. The Association works with tribes from across the country with the hope of bringing long-term solutions to many of the challenges faced by tribal nations such as high unemployment rates, poverty and poor infrastructure. NTDA services range from marketing Native crops in international markets to creating universal commercial codes for Native nations. In the 11 years since its inception, NTDA has grown from 15 to 38 member Tribes.

The National Farm Services Agency American Indian Credit Outreach Initiative, an NTDA program, works to ensure that Natives in the lower 48 states can access credit through the United States Department of Agriculture. As NTDA worked with Native Americans through its Credit Outreach Program, it became apparent that youth who are eligible to receive small business loans needed help developing their loan packages. Specifically, the youth needed assistance creating a feasible business plan. Out of that need, the American Indian Youth Entrepreneurial Empowerment Project was born.

## PURPOSE OF THE GRANT

The American Indian Youth Entrepreneurial Project was envisioned to be a web-based interactive forum where young Native entrepreneurs could gather to share success stories, business ideas and chat with current Indian business owners. In the first year, the Project was also slated to create a culturally-appropriate curriculum to teach the youth about business plans, credit history, records management and customer service. The curriculum would then be posted on the website to reach a maximum number of Native youth. In the final year, the Project planned to make presentations of the developed curriculum at conferences and partner sites.

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The first Project objective was to develop, test and refine an entrepreneurship/financial literacy curriculum aimed specifically at Native American and Alaskan Native youth. The curriculum was to be posted on the website so that youth could browse through different topics and learn basic business skills. The Project coordinator was able to create some basic business information titled “Youth Entrepreneurship” which was used to educate some youth. Some of the topics covered in the packet include: handling money, setting financial goals, and managing credit wisely. A consultant, Stone Child Tribal College, was eventually hired to develop the curriculum, but the finished product was not expected until months after the grant’s completion date.

The second objective was to develop and implement an interactive website for Native youth which would present the developed curriculum and launch the planned 24-hour chat room. The website was to be up and running within the first quarter of the Project. Due to technical difficulties and the fact that the curriculum was not ready, the website was not posted until the final month of the Project. Unfortunately, the chat feature was never implemented and the business curriculum was not referenced online either.

The third objective was to present a scaled down version of the curriculum at a minimum of five major conferences attracting Native youth and to make at least 24 presentations at partner sites throughout the 28 service delivery areas. The third objective was never attempted because the curriculum was not finished.

The original project proposal underestimated the time and skills required to create a complete entrepreneurial guide for Native youth. Since the objectives were dependent on curriculum development, the Project’s success was greatly hindered by the failure

to develop the material. Unfortunately, this project did not complete most of the outcomes it expected since an entrepreneurial/financial literacy curriculum was not developed or posted to the website, youth did not receive the planned assistance in completing business plans/loan applications and planned presentations were not made at partner sites to promote the new curriculum.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The youth business curriculum has the potential to greatly impact Native American youth throughout the country. It is hoped that the valuable work that was initiated during the two-year timeframe of the Project will be continued and adopted by the organization as an additional service to its members.

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## NEW DAY, INC.

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<b>Project Title:</b>	Four Dances Outdoor Adventure
<b>Award Amount:</b>	\$744,170
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	9/30/2004 – 9/29/2006
<b>Grantee Type:</b>	Native Non-Profit

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### PROJECT SUMMARY

- 12 jobs created
- \$337,389 in resources leveraged
- 19 people trained
- 10 partnerships formed
- 3 products developed
- 1 Native American consultant hired
- 12 elders involved
- 59 youth involved

### BACKGROUND

Since its formation in 1996, New Day, Inc. has established itself as a premier mental health care provider for Native American youth in the states of Montana and Wyoming. It offers mental health services that help emotionally disturbed youth return to a healthy and stable lifestyle in their communities. The New Day services range from mental health to chemical dependency rehabilitation and have been adapted to incorporate the healing aspects of the Native American culture. The pressures of limited employment and the associated poverty frequently found in Native American communities can often result in Native American youth struggling with mental health related problems.

### PROJECT PURPOSE AND OBJECTIVES

One of the challenges New Day, Inc. has encountered while working with Native American youth in the Montana/Wyoming area has been the lack of culturally-appropriate curricula for mental health and chemical dependency issues. The purpose of this project was to create culturally-appropriate curricula for Native American youth that would help ease the stress and tension of being reintroduced to community life after the completion of a substance abuse program.

The first objective of this Project was to establish a professional staff and to form the New Day Inter-Tribal Advisory Council. The Council was to have representatives from the Montana and the Wyoming reservations and was to meet quarterly to review and refine the program model. This objective was completed. The Inter-Tribal Advisory Council has ten members: seven from tribes in Montana, two from tribes in Wyoming, and one urban member.

The second objective of this Project was to prepare and implement the Four Dances curricula and to provide services to 80 Native American youth in a 90-day treatment cycle. The curricula component of this objective was accomplished. The

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program's curricula incorporate components of modern treatment methods with the traditional Plains Indian medicine wheel and outdoor elements. The program uses elements of nature including equine therapy, archery, sweat lodges and camping to teach the youth important life lessons. Based on feedback following the pilot program, the length of the treatment plan was reduced to 20 days. Instead of 80 youth participants only 20 were enrolled. When interviewed, the Project director noted, planning to serve 80 youth in a two-year period was overly ambitious.

The third objective was to conduct extensive marketing especially to tribes and agencies in Montana and Wyoming to foster awareness of the Four Dances program amongst those involved in youth treatment. This objective has been completed. The marketing manager reaches out to the Montana and Wyoming tribes through yearly site visits and regular phone calls.

Objective four was to disseminate the curricula and other valuable information to communities and other providers of children's mental health services, so the model might help serve as a catalyst for other culturally competent treatment programs. This objective has not been accomplished. The director and senior leadership shared their eagerness to disseminate the model; however, they want to make sure they have a solid product to offer before distribution. They are exploring avenues for sharing it.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Four Dances Outdoor Adventure provides a very valuable service to Native American youth. Through the Project, the "Recovery Medicine Wheel" system was developed and then licensed by the Council on Accreditation, an international behavioral healthcare accreditation organization. The

"Recovery Medicine Wheel system incorporates modern and traditional Native American methods to help foster recovery in emotionally disturbed youth. To date, a total of 59 youth have been touched by the caring staff of Four Dances.

This Project has benefited Native American communities and families. The Native families and communities that send their youth to the program benefit by regaining stronger, more emotionally stable individuals. The program offers the Tribal communities the benefit of sending youth to a local treatment facility.

Long term benefits are also derived from the treatment model that was developed. By sharing and continuing to teach the "Recovery Medicine Wheel," the Project will impact the lives and communities of many more troubled youth. In April 2006, the program broke ground at the expansion site that will accommodate a larger number of participants. At the ribbon cutting ceremony, which was attended by many tribal, state and county leaders, the same sentiment united the crowd; "What you're doing here is crucial," said Major Robinson, Economic Development Specialist in Governor Schweitzer's office and a member of the Northern Cheyenne Tribe.

## **NEBRASKA**



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## NEBRASKA INDIAN COMMUNITY COLLEGE

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**Project Title:** Omaha Nation Language Project  
**Award Amount:** \$61,350  
**Type of Grant:** Language  
**Project Period:** 9/30/2005 – 9/29/2006  
**Grantee Type:** Tribal College

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### PROJECT SUMMARY

- 1 job created
- \$26,900 in resources leveraged
- 3 people trained
- 65 elders involved
- 33 youth involved
- 4 partnerships formed

### BACKGROUND

The Omaha Tribe of Nebraska is located on 64,000 acres of reservation land in the northeast corner of Nebraska. The Tribe has an enrolled membership of around 11,000 with 3,800 members residing in the town of Macy, Nebraska. Macy is the location of tribal headquarters. The reservation is isolated from large population centers. This isolation has served to preserve many of the cultural practices and traditions of the Omaha people. The language of the Omaha people is categorized as Dhegian, a division of the Siouan language stock.

The Nebraska Indian Community College (NICC) was initially established in 1972 in Macy, Nebraska. In 1982, it was chartered as a non-profit organization. It provides higher education opportunities to the Omaha Tribe and the Santee Sioux and was responsible for the implementation of this

Project on behalf of the Omaha Tribe of Nebraska.

Beginning in 1650 when traders first appeared, a steady stream of white culture flooded the Omaha people and thus their culture. In 1857, the arrival of a Presbyterian mission began a period of formal English teaching on Omaha lands that would continue for 30 years. From 1880 until 1940, United States law required Omaha children to be sent to government sponsored boarding schools to “become Americans.” Omaha language, dress, culture and religion were forbidden. Forced physical separation shattered cultural ties. Historical trends and the policies of assimilation led to the current status of the Omaha’s dying language.

### PROJECT PURPOSE AND OBJECTIVES

The Omaha Nation Language Project proposed to focus efforts on allowing the Omaha to recapture, renew and preserve their language.

The expectation of the Project was that there would be cooperation between the College's Project staff and the Omaha Tribal Council. However, the level of Council support often resulted in Project timelines not being met. By July 2006, NICC and Tribal Council still had not resolved Project scope and strategy. On-going and consistent presentations to the

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Council had begun to show some breakthrough and progress, this challenge could not be overcome prior to the grant's completion. The original Project proposal seems to have been developed with minimal community involvement in its design and approach.

The original key objective was to develop and administer a comprehensive Omaha Language survey that would be used to plan, assess and develop Omaha Language goals. The Elders Council was instrumental in the draft survey's creation and on-going review. At the Project's conclusion, the Tribal Council had not yet approved an ordinance authorizing the survey (NICC was not aware that authorization was necessary when developing the original Project proposal). Overall, the Project had not completed any of its planned major activities by the completion date.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The opening of dialogue regarding the importance of language preservation has created positive impacts in the Omaha Nation. By NICC directive, the Omaha Elders Council has spearheaded this effort, and their involvement in Project implementation and survey development has served to emphasize the cultural preservation focus of this Project. The dialogue has begun to reap benefits in other Tribal relationships as well. The NICC's on-going presentations to Tribal Council on the Project's scope and support have created a foundation of mutual support for Omaha language preservation efforts between the two entities improving the potential for future collaboration and joint ventures.

This Project has also enjoyed some unintended benefits. The introduction of cultural preservation into the Elders Council has moved forward dormant efforts for Omaha sacred site preservation, including

efforts to reclaim the Omaha's traditional burial grounds and sacred pole. These discussions frequently take place in the Omaha language, spurring Project staff to begin recording and copying the conversations to DVD for posterity.

The Elders who spoke on the topic of the current Omaha language preservation efforts chose to highlight the discussions that have re-centered priorities upon the revitalization of Omaha culture.

*"This project has brought us closer together as a people, and we are ready to act together for the good of our community."*

Ed Cline  
Former Tribal Chair

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## WINNEBAGO TRIBE OF NEBRASKA

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**Project Title:** Winnebago Leadership Capacity Project

**Award Amount:** \$100,000

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

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- \$15,131 in resources leveraged
- 24 people trained
- 5 partnerships formed
- 20 youth involved
- 20 elders involved
- 2 Native American consultants hired

### BACKGROUND

The Ho-Chunk Community Development Corporation (HCCDC) is a non-profit corporation serving the Winnebago Tribe of Nebraska to raise the socio-economic and educational levels of its people. The Winnebago Tribe through its economic development arm, Ho-Chunk Inc., has emerged as a formidable economic force throughout the Midwest region. The economic and population growth on Winnebago reservation has transformed a traditionally depressed area into an environment ripe with opportunity. HCCDC administered this ANA Project on behalf of the Winnebago Tribe.

### PROJECT PURPOSE AND OBJECTIVES

Economic and population growth poses a challenge to Tribal government and HCCDC. HCCDC considers the capacity-building of Winnebago leadership as the key ingredient to community and organizational success. Through the Winnebago Leadership Capacity Project, HCCDC hoped to emerge better equipped to serve the Winnebago community and to further their community vision.

The Project's first objective planned to involve at least 60 participants of the Winnebago community. They would help determine community needs, prioritize needs, and provide feedback about the types of leadership skills and training they felt were needed at Winnebago. To achieve this objective, Project staff held meetings in a talking circle format with four age groups of community members: 16 to 19, 20 to 34, 35 to 50, and 51+ years old. Four meetings were held with each age group to identify their desired social and economic development goals and to subsequently poll the attendees to establish clear priorities. A number of priority projects were identified and community assets that could be used in project development were documented. Following the success of the community

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meetings, the Project offered an introductory leadership course to all attendees.

The Champion Community Benchmarks in the Winnebago's Community Strategic Plan were to be updated based on the priorities identified by the community. This part of the work plan has not yet been completed, although this activity will most likely become an on-going revision activity for HCCDC beyond the Project's conclusion.

The second objective planned to strengthen HCCDC's organizational capacity by providing professional development training and by conducting a Board of Directors and staff planning retreat. This objective was also achieved. Staff attended grant writing training and the Executive Director and the Director of Projects and Programs attended IEDC Economic Development Institute training. The retreat also occurred and new short and long-term HCCDC organizational goals were created using information from the training and community planning process results.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project positively impacted the HCCDC since it had identified long-term development plans as prioritized by its target audience: Winnebago Tribal members. HCCDC has committed itself to a process in which the beneficiaries of this project influence and share control over future development initiatives which affect them. HCCDC subsequently utilized these identified priorities by tailoring its capacity building and staff development efforts to more effectively realize the Winnebago Tribe's vision for its community and people.

Based upon conversations with community members, the introductory leadership class resulted in major attitudinal changes. Participants described a sense of

empowerment and optimism regarding their ability to effect change.

Community members made note of the optimism they now feel regarding their ability to effect change in their community and their ability to work cooperatively to resolve the problems facing Winnebago in this time of economic expansion and population growth. Elaine Rice attributed this to the structured deployment of the leadership training: "first, we analyzed past successful projects for ideas. We were then educated on resources available within our community and through funding agencies. Now we all have some ideas and are looking into organizing ourselves to create such things as a walking trail and a neighborhood watch." The Tribal membership is enjoying the first breaths of economic and social empowerment. Jack LaMere, an HCCDC Board Member and Winnebago elder concluded, "All members of our Tribe desire to be included in this period of growth and it will be a good thing to see what we can do when we build on these strengths. For now, we must concentrate on organizing ourselves and I believe this project has put us on that path."

**NEVADA**



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## ELY SHOSHONE TRIBE

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<b>Project Title:</b>	Planning and Development of Taxation Codes and Ordinances
<b>Award Amount:</b>	\$130,471
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	9/1/2003 – 8/31/2006
<b>Grantee Type:</b>	Tribe

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### PROJECT SUMMARY

- 1 job created
- 1 Native American consultant hired
- 2 elders involved
- \$300 in revenue generated
- \$11,480 in resources leveraged
- 4 people trained
- 1 partnership formed
- 1 product developed
- 6 governance codes/ordinances implemented

### BACKGROUND

The Ely Shoshone Reservation is located in White Pine County, Nevada. It is roughly 250 miles northeast of Las Vegas in the east-central portion of the state of Nevada. The reservation is a checkerboard of three parcels of land of which two are located within the City of Ely. The reservation's three separate land parcels span 10, 11 and 90 acres of land individually for a total of 111 acres of reservation land under the control of the Ely Shoshone Tribe. There are approximately 461 tribal members.

In 2002, the Ely Shoshone Tribe developed a Tribal Community Economic

Development Strategy (CEDS) that set forth the community's short-and long-term development goals. The Tribe's long-term goals include a reduction in its reliance on federal dollars through the development of revenue-earning projects able to sustain tribal operations and maximizing the Tribe's self-determination in all areas of tribal life. To achieve these ultimate goals, the CEDS plan identified specific community needs and outlined action plans to meet those needs through attainable short-term goals and objectives. One of the identified short term objectives was the development of the Tribe's tax collection infrastructure through the creation of tax codes and ordinances to establish a political environment that would be ready for economic development.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Planning and Development of Taxation Codes and Ordinances (Project) was to improve the Ely Shoshone Tribe's governmental and administrative infrastructure through the development of comprehensive taxation codes, ordinances, taxation court codes and a taxation use plan. The Project would enable the Tribe to implement necessary tax collection on the reservation. Mechanisms for the investment of tax revenues that created a sustainable income source for the

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community would also be included in the Project.

The Project had two main objectives. First, the Project proposed to identify all sources of potential income generating taxes that could be collected within the reservation's boundaries. The activities in this objective included: educating the community on Tribal authority to tax; learning about the tax systems being utilized in other tribes in the State of Nevada; researching specific taxation issues; quarterly meetings with the tribal community; and the presentation of draft taxation ordinances and codes to the Ely Shoshone Tribal Council for review. Project staff was able to complete all of the listed activities under this objective by the end of the Project.

The Project's second objective was to develop comprehensive Tribal taxation codes, administrative codes, court codes, and ordinances to effectively establish an administrative structure for the collection of taxes. The activities in this objective included: negotiating with the State government on tax collection agreements; analyzing the liability of the Tribe and its members for State and Federal taxes; continuing the public education component from the Project's first objective; training the community on the tax codes; preparing the Tax Use Revenue Plan; and holding a public hearing to present the final draft of the taxation ordinances prior to their approval. The grantee successfully completed all of the activities under this objective within the timeframe of the no-cost extension.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The most clearly identifiable outcome resulting from this Project was the development and implementation of six governance ordinances related to tax collection within the Ely Shoshone

Reservation. With the ordinances' implementation, the grantee achieved the Project's objectives and created the tax infrastructure needed before the tribal community could benefit from future economic development.

One benefit from this Project was the opportunity for the Tribe to work with local governments (both city and county).

One outcome that did not meet expectations was the level of community participation in the tax ordinance development process. Despite Project efforts to advertise various ordinance hearings, few community members participated in the events. Community members who participated had positive impressions of the Project. The Tribal Chair explained, "The tax code, the tax plan, and the business enterprise are new, so we haven't fully realized the impact. It's still too early to know the impact, but we are ready. Everything is in place."

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## PYRAMID LAKE PAIUTE TRIBE

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**Project Title:** Northern Paiute-Kuyuidokado Language Preservation Project

**Award Amount:** \$440,398

**Type of Grant:** Language

**Project Period:** 9/1/2003 – 8/31/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 4 jobs created
- 4 Native American consultants hired
- 100 elders involved
- 840 youth involved
- 12 partnerships formed
- 14 products developed
- 1 language survey developed
- 8 language teachers trained
- 5,110 Native languages classes held
- 636 youth (0-18) have increased ability to speak Native language
- 63 adults (18+) have increased ability to speak Native language
- 8 people have achieved fluency in Native language

### BACKGROUND

The federally-recognized Pyramid Lake Paiute Tribe governs a reservation with a resident population estimated at 2,200 individuals. In addition to its social and economic programs, the Tribe runs a Cultural Center which promotes education of the Pyramid Lake Paiute culture. The

Tribe is also home to an elementary and junior/senior high school.

The Tribe is descended from the Kuyuidokado band of Northern Paiute. Of the 320 members over 60 years of age, 68 (21 percent) are fluent in the Kuyuidokado dialect. By comparison, of the 1,650 tribal members between the ages of five and 61 years, only 48 (3 percent) are fluent speakers.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Northern Paiute-Kuyuidokado Language Preservation Project is to improve the tribal member's language proficiency. The Project's three primary objectives were to sponsor community language instruction classes, a Summer Language Camp Program and a "Language-in-School" Education Program.

The Project's initial outreach to the community included distributing fliers, bulletins and articles in the public newspaper and planning meetings with elders and tribal officials. The Project successfully conducted weekly community language classes using audio and visual tools to document the classes for participation and homework exercises. They also executed biannual evaluations for

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fluency achievements and program recommendations.

The Project also successfully conducted yearly ten-week summer language camps; coordinated special tribal leader and elder presentations on Northern Paiute traditions and customs and held annual camp evaluations to improve the quality of the camp's services.

For the "Language-in-School" program, the Project coordinated lesson plans and activities; prepared "Traditions and Legends" information for classroom use; conducted in-school classes, prepared end-of-year class activities and home study activities and evaluated the program's effectiveness.

The Project was successful in achieving its goals. Over 5,110 language classes were conducted, including classes for the Tribe's children, adolescents, adults and elders. In total, an estimated 840 tribal youth and 100 tribal elders were involved in the Project. As a result, 636 youth and 63 adults increased their proficiency in Kuyuidokado, as measured through regular testing. Eight language teachers were trained and eight people became fluent in Kuyuidokado.

In addition, the Project produced an alphabet writing system and translated books, songs, games and a "word-a-day" calendar for the Tribe which facilitated the language's everyday use.

Teacher turnover in the third year was the Project's only challenge. However, existing staff and previous language students helped fill the void while permanent teachers were recruited.

As a signal of its success and sustainability, the Project's director will continue to teach Junior/Senior High School classes through tribal funding.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Pyramid Lake Tribal members expressed that the language program has kept their language alive in the community. One member remarked, "It's nice to hear the kids speaking Paiute. Everyone who knows the language should speak to everyone and anyone they know." Students learning the language said it was good to learn to communicate with other Paiutes and maintain the language. One student explained it in this way, "[The language] tells us who we are and without it we really aren't a people."

People have shared their positive impressions about the program and voiced that they would like it to continue. One tribal member who has re-learned the language shared that, "I worked hard and re-learned the language because I had forgotten a lot, being away for so long. It took me about two years to re-learn, but now I do pretty well. Knowing the language has opened doors for me; I'm doing things now that I never thought I would be doing, all because I know the language." He now teaches language classes in other communities and tutors young people.

Additionally, the teachers enjoy knowing that the language will continue with their students and find themselves learning and improving their fluency. The head of the after-school program said, "It helps the kids with their self-esteem and self-identity."

Other tribes in the region have also been positively impacted through shared information on curriculum and language program initiation. For instance, Project staff was able to develop information exchange partnerships with four other native language programs in the surrounding area, mutually strengthening their programs.

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## WASHOE TRIBE OF NEVADA AND CALIFORNIA

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**Project Title:** A Socio-Economic Profile of The Washoe People

**Award Amount:** \$122,518

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

**Project Period:** 9/30/2004 – 3/31/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 5 Native American consultants hired
- 21 people trained
- 3 partnerships formed
- 8 elders involved
- 1 product developed

### BACKGROUND

The Washoe Tribe's traditional homeland surrounds Lake Tahoe in Nevada, their spiritual center. Currently, the Tribe inhabits four geographically separated communities stretching over three counties and two states: Stewart Community, Carson Colony and Dresslerville Community in Nevada and Woodford Community in California. The Tribe was federally recognized in 1934. The Washoe Tribe includes 935 currently enrolled members in approximately 320 on-reservation and 425 off-reservation households. Most tribal members are adults because the one-quarter blood quantum requirement restricts children of the members from enrolling in the Tribe.

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### PROJECT PURPOSE AND OBJECTIVES

This Project desired to design and conduct a culturally-sensitive Community Needs Assessment and Demographic Data Collection with the guidance from Washoe Elders Advisory Circle and applied research consultants. The Washoe Tribe's program staff planned to complete surveys on 300 of the 320 on-reservation households located within the four communities and 100 of the 425 off-reservation households.

The completed surveys would clarify the needs, desires and goals of the Washoe people in cultural preservation, natural resource management, economic development, employment, education and family needs. This information would provide a basis for Washoe leadership decisions.

Unfortunately, the Project experienced a delay in start-up resulting from consultant non-performance. In addition, a university commitment to provide applied research expertise was not honored. The Washoe staff finally secured assistance from other consultants, but with the delays, a Project no-cost extension was necessary.

The first objective was to develop a culturally-sensitive community needs and

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resources assessment instrument that gathered current and accurate demographic data. The Project deviated from the original grant application in how it tested and refined the survey. The survey measurement tools endeavored to tackle the multi-dimensionality of community needs. The survey also attempted to identify those needs which the community judged to be the most pressing. However, based upon staff and community feedback, the survey construction and subsequent administration were an effective set of exercises despite the deviation from the original plan.

The second objective implemented was a survey of 285 on-reservation and 128 off-reservation households.

The third objective was to complete the Tribal Data Resources Database which provides details of on- and off-reservation demographics.

Compiling the subjective data from the survey in the second objective did not lend itself to easy aggregation. (Although the Project planned to complete a Socio-Economic Profile of the Washoe People, by the final month of the Project, this was not complete.) The Washoe Tribe was granted a one-month no-cost extension to complete this objective. Communication with Washoe program staff after Project completion confirmed that the remaining activities were completed within the adjusted timeline.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Washoe Tribal government committed itself to a process in which the beneficiaries of this Project influence and share control over development initiatives that affect them and subsequent resource decisions. The survey sought community involvement to determine priorities that will lead to policy considerations. This commitment to

community participation in the Project's implementation contributed to its success.

Washoe elders and tribal employees have discussed the Project's influence. The elders who were hired as interviewers communicated the findings they had gathered from the field. They shared how the majority of Washoe households had complaints about an unresponsive tribal police. They articulated the common desire to bring back their language, the basket-making, the get-togethers and the dances. They spoke passionately about the widespread insistence to provide at-risk tribal youth with activities to keep them away from drugs and alcohol.

Washoe Tribal Council now has clear, current and accurate information about the needs and demographics of its people. A foundation for appropriate policy implementation and project development has therefore been successfully built by the work of this Project. Lana Hicks, a tribal elder, summed up this collective mood after a meeting with staff and beneficiaries, "Now I see the reason for this survey, and I'm interested to see the results it will produce. Everything I've heard...are the things we want to do for our people."

*"Now I feel good about the future health of our people because now I will know what is needed and by whom."*

Fred Runlet  
Executive Director

## **NEW MEXICO**



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## PUEBLO DE COCHITI HOUSING AUTHORITY

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**Project Title:** Social Enterprise Adobe Making Business  
**Award Amount:** \$717,299  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 7/1/2003 – 6/30/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- 1 business created
- 2 Native American consultants hired
- 26 elders involved
- 4 youth involved
- \$1,032 in resources leveraged
- 5 people trained
- 3 partnerships formed
- 2 products developed

### BACKGROUND

The Pueblo de Cochiti Housing Authority is located in Cochiti Pueblo, New Mexico. Cochiti is located between Albuquerque and Santa Fe. It has an estimated population of 1,502. The Pueblo de Cochiti Tribe governs 50,681 acres of land and has a total labor force of 290 people. The per capita income for tribal members is \$5,828.

The Pueblo de Cochiti Plaza is the heart of the village cluster and is a federally designated historic site. Preserving these buildings was of great concern to the Pueblo community. The community wanted to preserve its traditional dwelling style. Plus many of the buildings were part of the

central plaza where feasts, dances, religious activities and other cultural events occur. The restoration of the plaza by outside historical preservation companies was unaffordable, so the Tribe developed a plan to train tribal members in the making of adobe bricks and in basic earth-build construction techniques.

### PROJECT PURPOSE AND OBJECTIVES

The Social Enterprise Adobe Making Business (Project) would address the cultural need for the restoration and upkeep of the traditional buildings in the plaza area, and meet the needs of future traditional housing and building projects. By creating its own skilled work force, the Pueblo would then be able to afford the maintenance of one component of its cultural heritage and create an economic venture that would provide jobs and education to tribal members, helping to create long term self-sufficiency.

The objectives for the Project's first year included hiring a production manager, establishing an appropriate facility to train brick-makers, hiring and training the workers, creating an efficient system for gathering the natural resources for brick production and selling the manufactured adobe bricks into the local construction

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market. All of the activities proposed to reach this objective were effectively completed.

In the second year, the Project planned to increase brick production and sales, develop a brick-maker training curriculum, conduct community training sessions in adobe use and lead community construction projects. For the third year, the Project planned to implement public relations and community education programs, develop quality control measures for adobe production and create a small-build construction team.

Unfortunately, the Project was plagued by a variety of challenges. The Project purchased some equipment and hired and trained some workers in accordance with the Project's first objective. However, one piece of equipment did not meet their needs and the Project was unable to replace it by the Project's conclusion. In addition, the grantee was unable to recruit volunteers as originally proposed due to insurance liability issues.

Nonetheless, the Project successfully produced and started marketing its adobe bricks. Since many objectives were contingent upon purchasing brick-making equipment and resolving liability insurance-related issues for volunteers, the related activities were incomplete.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The residents report many positive stories about the Project. The utilization of the adobe bricks in the village in the construction of traditional beehive ovens, the restoration of old buildings in the plaza and the construction of a new home serves as evidence of the Project impact on the community. Tangible progress is apparent in the village.

Demand exists for these traditional bricks to fill a market that has just begun its rebirth in

the community. The Project has led to an increase in interest in adobe brick construction as a viable form of local economic development. It has also given the community a locally-led business model to follow for future economic development initiatives.

The overall sentiment was that the Project had a positive influence in the community. One of the community members shared that this Project has brought life back into the community. One staff member has explained, "The elders are praising it; we don't have an avenue for failure." Elders encourage workers and the Project to continue; they praise the Project and relate it to their tribal traditions, explaining that the Adobe Project is reaching into the past to proceed into the future.

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## PUEBLO OF ACOMA

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**Project Title:** Haak'u – a Plan to Prepare: The Sky City Cultural Center and Museum Initiative

**Award Amount:** \$363,706

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

**Project Period:** 9/30/2004 – 2/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 40 elders involved
- 600 youth involved
- \$317,000 in resources leveraged
- 6 people trained
- 12 partnerships formed
- 5 products developed
- 2 ordinances developed and implemented

### BACKGROUND

The Pueblo of Acoma is located in the northwest corner of Cibola County, New Mexico. The Pueblo is 120 miles from Santa Fe, 56 miles west of Albuquerque and 15 miles from Grants, New Mexico. The Pueblo of Acoma is unique in that it contains the oldest continuously inhabited village in the United States – Sky City. The homes at Sky City have been inhabited since about 1150 A.D. when the Acoma people migrated to “Haak'u” – the spiritual homeland prepared for their eternal occupancy. The Acoma people thus fulfilled their inherent responsibility to locate and settle this spiritual place.

### PROJECT PURPOSE AND OBJECTIVES

This Project was developed to assist the Pueblo achieve its long-term goal to preserve all aspects of its cultural heritage. This goal included the preservation of traditional pottery and arts skills, the repatriation of cultural objects as well as the education of Tribal members about the importance of their cultural traditions and the need to protect them for future generations. In May 2000, a fire destroyed the Pueblo's Tourist Visitors' Center and ruined several pieces of culturally significant pottery and artwork. The Pueblo determined that any newly constructed facility would include a place to showcase the history and culture of Acoma. This was how the initial vision for the Haak'u Museum arose.

The Acoma Tribal Council passed a resolution to construct a new center that would incorporate a tourist center, museum and research archives dedicated to Acoma's cultural artifacts, art and pottery. There would also be a library to house historic research materials and a large space for the conservation of the Tribe's repatriated objects. It was planned that this two-year

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Project would be implemented in the Haak'u Museum.

The main obstacle for this Project was the Center's one-year construction delay. Completion of many Project activities was contingent upon the Center's completion. Much of the Project's non-federal matching funds came from the use of the museum and office space within the Center. Staff was worried that the Project might fall short of matching funds. This worry was removed when the grantee secured over \$300,000 in leveraged resources during the Project's life.

The Project's first year of implementation was dedicated to the completion of four objectives: the development of a permanent museum exhibit, adoption of a Tribal Repatriation Policy, development of a Collections Management Policy and the implementation of a community educational and outreach component. The objectives of the Project's second year were designed to build on the progress achieved during the first year. Second year objectives included the development of a five-year calendar for short-term exhibits at the museum's revolving galleries, initiation of a public-oriented educational and interpretive program, implementation of the adopted Tribal Repatriation Policy and the creation of a policy aimed at protecting the traditional Acoma artistic designs.

The delay in construction was a hindrance to the completion of planned activities; however, Project staff was able to successfully complete the majority of the activities. By July 2006, Project staff had hired and trained museum staff; implemented a Tribal Repatriation Policy; developed the museum's first permanent exhibits (as well as concepts for the implementation of revolving exhibits); implemented a Collections Management Policy; and begun to develop a community-based educational program. The outcomes

for this project exceeded expectations and had significant economic and social impacts.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Project workshops and classes on traditional arts have helped the Pueblo revive its traditional weaving and pottery making. Community activities implemented in the Haak'u Museum during the Project's life have reinforced a cultural sense of belonging for Tribal community members.

The Tribe's youth and elders mutually benefited through their involvement in the Project. Forty community elders and approximately 600 youth participated in the Project either as docents, teachers, interns or students. The elders had opportunities to share their knowledge and reinforce their traditional role in the community. The community's youth benefited through their intergenerational exposure to the elder mentors and through internship opportunities available during the Project.

Of community members that participated in the Project, the overall sentiment was one of excitement at having a communal place to gather, hold classes and safely store the Tribe's culturally significant objects. The Center is appreciated by many community members as a place where visitors from outside the Pueblo can increase their awareness of the people and culture of Acoma. One Tribal member shared that the Center is "An important place for the Acoma people to reconnect with their heritage as well as a place to share their culture with those outside of the community."

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## SANTA CLARA PUEBLO

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**Project Title:** Santa Clara Pueblo Tewa Language Revitalization Program

**Award Amount:** \$450,000

**Type of Grant:** Language

**Project Period:** 9/30/2003 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 2 jobs created
- 7 Native American consultants hired
- 20 elders involved
- 650 youth involved
- \$96,111 in resources leveraged
- 31 people trained
- 16 partnerships formed
- 5 products developed
- 5 language surveys developed
- 245 completed language surveys
- 8 language teachers trained
- 650 youth (0-18) have increased their ability to speak a Native language
- 75 Adults (18+) have increased their ability to speak a Native language
- 8 people have achieved fluency in a Native language

### BACKGROUND

The federally-recognized Santa Clara Pueblo governs a reservation of nearly 46,000 acres 20 miles north of Santa Fe. The main village is located 2 miles south of the city of Española.

As part of a previously-awarded ANA Language Planning Grant, the Santa Clara Pueblo conducted language surveys to determine the proficiency of Tewa language speakers within the community. The survey found that only 39 percent of the community's adults spoke Tewa fluently. The rate dropped dramatically among the community's youth, with only 3 percent of all youth within the Pueblo able to speak Tewa fluently. The research also revealed that, despite the low number of currently fluent Tewa speakers, 92 percent of the community's youth were interested in learning more about the Tewa language.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Santa Clara Pueblo Tewa Language Revitalization Program (Project) was to preserve and revive the Tewa language. Consistent with its planned objectives, the Project successfully provided weekly Tewa language training to schoolchildren from Head Start through sixth grade, implemented a two-week Tewa language Immersion Camp with at least eight hours per day of activities and instruction for the community's youth and conducted 24 weeks of evening Tewa language classes to all community tribal members.

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The project encountered some challenges related to their meeting space for classes. Due to the popularity of the language program, the classes outgrew the library and scheduling often conflicted with the library's other uses. In addition, the library had structural problems, such as heating, plumbing, air conditioning and a leaking roof. The Project could not find alternative space and despite these problems the language classes continued at the library.

The Project also encountered difficulty recruiting and retaining qualified Tewa teachers. This was due, in part, to the lack of qualified trainers. The Project was persistent and eventually overcame this challenge, finding and hiring qualified teachers.

The Tribe opposed recording Tewa in a written or recorded format, since the language has been traditionally passed down orally. As a result, Project staff found effective language teaching methods without relying solely on standard modern language learning systems. Teachers used a combination of some short written exercise materials for home practice and a teacher training video and teaching materials.

Approximately 650 of the community's youth and 75 adults received Tewa language training. In addition, eight community members achieved fluency in Tewa, and eight community members were trained as Tewa language instructors. More than 20 elders were involved and 245 language surveys were completed.

The final objective planned to ensure the language program would be sustainable. Due to the Project's widespread approval, the Tribe committed to continue the program at the Project's completion.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

In addition to the positive impact on Tewa language proficiency, the Project improved the cultural and educational importance of the language. The language has taken on a heightened level of importance within the community as the sense of pride that many community members feel for their native language. Also, since the Tewa language fulfills school language curriculum requirements, the mainstream education system has reinforced the importance of the Tewa language.

Also important for the community has been the Tribal Council's support for the program and the community's determination to continue Tewa language instruction after the Project's conclusion. With the Council's support, this language program should become an institutional piece of the Tribe's cultural preservation well into the future.

This Project created a great deal of excitement in the community. One community member noted that this Project "helped to bring back the importance of the Native language and pride for the people." The parent of one child in the program shared, "It makes us happy to see our children speak our language." In spite of the challenges faced by this Project, the process of reviving and preserving the Tewa language on the Santa Clara Pueblo is well under way.

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*"The revitalization of our language is a long process which won't happen over night."*

Tribal Representative

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**NEW YORK**



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## NATIVE AMERICAN COMMUNITY SERVICES OF ERIE & NIAGARA COUNTIES, INC.

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**Project Title:** Haudenosaunee Empowerment through Language Preservation

**Award Amount:** \$76,500

**Type of Grant:** Language

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 5 jobs created
- 4 Native American consultants hired
- 9 elders involved
- 146 youth involved
- \$34,534 in resources leveraged
- 2 people trained
- 7 partnerships formed
- 3 language surveys developed
- 395 language surveys completed

### BACKGROUND

The Native American Community Services of Erie and Niagara Counties, Inc. (NACS) is a non-profit social services organization which has been serving the urban Native American community in western New York for 30 years. According to the 2000 Census, an estimated 5,755 Native Americans reside in Buffalo and 2,069 Native Americans reside in Niagara Falls.

NACS serves a Native American community comprised of Cayuga, Mohawk, Oneida, Onondaga, Seneca and Tuscarora Indians – all within in the Iroquoian language family.

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### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Haudenosaunee Empowerment Through Language Preservation (HELP) Project is to identify the current status, interest and available resources for the area's languages. By implementing this Project, the grantee hoped to re-establish a stronger link between the community, its culture, values, models and traditional teachings.

The Project's first objective was to conduct at least eight events in the Erie and Niagara Counties and generate three formal Native language surveys were completed by 395 Native American community members. By July 2006, the Project had developed a strategy for implementing their assessment tool. There were ongoing activities that included the series of community events and speaker presentations, marketing HELP and researching other language initiatives. The Project was promoting a family approach to language learning by consistently including multiple generations in all the community activities, such as traditional social dances and speaker series. Nine elders and 146 youth were actively involved in the Project.

The Project was collecting and organizing language data collection which was

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75 percent complete by the fourth quarter of the Project.

The Project director, in collaboration with a Community Language Advisory Council, planned to utilize the collected data and, with community input, develop long-range language goals. In July 2006, several activities were ongoing including review and assessment of existing resources, language assessment, researching teacher language training methods and developing a language preservation strategy.

The Project assembled a small library that contains a Cayuga/English, Onondaga/English, Tuscarora/English and Oneida/English dictionary. The library also includes other publications relevant to their language program development.

The biggest challenge was how HELP would accommodate the six languages of the Iroquoian language family. Each tribal language differs and each tribal government has different levels of available resources; some Tribes have large, well-funded programs and other Tribes work within very limited budgets. Currently, there is no coordination among the tribal language programs.

The Project director's position was filled six weeks after the Project's start. While this slowed the Project's initial progress, the director had made strides to complete the Project's objectives.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project reached out to many groups and strengthened support for language revitalization among seven partners. The Project inspired one partner – the Indian Church of Buffalo to start teaching Mohawk classes and using Mohawk hymns during services.

Community members expressed the challenge of overcoming limited resources for teaching their native languages and lack of collaboration among local reservations to promote language programs. Reinforcing this thought, a Tuscarora woman who teaches language classes at the reservation school said, "Native American Community Services has really taken the lead in reaching out to urban, non-reservation Natives. They are one of the first and only organizations that have stepped forward to promote the languages."

For the elders, the Project has encouraged them to think about their history and to begin sharing their stories and histories. One elder expressed, "I feel my role is that of a facilitator between Kathy [Kathy Rodriquez, Elder Coordinator], the community and elders to help the HELP keep going. HELP will become a center that will include all the languages in the area. This is very important for all of us and especially for our youth. I'm raising a granddaughter and feel it is important to pass on our language and traditions."

Another elder who attended a speaker presentation stated, "It helped me reconnect and I have helped others to reconnect through language." She is learning her language now and, by learning it, feels she is forwarding her community's cultural values.

This project has also instilled more respect between generations. One elder stated that she has seen "...the resurgence of the traditional philosophy of respect for elders, for community members and even respect for teens."

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## SHINNECOCK NATION CULTURAL CENTER AND MUSEUM

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**Project Title:** Shinnecock Indian Village and Archival Project

**Award Amount:** \$216,806

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

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 8 jobs created
- 3 Native American consultants hired
- 20 elders involved
- 20 youth involved
- \$5,000 in resources leveraged
- 26 people trained
- 13 partnerships formed
- 4 products developed

### BACKGROUND

The Shinnecock Nation is a state-recognized Tribe which governs the 900 acre Shinnecock Reservation and its members on Long Island. The Nation had a vision to construct a museum and cultural repository that would preserve artifacts and educate the non-Indian community about them – the true story of the indigenous people of Long Island. The Nation opened the Museum in 2001.

The Shinnecock Nation Cultural Center and Museum is a non-profit organization located on the Shinnecock Reservation, two miles west of Southampton Village on Long Island. The Museum's mission is to serve

the general public and tribal members as an educational and cultural entity for collecting, preserving and interpreting artifacts, documents and other materials related to Shinnecock history and culture.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Shinnecock Indian Village and Archival Project was to research, design and implement an Eastern Woodlands Native Village as it would have appeared prior to European contact, and to establish a Museum library accessible to the general public.

The Project's first objective was to complete research and planning activities in collaboration with the Plimoth (Plymouth) Plantation and Mashantucket Pequot Museum. This included establishing guidelines and planning the site of the Native Village. Activities included planning meetings, a land survey, traffic flow patterns and parking, Village structures and public presentations. Twenty elders and twenty youth were involved. The Project consulted elders for historical and cultural accuracy and recorded oral histories. Twenty-six tribal presenters, including youth, were trained to demonstrate wampum and pottery-making.

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The second objective was to train an archivist intern and museum staff in collaboration with the Mashantucket Pequot Museum Library and Institute of Museum Library Services. Staff visited the two Museums to learn about their archiving processes, established an archival system using Past Perfect Museum software, assessed the Project's progress and developed a needs assessment survey. Finally, Project staff designed a plan that joined archival research within the Museum to the Native Village exhibits. By the fourth quarter of the Project, cataloging Museum objects and artifacts was ongoing.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

From all corners of the community, including the local and regional community of non-Natives and partners, this Project has received exceptionally positive feedback. An elder and volunteer coordinator explained, "This is the most positive thing to happen on the reservation...I used to volunteer here and now I get paid to do something I love."

The Shinnecock community is dedicated to the Project and excited to see their planning efforts for the Native Village move closer to implementation. The Museum's Assistant Curator commented, "We feel much more confident of our goals now and have a better perspective on living history museums as year-two of the Indian Village and Archival Project approaches."

The Project has greatly enhanced the community's appreciation for learning. For example, participants increased their knowledge of Native plant species and their preservation as they surveyed the site planned for the Native Village, as well as era-appropriate items such as thatched houses (wickiups) and Native plants and grasses used to make traditional baskets. An elder and museum docent explained, "I

learned so much when I went to Plimoth Plantation – things that had gotten by me as a young girl. It was a very wonderful experience. I want this Project to continue and want the young to learn to value things and their traditional history." More importantly, it has helped provide direction for the youth. A staff member stated, "Mike, a youth volunteer, has finalized his college plans after working here at the museum."

The Long Island community and visiting tourists have increased their awareness and knowledge of a lesser-known cultural group on the Island as well as future developments such as the Village Project. Tourism has increased as a result of the Project as tourists have heard about the Project and want to learn more about Native culture.

As a result of the Museum-hosted in-services on local Native history, the Project has helped scholars, teachers, and researchers gain a greater understanding of the Shinnecock's historical role. For example, a local folklorist and Project partner explained the Native connection and influence regarding the maritime history of Long Island, "The Anglo fisherman who gave oral histories credit the local Native fisherman for teaching their ancestors where, when, and how to fish."

The grantee is a conduit for many resources available from neighboring communities, partnerships that will continue to provide assistance through the development of the Native Village.

## **NORTH CAROLINA**



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## COHARIE INTRA-TRIBAL COUNCIL, INC.

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**Project Title:** Economic Development Capacity Building Project  
**Award Amount:** \$76,493  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 9/30/2005 – 9/29/2006  
**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- \$15,249 in resources leveraged
- 30 people trained
- 12 partnerships formed
- 2 businesses created
- 22 elders involved

### BACKGROUND

The Coharie Tribe is a state-recognized tribe and the Coharie Intra-Tribal Council, Inc. provides the enrolled members with housing, economic, employment and educational opportunities. The contemporary Coharie community consists of four settlements: Holly Grove, New Bethel, Shiloh and Antioch in rural southeast North Carolina. The current tribal roll has 2,520 members, with approximately 20 percent of these members residing outside the tribal communities.

The Coharie members are facing bleak economic conditions due to the decline of the tobacco and textile industries. The state Native American high school graduation rate is only 24 percent and 25 percent of Native American families in the state live below the poverty level. In a 2003 study,

the University of North Carolina recommended that the Tribe hire an economic development specialist to create an Economic Development Plan and assist tribal members in starting small businesses.

### PROJECT PURPOSE AND OBJECTIVES

The Economic Development Capacity Building (Project) purpose was to develop plans for improving the tribal members' and the Tribe's economic self-sufficiency. The first objective was to help tribal members start or expand business ventures. The second objective was to explore business opportunities for a new tribal business. The Project expected to expand ten businesses and create five new businesses in the first year of the Project. The Coharie Intra-Tribal Council hired a 2004 high school graduate as the Economic Development Specialist to lead the Project.

The first objective was to implement the approved Economic Development Plan recommendations and establish a small business center within the Tribal Center to assist 15 individuals who wanted to start or expand a business. To assist tribal members, the Project planned to host bi-weekly small business development workshops. However, the first workshop failed to generate any community

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participation and no subsequent workshops were scheduled. The Project succeeded at helping potential entrepreneurs in setting up action plans, but the number of members who received help fell well below expectations. By July 2006, two businesses (a lawn care service and a painting and pressure washing company) had opened with success, and other entrepreneurs were developing other small businesses.

The Project attracted potential partners who were encouraged to join the Economic Development Committee. Initially, the Project had difficulty convening the Economic Development Committee. To overcome poor meeting attendance, the Project sponsored breakfast meetings. As a result, these potential partners were more responsive and the Committee became much more active.

The second objective was to explore business opportunities for the establishment of a Tribal business operation and plan its development. By the fourth quarter of the Project, staff was struggling to find a business opportunity for the Coharie Tribe. The Project planned to recommend a vending machine operation, and had scheduled a presentation to the Tribal Council.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project did make strides towards assisting tribal entrepreneurs and the Tribe in the development of small businesses. Tribal members and entrepreneurs developed management and business skills. The Tribal community now has an established and comfortable place in which members can initiate their entrepreneurial inquiries. Entrepreneurs came away with a variety of business ideas such as a bowling alley, restaurant, landscaping business, vending machines, painting and more. Each person who came in was at a different stage

in their planning process and all received assistance in planning and goal setting. All of the entrepreneurs who took advantage of the services that the business center offered are encouraged with their small business developments. Those who worked with the Project received individual attention and assistance and the participants were generally grateful.

As a result of the Project, the Tribal Council gleaned a wealth of knowledge about small businesses. Many attended workshops and conferences on small business development and are more informed to make business decisions for the Tribe. The Project worked closely with the Council.

The benefits of this project extend beyond the Coharie Tribe. Due to the many partnerships formed, the outside community has also been positively impacted. The Economic Development Committee brought together many business leaders from the community who shared ideas and best practices and gained a greater understanding of the Coharie Tribe's culture. The Committee's knowledge was invaluable to the Project staff and Tribe. In addition to what it shared and learned, the Tribe's businesses saw growth as the community became more aware of the Committee's services.

The Coharie Tribal community has taken strides towards self-sufficiency and is pleased with the results of the Economic Development Building Capacity Project.

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## GUILFORD NATIVE AMERICAN ASSOCIATION

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**Project Title:** Economic Development Through Clothing Design, Production and Sales

**Award Amount:** \$595,873

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

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- \$28,200 in resources leveraged
- 11 people trained
- 6 partnerships formed
- 502 products developed
- \$10,500 in revenue generated
- 1 business created

### BACKGROUND

The Guilford Native American Association (GNAA) serves the needs of the Native American population in the Greensboro metropolitan area. Their services include employment training and social and cultural support to almost 5,200 Native Americans residing in their 11-county service area.

Many in the GNAA community have expressed their concerns about the lack of employment in the Greensboro, North Carolina metropolitan area. GNAA developed a project to provide opportunities for skill advancement in textile design and to increase the number of employment opportunities for the members of the GNAA community.

### PROJECT PURPOSE AND OBJECTIVES

The Project planned to purchase a double-head embroidery machine and employ community members to work the machines and manage a new business. The new embroidery business would create a denim wear clothing line embroidered with southwestern Native American symbols. The Project planned to sell the clothing line in their existing Pocosin Native American Store, located in downtown Greensboro. The Project also planned for the new embroidery business to solicit contracts to apply labels and embroidery on other clothes and items.

The Project had originally anticipated working in the space that they leased for their Pocosin Native American Store. However, they encountered problems on the lease and GNAA moved the store to Greensboro's art district. While ideal for retailing, the facility was not suitable for embroidery production. The Project eventually found an old converted textile mill that fit the Project's needs, but it took almost a year to find the new location.

The Project successfully started a business, Pocosin Native Embroidery, and hired six part-time employees. The embroidery

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business used ten native designs for which GNAA owned the rights and embroidered men's and women's jean shirts. These were sold at the Pocosin Store, but sales were limited; this also limited the positions to part-time jobs. The denim-wear line stalled as it was too overwhelming to develop at the same time as they attempted to market their embroidery services in private contracts.

During the second year, the Project staff worked hard at building new contracts. By the end of the grant period, new contracts included a cap-production contract with the neighboring Occaneechi Tribe, Southern Fasteners (200 polo shirts); Dougherty Equipment Co. (450 embroidered shirts); Robarge Handy Man; People's Choice Construction Company; and Accelenondo Point of Sales Systems. At the end of the Project, three previous customers and one new customer were also working on new designs and preparing contracts.

In addition to the facility set-back, the Project encountered another major challenge. The Project had originally planned to hire a marketing specialist, but was unable to fill the position. Instead, they hired a consultant whose fees were much higher than budgeted. Although the consultant produced a few marketing pieces, the budget was not sufficient to sustain the position throughout the 24-month timeframe. However, the organization has undertaken its own marketing campaign and formed a partnership with Arrowhead Graphics of Greensboro, NC, who assists with printing and referrals. They displayed products at the GNAA Fine Art Gallery as well as the 30th Annual GNAA Pow Wow and Cultural Festival.

Although the Project did not achieve its denim-wear objective, the Project successfully created a sustainable business. The embroidery business was generating

revenue and providing employment for Native Americans.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project had the biggest impact on the six new hires. While the jobs created needed income, the employees also gained job maintenance skills, work ethic and pride and ownership in their work. The employees were all very pleased with the work they accomplished. One benefit of a small group was that each employee was cross-trained and some learned how to fix the embroidery machine if the thread broke. The employees were more than just colleagues – they were a cohesive team. The Pocosin Native Embroidery employees commented, “The Project has been a good learning experience as far as business” and “It's been really hard at times, but also good and even a lot of fun sometimes.”

The Guilford Native American Association also benefited from this project. The opening of Pocosin Native Embroidery attracted attention from both the Native and outside community. Articles were printed in several local newspapers, and postcards were mailed out that helped market the business as well as inform the community about the organization, including its goals and needs.

Customers were pleased with the quality of the clothing, sport bags, towels and other materials that Pocosin Native Embroidery had embroidered. Many were return customers and all recommended Pocosin products. A new customer commented, “I've seen their products and was impressed with them and wanted to try them out for my company.”

## **NORTH DAKOTA**



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## FORT BERTHOLD COMMUNITY COLLEGE

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**Project Title:** Fort Berthold Hidatsa Immersion Project

**Award Amount:** \$343,171

**Type of Grant:** Language

**Project Period:** 9/30/2003 – 9/29/2006

**Grantee Type:** Tribal College

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### PROJECT SUMMARY

- 2 jobs created
- 52 people trained
- 5 partnerships formed
- 3 products developed
- 70 elders involved
- 350 youth involved
- 4 Native American consultants hired
- 125 individuals increased their ability to speak a Native language
- 7 youth achieved fluency
- 3 adults achieved fluency

### LOCATION AND DEMOGRAPHICS

Fort Berthold Community College (FBCC) is a tribally-chartered, accredited institution located on the Fort Berthold Reservation. FBCC implemented this grant on behalf of The Three Affiliated Tribes which is comprised of the Mandan, Hidatsa and Arikara Nations. In 1999, The Three Affiliated Tribes conducted an ANA-funded language assessment to determine the conditions of the Mandan, Hidatsa and Arikara languages. Results revealed that there were 559 Hidatsa, 12 Mandan and 58 Arikara speakers. In 2003, the Tribes completed an ANA-funded language

implementation Project which produced 15 apprentice speakers and trained four master teachers. Experience on this grant indicated that six hours of language immersion each day is required to produce fluent speakers.

### PURPOSE OF THE GRANT

This Project's purpose was to pilot a Hidatsa immersion program at the Mandaree School with the longer-range plan to replicate Mandan and Arikara programs in other Fort Berthold schools.

The Project staff and teachers received training in Total Physical Response (an immersion classroom method) and visited a successful immersion classroom on the Blackfeet Reservation. The Project successfully implemented a Hidatsa immersion classroom at the Mandaree School, enrolling five kindergarten students in the first year, followed by seven students each of following two years. The Project shared that a small portion of the community did not initially see the need for the Hidatsa immersion class and was also worried that the enrolled students may fall behind their English-speaking counterparts. When test scores and student testimony proved otherwise, the Project disclosed these positive findings. This disclosure led to an

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increase in student enrollment after the first year.

While the Project fell short of its ten student goal at Mandaree, the Project recruited over 40 students for a Hidatsa language program at the Head Start program, exceeding its 20 student benchmark. The Head Start teachers did not implement a total immersion program, but instead offered a Hidatsa class. The Project incorporated Family Fun Nights – a popular cultural activity among elders and families. The Project’s teachers, with assistance from fluent elders, determined that the seven immersion students and three adults had achieved age-appropriate fluency levels.

The second major Project objective was to conduct a four-credit class entitled “Language and Curricula Development” with a minimum of 18 students completing the class each summer. The class was offered to FBCC students, Head Start teachers, Hidatsa immersion teachers and community members. The Project exceeded its goal with 22 students enrolled in the first two years and 20 in the third year. The three courses successfully created kindergarten, first and second grade Hidatsa curricula to create fluent Hidatsa speakers.

FBCC will continue to offer the curriculum development classes and host the Family Fun Nights; however, there are currently no other plans for sustaining the language immersion program.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The students involved in the Mandaree School’s K-2 immersion program have enjoyed substantial benefits from this Project. There was an initial trepidation on behalf of parents that the enrolled students may fall behind in their mainstream classes academically; however, test scores indicated that the immersion students actually

exceeded their mainstream counterparts. Teachers interviewed cited the direct connection with Hidatsa culture as the only variable and theorized that each student’s success can be linked to the personal discovery of an identity and enlightenment on their cultural history. The Tribal Head Start teachers who incorporated Hidatsa language classes into their program voiced similar findings: students displayed a stronger sense of pride and a more positive self-image.

The community’s elders enjoyed greater involvement in the cultural activities of Fort Berthold, specifically, their lead roles in the Family Fun Nights staged by the Project staff. The activities enabled the elders to reinforce their positions as holders of knowledge and wisdom within the Fort Berthold community.

For the Fort Berthold Tribal Community as a whole, there has been an increased awareness of the implications of language loss, most notably when the positive impact upon the immersion students was recognized. This Project has developed three Hidatsa Curricula, 150 language lessons on CD and numerous DVDs of elder storytelling sessions. It has also provided a model for revitalizing the Mandan and Arikara languages.

*“For our people, language is more than just communication. It gives us an identity and a sense of pride to help us move through life. It gives us a way to view the world, and we are proud of our view.”*

Lyle Gwin

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## SPIRIT LAKE COMMUNITY DEVELOPMENT CORPORATION

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**Project Title:** Creating Jobs for Native Americans

**Award Amount:** \$504,824

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

**Project Period:** 8/1/2003 – 7/31/2006

**Grantee Type:** Tribal Non-Profit

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### PROJECT SUMMARY

- 21 jobs created
- \$1.64 million in resources leveraged
- \$12,000 in revenue generated
- 2 businesses created
- 7 partnerships formed

### BACKGROUND

The Spirit Lake Tribe is a federally-recognized tribe with tribal enrollment totaling approximately 5,000 members. The Spirit Lake Reservation spans 67,000 acres where over 80 percent of its tribal members reside. The Bureau of Indian Affairs currently lists the unemployment rate in Spirit Lake around 60 percent and approximately 80 percent of employed tribal members fall below the United States poverty line.

In the early 1990s, two manufacturing plants owned by the Spirit Lake Tribe, Sioux Manufacturing Corporation and Dakota Tribal Industries, employed 768 people. Currently, the two companies employ 125 people. The Spirit Lake Community Development Corporation (SLCDC), a non-profit organization, was established in direct response to the Spirit Lake community's concern regarding this steady decline in the

number of local jobs. The SLCDC role is to create programs and services to develop job opportunities on the Spirit Lake Reservation and to assist the local Native American community in accessing these jobs.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the 3-year grant was to set up the Spirit Lake Economic Development Office which would provide small business development services. The Project would establish relationships with state and federal agencies to expand the technical and in State financial resource base, including building a revolving loan fund. The Project also wanted to capitalize upon SLCDC's current mentor/protégé partnership with n-Link Corporation, and establish an IT business in the Spirit Lake area. Based on market research, it had set a goal of ten new businesses. By achieving these goals, SLCDC would serve the Spirit Lake community's immediate need for employment opportunities and set a solid foundation for the future success of local entrepreneurs in small business development efforts.

From inception, this Project was beset by a myriad of challenges. The first task was to set up the Spirit Lake Economic Development Office. While the Project

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successfully hired a Project director and business manager, the Project was unable to secure space. Prior to the Project proposal, a lease rate for the office space in the Spirit Lake Tribal Administration Building was negotiated. After receiving the Project award, SLCDC staff discovered the office space was already occupied and alternative office space was beyond the Project's budget. As a result, the Project director and business manager worked from home. Their arrangement was unsuitable for the marketing specialist and secretary positions and as a result the positions remained vacant.

With n-Link Corporation, an information technology service-provider based in Seattle, the Project successfully established the Sioux Technology Group. The Sioux Technology Group procured a sub-contract to employ a help desk technician, and one employee worked for seven months, earning \$12,000 in contract fees. The Project intends to pursue 8(a) status as a Small Disadvantaged Business for Sioux Technology Group upon the Project's conclusion.

While the Project researched economic development ideas and built relationships, only one economic development endeavor materialized – Golden Eagle Wireless. With a \$1.64 million tribal contribution, Golden Eagle Wireless employed 54 Spirit Lake community members in its first year. At the time the Project proposal was submitted to ANA, SLCDC enjoyed the Spirit Lake Tribal Council's full support. In May 2005, a new Tribal Council was elected and the tribal subsidy quickly disintegrated, ultimately closing down all business operations one year into the venture.

The Project also planned to participate in the United States Department of Agriculture's Intermediary Relending Program. The Project completed research and initiated

dialogue for this task, but was unable to establish a revolving loan fund by the Project's end date.

Due to lack of Tribal Council support, this Project will not be sustained past the Project funding period.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

At the Project's conclusion, only one planned economic development venture had actually moved forward to the development phase. That endeavor, Golden Eagle Wireless, employed 54 Spirit Lake community members on a part-time basis for one year.

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## SPIRIT LAKE TRIBE

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**Project Title:** Spirit Lake Environment and Enhancement Project

**Award Amount:** \$344,948

**Type of Grant:** Environment

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 2 jobs created
- \$51,433 in resources leveraged
- 1 person completed training
- 9 partnerships formed
- 1 Native American consultant hired
- 75 elders involved
- 30 youth involved
- 6 environmental codes developed

### BACKGROUND

The Spirit Lake Nation Reservation was established by treaty between the United States and the Sisseton Wahpeton Sioux Bands in 1867. The Spirit Lake Tribe is located in eastern-central North Dakota on reservation lands spanning 405 square miles. Current tribal enrollment is around 5,000 members with over 80 percent residing on reservation lands. The topography of the reservation is consistent with the Northern Plains region with both flat terrain and rolling hills and some wooded areas. The major surface water feature of the reservation is Devils Lake.

### PROJECT PURPOSE AND OBJECTIVES

The Spirit Lake Tribe desired to develop a reservation-wide, comprehensive

environmental enhancement plan. The Tribe had made considerable headway in the assessment and protection of their reservation's natural environment; however, it had not yet moved forward into the overall comprehensive management of its resources. The Spirit Lake Environment and Enhancement Project planned to identify, develop and begin to implement the Tribe's legal, technical and programmatic frameworks for the protection and enhancement of the reservation's land, air and water resources. The Project's goal was to enhance the Tribe's management expertise over its natural environment.

The objective for year one of the Project was to develop a Comprehensive Environmental Plan. The Plan was to identify the Tribe's current ordinances, administrative procedures and enforcement measures, and to incorporate those into a database inventory, risk management assessment framework and management model. All activities under the objective were completed with the exception of a final version of the Comprehensive Environmental Plan.

The first objective of the Project's second year was to complete an environmental regulatory framework including ordinances and administrative procedures. Workshops

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were to be held for the Tribal Council, Tribal Police, Tribal Court and natural resources staff that would provide training on the respective roles and responsibilities of each entity. By July 2006, six ordinances had been drafted and scheduled for adoption.

Another second year objective was to work with the tribal community by providing information and holding public meetings and workshops to interest community members in the environmental enhancement of the reservation. By the fourth quarter of the Project, the only completed activities under this objective were progress reports sent to ANA and the Tribal Council.

This Project encountered several challenges which hampered its success. When the first Project manager left, Project staff discovered that many first year activities were not completed and some that were reported completed, were not. Secondly, the Project relied on the tribal EPA staff (rather than the planned legal advisor) to assist in drafting ordinances. The slow turnaround on the drafting ordinances resulted in postponed ordinance adoption by the Tribal Council and limited the overall number of ordinances created.

The Project requested, and ANA granted, a no-cost extension to ensure the adoption of the draft ordinances and complete the Environmental Plan by the Project's conclusion.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The completion of the Spirit Lake Environmental Plan and authoring of the necessary environmental ordinances are significant achievements for the community. Once the environmental plan is executed and the associated ordinances are enforced, these achievements will affect all tribal members. Tribal Council members increased their

knowledge of Spirit Lake's environmental issues, specifically those requiring intervention and mitigation. This knowledge, incorporated into the adopted Environmental Plan, will result in increased environmental health of the reservation.

Tribal efforts to preserve and sustain the natural resources and the environment have received ardent support from community members. However, a general public concern centers around ordinance enforcement and the consequences of violations. Community meetings continue where Project staff presents progress on completed ordinances to the public and incorporate feedback into the overall comprehensive management of the Spirit Lake Reservation.

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## UNITED TRIBES TECHNICAL COLLEGE

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**Project Title:** United Tribes Tribal Analytics Institute  
**Award Amount:** \$493,449  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 9/30/2004 – 9/29/2006  
**Grantee Type:** Tribal College

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### PROJECT SUMMARY

- 2 jobs created
- 340 people completed training
- 3 partnerships formed
- 1 Native American consultant hired

### BACKGROUND

United Tribes Technical College (UTTC), a non-profit organization, is located in Bismarck, North Dakota. It is operated by the five tribes based in North Dakota. UTTC is governed by a Board of Directors including the tribal chairperson from each tribe and one delegate from each tribe. In 1994, UTTC was recognized by Congress as a Tribal Land Grant College allowing it to operate an endowment fund, create extension programs and undertake funded research programs. The college is a regionally-accredited institution offering two-year degrees and certificate programs.

### PROJECT PURPOSE AND OBJECTIVES

UTTC desired to create the Tribal Analytics Institute (TAI) to serve North Dakota's five tribes by providing nation-building strategies to their tribal leaders and by educating tribal community members on the concepts and strategies of sustainable development. TAI planned to train and

assist tribal leaders in the development of measurable outcome-based performance goals. Performance-based goals are required under the Government Performance Review Act (GPRA) and its associated Program Assessment Rating Tool (PART) to more effectively demonstrate the impact of federal funds.

UTTC hoped to build the capacity of its member Tribes to initiate and conduct research, collect data, analyze policy and evaluate programs. TAI planned to educate tribal members on using the Participatory Action Research (PAR) method. The PAR concept is an approach to include community members in development efforts by involving them in the policy making decisions of tribal leaders. The Project idea came from a UTTC Board Meeting discussion of unmet needs within their five member tribes. The Board decided to provide training on GPRA/PART, so that tribes could demonstrate the impact of federal funds.

The first objective was to achieve regional institutional capacity by planning and implementing a Tribal Analytics Institute (TAI) to promote nation-building and community development. TAI start-up

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activities were completed late due to the delayed hiring of key Project staff.

participation has limited the Project's impact.

The second objective was to meet with tribes to discuss GPRA, PART and associated requirements. Assistance would then be provided in the development of the mandatory outcome measures required by GPRA and PART. By the end of July 2006, Project staff had developed and conducted the preliminary survey which proposed to have the member tribes identify their tribal programs that needed to comply with GPRA and PART. The survey was returned by only one tribe and subsequent follow-up has not been completed.

The third objective was to build TAI's institutional capacity to conduct research and policy analysis by providing tribes with at least ten opportunities to participate in projects using the PAR approach. All the research and planning activities of this objective have been successfully completed.

The fourth objective was to establish a total of ten relationships, collaborations and partnerships with external entities to promote TAI sustainability and efficacy. Project staff identified and contacted a group of sources that promote sustainable community development and identified future opportunities. Currently, the new partnerships are verbal agreements.

Overall, the majority of the planning and research pieces of this Project and associated procedural activities were completed, but no substantive tribal-related Project pieces have been developed or completed.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The tribal governments that participated in UTTC's seminars have increased their knowledge on the framework of GPRA and PART and the expectations placed on tribes to measure outcomes for federal programs. However, the inability to obtain active tribal

## **OKLAHOMA**



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## EUCHEE TRIBE OF INDIANS

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**Project Title:** Euchee Language Translation Project

**Award Amount:** \$350,000

**Type of Grant:** Language

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 3 jobs created
- 12 people trained
- 3 partnerships formed
- 335 products developed
- 20 elders involved
- 94 youth involved
- 6 Native American consultants hired
- 877 Native language classes held
- 14 Native Americans increased their ability to speak Euchee
- 3 Native Americans achieved fluency

### BACKGROUND

The Euchee (also Yuchi) Indians are a non federally-recognized Tribe whose traditional lands spanned what is now the southeastern United States. A series of forced removals began in 1825 and ended in the 1850s with the majority of Euchee community members currently residing in the Tulsa area of Oklahoma. Tribal records approximate that 2,400 people claim Euchee descent. Due to their non-federal status, many Euchee people have enrolled with neighboring Tribes, including the Muscogee Creek Nation and the Absentee Shawnee Tribe. But the Euchee community continues to

maintain their distinctive cultural and social institutions, including ceremonies, traditions and their unique language.

Unlike other Native languages, Euchee has no known related languages. Called a “language isolate” by linguists, even distantly related languages have not been identified. Currently, only six Native Euchee language speakers remain, each around 80 years of age. Only one fluent male speaker remains – a critical point as males and females have separate and distinct ways of speaking.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the two-year Euchee Language Translation Project was to take advantage of the Euchee elders’ language expertise and reinvigorate community efforts to preserve the Euchee language.

The Project enlisted the six remaining fluent-speaking elders to translate older recordings. These reel-to-reel audio and cassette tapes recordings required intense concentration and multiple listening sessions. It was a labor-intensive, time-consuming process for which the elders were compensated. The Project produced 110 translations of the Euchee language’s two remaining dialects. The newly produced Euchee translations were

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catalogued, preserved on long-term storage media and placed in storage.

In another activity, volunteers prepared and narrated traditional Eucjee stories in a monthly community presentation. This motivated each storyteller to master a particular piece of the Eucjee language. Elders provided each volunteer presenter informal feedback.

The Project had a rigorous regimen for fluent Eucjee elders (i.e., master) and translation specialists (i.e., apprentice) in which they translated traditional Eucjee stories, ceremonial presentations and written materials. This master-apprentice approach produced three fluent Eucjee speakers and 12 proficient speakers.

Producing a radio show was more difficult than originally anticipated. It took 16 hours to produce a single 15-minute radio lesson and the Project produced 25 radio lessons. Each lesson provided a chance for fluent speakers to refine their language skills and all interested members to practice Eucjee.

Initially, the Project was turned down by every radio station in the Tulsa area. It was successful in procuring a program slot at KCFO once they discovered the station employed an influential Eucjee community member. The radio program will continue past the Project's timeframe as community members have indicated that it is a useful language revitalization effort and the station's signal is strong enough to reach most Eucjee tribal members.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project reinforced the elder's traditional positions as holders of knowledge and wisdom within the Eucjee community. The elders have embraced the chance to preserve and document the Eucjee language for future generations and relished the opportunity to hone their own language

skills. Josephine Keith referenced the positive impact the Project has had on the elders, sharing, "Even we learned new things, and we heard phrases we hadn't heard in years!" Andrew Skeeter, Chairman of the Eucjee Tribe added, "I have seen a growth in all areas of language use, particularly if you listen to conversations at our ceremonies. Our people are trying to speak and our fluent speakers are helping them." Henry Washburn, the last remaining male fluent speaker, commented on the inextricable bond between culture and language and asserted, "If we are Eucjee, we must speak Eucjee."

Eucjee youth have also enjoyed the benefits of this Project. Project staff conducted community language and cultural presentations which encouraged youth to use their language skills and educated them on the history and background of their people. As a result, youth gave similar presentations in their public school classes, demonstrating a clear sense of identity and pride.

The Project increased social bonds among tribal members at Eucjee ceremonies and services, such as funerals and weddings. Furthermore, the community gatherings and presentations have promoted cultural exchanges by providing a forum for parent-child interactions and intergenerational activities.

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*"The Eucjee language belongs to our community, and as elders we feel it is stronger now than it has been in years."*

Ann Halder

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## UNITED KEETOOWAH BAND OF CHEROKEE INDIANS IN OKLAHOMA

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**Project Title:** Tribal Charter Activation Project  
**Award Amount:** \$250,000  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 9/30/2004 – 9/29/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 2 jobs created
- 83 people trained
- 3 partnerships formed
- 6 businesses created
- 9 elders involved
- 6 youth involved

### BACKGROUND

The United Keetoowah Band of Indians in Oklahoma (UKB) is a federally-recognized tribe with headquarters in Tahlequah. Under the Oklahoma Indian Welfare Act, Congress legislatively authorized UKB to organize as a separate tribal entity. In 1950, the United States Department of Interior finalized and approved the Constitution and By-Laws and its members ratified the Constitution and By-Laws.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of this two-year Tribal Charter Activation Project was to establish a Corporate Charter Activation Office and governance tools and codes. The Project was intended to enable UKB to implement a progressive program to create for-profit tribal enterprises and to assist their

community members in developing small businesses.

Initially, the Project conducted a survey and identified 12 businesses owned by tribal members, which established a basis for the activation of the Corporate Charter. On behalf of the Project, three consulting companies drafted, revised and finalized tribal codes and trained UKB Tribal Council members on their roles and responsibilities in administering the Corporate Charter.

Three months into the Project, election results shuffled the personnel on the Tribal Council and the Project, requiring the completed seminars to be duplicated. The newly-elected Tribal Council soon realized they had different ideas on how to best execute the Project plan, specifically, the content of the planned business codes and ordinances. Based on this input, the Project replaced the original consulting firm with two groups with whom they had partnered with previously and that had experience in creating and implementing tribal business codes. Consequently, the Project's implementation fell behind schedule. However, the Project and the Tribal Council were satisfied with the work of the replacement consultants, which resulted in a

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Economic Development Act suited to meet UKB needs.

The Tribal Council adopted the Economic Development Act to activate their Corporate Charter authority. The Act also included an new Economic Development Board to oversee, approve and tax business incorporations. The Board would also manage the Corporate Charter Office.

The Corporate Charter Office policies and procedures were drafted and would be approved once a permanent Corporate Charter Office Director was hired.

The delayed completion of the first year activities impacted the Project's second year performance. By the Project's completion, a permanent Office Director had yet to be hired. As a result, draft policies and procedures were never formalized.

However, the Project and Economic Development Board successfully partnered to develop three tribally-owned enterprises and assisted two tribal members in three new businesses. This Project has already observed the authorization of three tribal enterprises including Keetoowah Trucking, Inc., Keetoowah Construction, Inc., and Keetoowah Trading Company. UKB members have established three businesses, including Summerfield Construction Company, Shade Web Design and a fundraising tools website.

Overall, the foundational pieces of this Project have been completed. The Corporate Charter has been activated and a Corporate Charter Office and Economic Development Board have been created to administer the Economic Development Plan and oversee tribal businesses. The condensed schedule forced Project staff to abandon evaluation of the Corporate Charter's effectiveness and many policies and procedures have yet to be finalized, but UKB has committed funds to

sustain the current Project staff members and continue their activities.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Tribal Chief George Wickliffe shared that the enrolled population of UKB was about 6,000 members just five years ago. Currently, the United Keetoowah Band boasts 12,000 enrolled members. Chief Wickliffe explained that the majority of the new members were Keetoowah Indians that had enrolled within the Cherokee Nation to gain access to social services and enjoy the advantages an established governance infrastructure offers. The focused efforts of the Keetoowah leadership to build their own capacity and integrate economic and social development efforts into a comprehensive governance agenda have attracted the Keetoowah population back into their traditional community. Georgia Dick, Project director, shared that this Project has advanced these efforts and stated, "We're not only growing in size, we're growing our capacity to help develop our people's dreams."

Community members also shared their support. Brian Shade, a webpage designer, had formed two web-based ventures under the recently activated Corporate Charter. He explained, "I wanted my business to be a Keetoowah tribal business because I'm proud to be Keetoowah and I believe my tribe will provide me support in my efforts." Stephanie Wickliffe, Acting Corporate Charter Office Director, concluded, "overall, the United Keetoowah Band can now assert itself as a sovereign nation and is beginning to attract community members who would like to start their own business." The business owners also cited the benefits that their taxed profits will have upon all tribal members, as the UKB will invest these funds into social programs for UKB's constituents.

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## UNITED NATIONAL INDIAN TRIBAL YOUTH, INC.

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**Project Title:** Preparing Native Youth for Life's Journey

**Award Amount:** \$359,000

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

**Project Period:** 9/30/2004 – 7/31/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- \$2,680 in resources leveraged
- 218 people trained
- 1 partnership formed
- 1 product developed
- 20 elders involved
- 1,266 youth involved
- 2 Native American consultants hired

### BACKGROUND

United National Indian Tribal Youth, Inc. (UNITY) is non-profit organization based in Oklahoma City. Their mission is to foster the spiritual, mental, physical and social development of American Indian and Alaska Native youth, and to help build a strong, unified and self-reliant Native America through greater youth involvement.

UNITY maintains a network of Youth Councils throughout Native America. There are about 260 Youth Councils in 34 states, serving an estimated 45,000 native youth. Based upon these numbers, UNITY has the broadest geographic reach of any youth organization serving American Indians and Native Alaskans.

### PROJECT PURPOSE AND OBJECTIVES

UNITY conducts its programs with the belief that native youth can make a significant and substantial contribution to Native America if provided with appropriate spiritual, mental, physical and social development training. Consistent with this philosophy, this Project planned to provide leadership and life skills training to native youth. The youth would then be expected to conduct community needs assessments within their communities and design community service projects based on their assessments. In addition, the youth would develop personal life goals and plans.

To complete its first objective, the Project developed a 12-unit "*Preparing Native Youth for Life's Journey*" workbook and DVD. Footage was collected by taping a full training session, but budget constraints limited its production to a few short clips that now accompany the handbook on UNITY's website. The handbook is available for download by interested native groups. The Project exceeded its milestones by training 1,266 native youth and 106 adult advisors.

While the Project's goal was to have 600 native youth from at least 40 Youth Councils complete needs assessments within

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their respective communities, the Project did not receive any completed assessments. To encourage response, the Project developed an on-line chatroom for Youth Councils to network, share best practices and discuss challenges. While the forum worked effectively, it was hacked by an outside group, rendering it inactive. Since the service Project objective was dependent on the community needs assessment, the Project also failed to meet the service Project goals. The Project received field reports from five Youth Councils.

UNITY staff developed the Project's concept and implementation with no input from local level partners or Youth Councils. During the training sessions, native youth evaluations indicated that the seminars and networking opportunities were highly appreciated, but the youth had not been involved in designing the original Project.

The Project also planned to have at least 240 native youth from a minimum of 24 Youth Councils develop a set of life goals and a plan for achieving them. This objective was originally intended to be undertaken by the native youth in their home communities, but based on the lack of field reports, the Project implemented this strategy at the training conferences. The goal-setting seminars were evaluated highly by the youth.

The Project planned to hire a Project coordinator to organize and maintain the communication channels and serve as the main contact for UNITY's 260 Youth Councils. During Project implementation, this position was filled with a consultant who shared that the Project could have utilized additional staff to develop and maintain a participant database and tracking system to more effectively coordinate the UNITY trainings and Youth Council fieldwork.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

A conference call was held with native youth and adult advisors involved in the Project's implementation. When asked to reflect upon the impacts that the Project has had, many found the trainings provided by UNITY particularly helpful in assisting their tribal communities. Sue St. Onge shared, "UNITY gave us the tools to research, plan and take action steps towards implementing change in our communities." Robert Grenfell, an adult advisor with the Barona Band of Mission Indians Youth Council offered, "The trainings helped our youth mature and seek out responsibility, and they were then able to benefit their tribe through a service project."

The trainings were responsible for numerous personal impacts as well. Colleen St. Onge stated, "When I saw all the lofty goals my friends were setting for themselves, it inspired me to aim high as well. I decided to set a 3.5 average and the National Honor Society as my goals. So far, I have a 3.6 and I will be filling out my Honor Society application in the spring." Ally Krebs, the parent of a Sault Ste. Marie Tribe of Chippewa Indians youth added, "The UNITY trainings were instrumental in inspiring my son to pursue and receive a college scholarship. They showed him the steps he needed to take to get there."

Finally, the participants mentioned the positive effects of assembling native youth and providing a forum for them to discuss native issues. Robert Grenfell detailed, "Our discussions showed us that our challenges are similar. This discovery bonded the youth and raised their esteem because they realized that they are not alone in their struggles as native youth."

## **OREGON**



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## CONFEDERATED TRIBE OF COOS, LOWER UMPQUA AND SIUSLAW INDIANS

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**Project Title:** Peacegiving Court  
**Award Amount:** \$280,059  
**Type of Grant:** Social and Economic Development Strategies  
**Project Period:** 09/30/2004 - 06/30/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- 20 elders consulted
- 15 people trained
- 3 partnerships formed
- 5 governance codes/ordinances developed
- 5 governance codes/ordinances implemented

### BACKGROUND

The Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians are comprised of a tribal population totaling 761 members. Their federal recognition was terminated in 1956 and restored in 1984. Upon restoration, the Tribe began rebuilding their tribal government, including the judicial system. In the 1990s, the Tribe established their judicial branch and protocols for exchanging information between the Tribal Court and Tribal Council. In 2001, the Tribe successfully established permanent rules and procedures for their Tribal Court and has since developed the Tribal Court's administrative processes.

### PROJECT PURPOSE AND OBJECTIVES

The Peacegiving Court (Project) purpose was to develop a restorative judicial model that resolves disputes, addresses

anti-social activities and addresses actions that harm the community or its members. The Project's three main objectives were to revise the Tribes' Violations Code, to create a Community Service Ordinance and to develop a Peacegiving Court that incorporates traditional problem-solving processes. The Project planned to, and did, partner with the Coquille Tribe, which had created a Code of Violations and had initiated a Peacegiving Court prior to the grant application.

The restorative justice model empowers individuals and creates personal accountability in the community. The Peacegiver and/or mentor, Court judge and offender decide what the offender must do to "right their wrong." For example, a youth in the Coquille Tribe was required to help build the community's new cedar plank house. This restorative process may take months or years to complete, but the Court monitors the progress. It is a non-punitive form of justice that works with the youth or adult until they are rehabilitated through the efforts of the entire community.

The Project successfully developed and implemented five governance codes and

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ordinances including a violations code, Community Service/Peacegiving ordinances for each tribe, juvenile court procedures and a juvenile court delinquency code. The violations code was revised to include chapters on such issues as truancy, tobacco and alcohol use, and provisions for handling these matters in the Court. The Project also developed a Community Service/Peacegiving Ordinance that provided the Court with a tool for engaging juvenile and adult tribal members in positive programs that benefit the community.

Elders will serve as either Peacegivers or mentors and the entire community was involved in their nomination. Ten candidates attended the first orientation, indicative of its support. The Project also trained Peacegivers/mentors.

The Project had many delays, including the lengthy recruitment of a Project coordinator and a delayed response from the General Council regarding surveys. The Project successfully overcame these challenges, but had an overall schedule slippage. The Project requested and ANA approved a no-cost extension through June 2006. The extension was used to begin court operations and two cases had been referred to the Court by the Project's conclusion.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Both tribal communities benefited by enhancing their knowledge of the culture and traditions of their respective tribes and by developing an understanding that they share a common history. Tom Yonker, a Coquille Tribal Council member and elder explained, "It is an organic process and still developing. I've been involved for over three years, learning about other programs and working to make this program happen

here. Bringing our two tribes together is a good thing."

The Project has had a positive impact on building cohesiveness among generations. Elders involved in the Peacegiving Court are regaining their traditional place of importance within the tribes, giving subsequent generations access to their wisdom and experience, both of which are highly valued by the Court. Dan Krossman, Confederated Tribes Councilman and elder, stated "It is going to be a great avenue to help kids. Other tribes are looking to us as a model." Judge Costello echoes that thought: "Part of the success of the 'court process' is having the support of the whole family/community."

Judge Costello stated that the Project created a space for a dedicated person to bring all the pieces together. It might have taken several years longer if Project funding had not been secured to turn this vision into reality.

*"This has been the most exciting initiative I've been involved in, in all my years in law. This system encourages honesty and caring. We ask what can we do for you, not what he or she can do for us or the Tribe."*

Judge Costello

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## CONFEDERATED TRIBE OF COOS, LOWER UMPQUA AND SIUSLAW INDIANS

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**Project Title:** Protecting and Managing Restored Reservation Lands

**Award Amount:** \$216,222

**Type of Grant:** Environment

**Project Period:** 9/1/2004 – 2/28/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 2 Native American consultants hired
- 3 elders involved
- 11 people trained
- 8 partnerships formed

### BACKGROUND

The Confederated Tribe of Coos, Lower Umpqua, and Siuslaw Indians is comprised of a tribal population totaling 761 members. At one time, the Tribe's traditional homeland spanned more than one million acres in the central and south-central coast of Oregon. In the late 1800's, the tribes were removed from their aboriginal homelands, held on various reservations in Oregon, and in 1940, six acres of land located in Coos Bay were given to the Tribe. This land constitutes the site of the Tribe's modern-day reservation.

Over the years, the Tribe has been able to increase its land base and currently possesses 130.5 acres in federal trust status. The Tribe's current land includes the estuaries, tributaries, and upland forests of the Coos, Lower Umpqua and Siuslaw Rivers. In 1997, the Tribe began reclaiming some of their traditional land from the

United States. Recently, federal legislation was submitted that would return 62,865 acres of Siuslaw National Forest to the Confederated Tribes.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Protecting and Managing Restored Reservation Lands Project was to assist the Tribe in managing and protecting its existing and future land base resources. The Tribe proposed to draft environmental and resource management policies that would be used to create tribal codes and ordinances.

The Project started by successfully identifying issues with the respective government agencies and community stakeholder organizations. Partnerships with the government, forestry department, resource managers, environmental groups, consultants and the general public were formed to provide a diversified base of support for the Tribe's planned stewardship of the forest lands.

The Project developed a GIS Natural Resource Inventory and database. This Inventory was a thorough listing of the reclaimed lands and served as the basis their Resource Management Strategy. The Strategy constituted a total forest management system, encompassing

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everything from stream habitats to forest canopies. With the Resource Management Strategy, the Tribe had developed a credible, formal process to manage their reclaimed land, restore degraded watersheds, thin sections of second growth timber to allow for the maturation of old growth trees, and restore habitats.

The third and final completed Project objective was their environmental protection and resource management ordinance and administrative rules. The Project had drafted an Environmental Protection and Resource Management Ordinance that was ready for implementation, pending the Tribe's approval.

Despite the aforementioned successes, the Project encountered two obstacles during implementation. First, the Project's start was delayed due to a misunderstanding about the Project's timeframe. This was clarified during the ANA post-award training, after which the Project's activities were immediately initiated. A major obstacle was an on-going disagreement between the Tribe and the United States Forest Service about the Tribe's land base definition. This obstacle was still being addressed at the Project's end.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Through the creation of the GIS Inventory and Resource Management Strategy, the Tribe developed positive relationships with the external community, which resulted in support from that community. The general tribal membership, especially the Tribal Council, also increased its awareness and knowledge of natural resource management through the development of this tool and plan.

Tribal Council members and Project staff shared the Tribe's perception that the grant has profoundly and positively affected the

community and given many tribal members hope for future development. Ron Brainerd, Tribal Council Chairman shared that "[The Project] has helped us get back on our feet."

The reclamation and resource management planning for the land has also revitalized Tribal pride and culture. Tribal members appeared enthusiastic about the revitalization of their culture and pride through this process.

As reported by respondents, the local community supports this project. The land transfer could potentially lead to an increase in Tribal jobs which would help counter the high unemployment rate experienced by the Tribal community. They shared that Tribal members and non-Tribal individuals are looking forward to the potential jobs that may result from this Project, including land restoration and timber-related jobs.

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## CONFEDERATED TRIBES OF THE GRAND RONDE COMMUNITY OF OREGON

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**Project Title:** Chinuk Wawa Elementary Immersion Project

**Award Amount:** \$350,000

**Type of Grant:** Language

**Project Period:** 9/1/2004 – 8/31/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- \$3,169 in resources leveraged
- 2 people trained
- 2 partnerships formed
- 114 products developed
- 6 elders involved
- 40 youth involved
- 1 Native American consultant hired
- 236 Native language classes held
- 55 Native Americans have increased their ability to speak a Native language
- 2 Native Americans have achieved fluency in a Native language

### BACKGROUND

The Confederated Tribes of the Grand Ronde Community of Oregon is comprised of more than 20 tribes and bands. Traditionally, each individual tribe was linguistically-distinct, resulting in seven languages and 25 dialects being spoken. The Native American pidgin language called Chinuk had developed in the Pacific Northwest, giving tribes a common language in which to conduct trade and intermingle.

Upon establishment of the Tribe's reservation, this language became the vernacular, making the Chinuk language the only living Native American pidgin language.

The Tribe's elders have made a concerted effort to revitalize the Chinuk language. The language can be heard at tribal events, funerals, community gatherings, and in tribal classrooms, offices, and community homes. Also, there is an existing kindergarten Chinuk immersion classroom.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the two-year Chinuk Wawa Elementary Immersion Project was to develop a first-fourth grade Chinuk immersion curriculum and begin a combined first and second grade immersion class. The plan was to hire two tribal members with elementary teacher certifications and immerse them in a master/apprentice program with fluent Chinuk speakers. The trained teachers, Project staff, and fluent elders would then develop first and second grade Chinuk curriculum in the first year and instruct the first and second grade Chinuk immersion class in the Project's second year. A third and fourth grade

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curriculum would be authored during the Project's second year.

The Project successfully hired and trained one teacher who participated in training twice a week with a Chinuk linguist and a fluent speaker. She continued her training during the two year period and achieved advanced fluency. Translating 114 Chinuk language lessons and stories aided the successful completion of first and second grade curriculum and gathered material for third and fourth grade curriculum.

The Project was unable to find a second tribal member certified in elementary education. In addition, an unforeseen asbestos problem at the Willamina Public School required the School to consolidate available space, leaving no room for the first and second grade Chinuk classroom. The Project amended the Memorandum of Understanding between the Tribe and Willamina School District, leading to the continuation of a Chinuk immersion kindergarten.

The Project also developed an after-school Chinuk curriculum and class which it operated for the Project's full two year timeframe. Due to their inability to institute the first and second grade classroom, the Project expanded the intake of the after-school program and 34 students from K-5<sup>th</sup> grade participated. However, the various levels of Chinuk language proficiency necessitated the use of English and Chinuk in the after-school program. The Project included a language component into the Tribe's two week youth summer camp in an effort to maintain the language skills of the youth during the summer months.

Project staff identified tribal members interested in entering the education field and will begin to engage them in a master/apprentice training with the fluent Chinuk speakers.

The Tribe will fund a K-fourth grade immersion classroom within their own tribal school system and will retain the trained teacher.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Chinuk language and this Project continues to link the Pacific Northwest tribes. Partnerships with neighboring tribes were nurtured to help revitalize Chinuk.

For the Grand Ronde youth involved in the Chinuk immersion classroom, the Project provided a chance to be taught by a certified teacher and fluent Chinuk speaker. Their classroom experience also involved an intense cultural component, leading to personal discovery and a strengthened sense of identity with their Tribal community.

Kathy Cole, the kindergarten's immersion teacher, shared, "These children are the next generation of speakers, and we're quite proud of our efforts." This sentiment is critically important to the Grand Ronde community members due to their previous experience with termination. Tony Johnson, this Project's director and a fluent Chinuk speaker, explained, "Language is inextricably tied to culture. So if we allow ourselves to lose our language, there is no reason why the Federal Government couldn't step in again and tell us we're terminated because we would be just like everybody else."

Elders partnered with the Project to develop words for modern concepts and ideas, illustrating that Chinuk is indeed a living language. Mr. Johnson concluded, "Language is a living thing, and this project has allowed us to breathe life into our language."

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## CONFEDERATED TRIBES OF THE GRAND RONDE COMMUNITY OF OREGON

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**Project Title:** Steelhead Protection and Regulation Project

**Award Amount:** \$80,254

**Type of Grant:** Environment

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- \$7,070 in resources leveraged
- 3 people trained
- 4 partnerships formed
- 2 products developed
- 4 elders involved
- 27 youth involved

### BACKGROUND

The Confederated Tribes of the Grand Ronde Community of Oregon occupies a reservation in northwest Oregon. Upon restoration as a federally-recognized Tribe in 1983, the Tribe did not retain their traditional hunting and fishing rights. The State of Oregon governs hunting and fishing laws on their reservation.

The steelhead trout, Pacific lamprey eel and coho salmon currently spawn in the reservation's South Yamhill River and Agency Creek. All are traditional food sources. Due to the steelhead trout's endangered species status, the State has designated the reservation waters as catch-and-release streams.

In 2002, the Tribe completed a ten-year Natural Resources Management Plan to address the economic, wildlife and cultural issues on their reservation. To expand recreational activities and to solidify their environmental governance, the Plan required research of all species present on their reservation.

### PROJECT PURPOSE AND OBJECTIVES

The Project's purpose was to document the steelhead's active breeding stock in the Tribe's waters. This would provide a base measure from which the Tribe could implement policy to protect the prime spawning areas. It would also allow the Tribe to determine if the waters have steelhead carrying capacity. If so, then the Tribe would propose that the State lift the steelhead and coho fishing ban. If not, then the Tribe would implement policy to protect and revitalize the steelhead population. Overall, this Project sought to establish a permanent supply of fresh fish in tribal waters for their recreational fishing and consumption needs.

The Project's first objective was to trap and assess ten coho, ten steelhead and an unspecified number of lamprey during each of their spawning runs, and then tag and

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track at least eight coho and eight steelhead to their spawning grounds. During the Project's fourth month, rainfall exceeded three times the area's average rate. The South Yamhill River's high flow rate impacted the coho's initial spawning run. Although 13 coho were eventually trapped and assessed, none could be tagged with transmitters. (Staff biologists state the coho in early spawning runs are healthier and able to accept intestinal transmitters. The high rainfall prevented this possibility.) The Project did trap and assess 12 steelhead. Six steelhead were tagged and tracked to their spawning grounds. The Project trapped and assessed two lamprey. Both were egg-laden females, necessitating the biologists to release them. Overall, the Project did not produce a comprehensive data set for tracking the three species. However, the limited findings indicate continued justification of the catch-and-release policy.

The Project's second objective was to compare their data set with a State study on the Willamette Falls fish population. The Project created a database and GIS layer to analyze the fish trapped, assessed and tracked in the South Yamhill River. Then the Project studied a recent survey of the nearby Willamette Falls fish population. The correlation of the data proved difficult, as the Willamette Falls reports were incomplete and did not adhere to professional standards.

The high rainfall created another unexpected Project challenge – continuous and labor-intensive fish weir maintenance. (A fish weir is an enclosure built for taking fish.) The high rainfall damaged the fish weir. To overcome this challenge, the National Oceanic and Atmospheric Administration (NOAA) Fisheries Service worked with the Project engineer to revise and adjust the fish weir, and interns from Oregon State University and the Grand Ronde Tribal

Mentorship Program helped maintain the fish weir throughout the Project.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project advanced the Tribe's ability to govern their natural resources. The findings indicated that the South Yamhill River and its tributary Agency Creek do not yet have a significant steelhead population, thereby justifying the State's ban on steelhead fishing. Now, the Tribe can provide quantifiable answers to community members' queries about why they cannot fish steelhead and coho on their reservation.

The tagged steelhead tracking revealed that steelhead migrated further upstream than previously thought, necessitating the Tribe to undertake a targeted improvement plan for the expanded habitat areas. Overall, these two significant findings allow the Grand Ronde Fish and Wildlife Department to more effectively coordinate Tribal efforts to protect and revitalize the steelhead population in the South Yamhill River.

By August 2006, the Project had drafted a report to the Tribal Council. Project staff had included recommendations to create a brood stock program that would develop steelhead numbers, and to improve and expand habitat areas. With funds acquired through the Pacific Coast Steelhead Recovery Program, the Fish and Wildlife Department intended to reconstruct the fish weir. In addition, ANA awarded another grant to focus on the lamprey. Staff biologists also believe the results support an argument for a native steelhead population in the South Yamhill River – findings which can garner federal funds for the species' protection. Most importantly, the Tribe can now take the necessary steps toward fulfilling their constituents' desire to engage in recreational fishing and incorporate the steelhead back into their traditional diet.

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## CONFEDERATED TRIBES OF SILETZ INDIANS OF OREGON

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**Project Title:** Siletz Tribal Cultural Center Planning Project

**Award Amount:** \$167,488

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

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- \$3,500 in resources leveraged
- 13 people trained
- 4 partnerships formed
- 7 products developed
- 83 elders involved
- 39 youth involved
- 1 Native American firm hired

### BACKGROUND

The Confederated Tribes of Siletz Indians is comprised of 4,000 members who are descendants of approximately 25 tribes. In 1955, the United States terminated its relationship with the Tribe, dissolving all trust properties and tribal assets. Tribal members formed a non-profit organization in 1973, and through their efforts, the Tribe regained full recognition in 1977.

Upon restoration, the Tribe began to restore their culture, traditional arts and healing practices. During this process, many community members bestowed upon the Tribe their family artifacts, baskets and regalia for safekeeping and Siletz culture preservation. The Tribe hired a Cultural

Resource Director to inventory and catalog these items and to negotiate repatriation of other Tribal artifacts. In 2000, the Horner Collection became available for repatriation to the Siletz Tribe with the stipulation that the Tribe provide safe and secure storage. This collection would triple the Tribe's current collection. While the Tribe was working on a plan to temporarily hold the collection, the space was inadequate and does not ensure appropriate display or interactive learning.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of this Project was to prepare a plan for the preservation and protection of Tribal artifacts and for hosting cultural activities. This Project will result in completed plans for the design of a Tribal Cultural Center on the Siletz reservation.

The Project visited the Makah Tribe's Cultural Center to gain insight into planning and designing a museum. The Project then developed and distributed a Request for Proposals to 42 architecture and engineering design firms, inviting them to submit their plans and costs for completing the Center's design. The Tribe received three proposals, and selected Cascade Design Professionals, a Native-owned company based in Oregon. Throughout the process, the Project ensured

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community involvement; regional community meetings were held in Portland, Salem, Eugene and Siletz to ensure broad outreach. The Project also presented the design at the annual cultural camp, eliciting feedback from the Siletz youth.

To accommodate the Horner Collection, the design team adopted a phased construction approach. First they will erect a storage site, and then construct an adjacent 20,000 square foot Cultural Center. Once the Collection is housed in the Cultural Center, the storage site will be converted into an archive and artisan studio.

The design and site plans for the Siletz Tribal Cultural Center were finalized and endorsed by the tribal community; Siletz Tribal Council accepted the concept and design in August 2006.

In a sign of sustainability, the Tribe has committed gaming profits to be used as matching funds, created an endowment and the Project's coordinator position will be retained in the Siletz Tribal Business office. However, the Tribe will need to raise \$6.5 million to construct the Center.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Siletz tribal members expressed positive feelings about the success of the Project. Agnes Pilgrim, a Siletz elder shared, "The museum is going to make us proud as a people. We will have a place to see who our ancestors were and what they accomplished, and in turn this will tell us who we are as a people. It will be the backbone of our community." Agnes also framed the importance of a permanent Cultural Center in reference to the Tribe's experience with termination: "The Center will allow us to preserve what we have now and then revitalize our culture for our future generations. Our bodies and minds will sigh with relief that we will have this place. Our

people will now know that when they leave this earth, their culture will continue on. And that is very important to us."

The efforts to include the community's voice and vision in the design of the Cultural Center also proved to be a positive endeavor. Brenda Bremner, General Manager of the Siletz Tribe, shared, "This project was the catalyst that brought us closer together as a people. Agnes Pilgrim added, "Thank you for listening to our people's suggestions. At every step you have included us."

The benefits of this Project also extend to the Native youth of Siletz reservation. Based on community feedback, a classroom has been incorporated in the Cultural Center's design plans to provide a forum for the sharing of cultural knowledge and activities. Project staff also noted that numerous youth have expressed their desire to be involved in the planning and implementation of the museum's exhibits and presentations, ensuring the future vitality and germaneness of the Cultural Center.

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*"We will not just have a museum, but a living place to teach and to learn. It will be a place where we can be ourselves. This cultural center will be the cornerstone for building back much of what had been taken away from us. It will bring the Siletz culture back into our everyday life. It will be a place for us to grow every day, every year, forever. Without ANA funds, this dream would never have been realized."*

Tina Retasket  
Assistant Manager

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## CONFEDERATED TRIBES OF THE WARM SPRINGS RESERVATION OF OREGON

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**Project Title:** Preservation and Implementation of the Three Distinct Languages of the Warm Springs Tribes

**Award Amount:** \$162,252

**Type of Grant:** Language

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 2 jobs created
- 5 partnerships formed
- 5 products developed
- 10 elders involved
- 100 youth involved

### BACKGROUND

The Confederated Tribes of Warm Springs of Oregon governs the Warm Springs Reservation in north-central Oregon. The Tribe represents three distinct tribes, the Warm Springs, Wasco and Paiutes.

In 1997, the Tribe successfully inaugurated a native language curriculum for kindergarten through fourth grade students attending the local Warm Springs Elementary School. In 2002, the State of Oregon allowed fluent native language speakers to secure teaching certifications, and seven speakers, enrolled in the Tribe, were granted their licenses. When the No Child Left Behind Act was implemented, the Warm Springs Elementary School decided to discontinue the native language program. As a result, the Tribe's Department of Education decided to build an integrated language initiative to revitalize the

Ichishkiin, Kiksht and Numu languages of which there remained 18, 3 and 2 fluent speakers, respectively.

### PROJECT PURPOSE AND OBJECTIVES

Preservation and Implementation of the Three Distinct Languages of the Warm Springs Tribes (Project) planned to launch a language program in an off-reservation middle school; establish a Head Start immersion classroom; develop an intergenerational mentoring program for elders and youth; and establish a community-based language program for adult tribal members. The Project also planned to develop textbooks and multimedia language-learning tools for the three languages; issue the tools to all interested tribal members; and store and display resources at the Warm Springs Museum. They also planned to stage a Native Language conference to network and strategize with other tribes endeavoring to preserve and revitalize their own languages.

Despite a prior agreement with the local middle school to implement a native language program, turnover in the school board and No Child Left Behind Act regulations led to the school board's decision to maintain the school's existing

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curriculum. Without a school-based program, the Project developed an after-school curriculum and program for third to sixth grade students. Tribal elders and parents tutored the 12 youth and these classes also served as the planned intergenerational mentoring program.

Due to a five-month delay in hiring Wasco and Paiute teachers and the limited classroom experience of those hired, the Project was also unable to institute an immersion Head Start classroom. Instead of the planned four hours of instruction, only 30 minutes of native language were taught daily. However, the Project did reach 90 students over the two-year Project timeframe.

The Project successfully produced lesson plans for all three languages as a single textbook, complete with audio CDs. (The DVD format was not completed as planned since the Project did not have requisite technical skills to produce the DVDs.) The Project created language kits which were given to Head Start students for home use. The kits were available to any interested tribal member and the Project distributed 300 kits within the Project's timeframe, exceeding their planned milestone of 125 kits distributed.

The Project also successfully conducted community-based language classes for the three languages once a week for any interested tribal member. These classes attracted a core group of ten adults.

The Project had planned to have the Warm Springs Museum showcase the language resources and create a self-study language program for interested tribal members. The Museum failed to receive an anticipated grant and this objective was not fulfilled. Finally, while the Project planned and advertised a language conference, only 16 people responded and the Project cancelled the conference.

This ambitious Project was continuously beset by challenges which required the Project to readjust its immersion strategy. Despite these setbacks, the Tribe has committed funds to retain the Head Start teachers, and the Project planned to continue the after-school program for the following academic year.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project created an opportunity for every tribal member to reconnect with and increase their knowledge and skills in the Ichishkiin, Kiksht and Numu languages. Jodi Orr, one of the program's teachers, shared, "Parents have been asking for this type of project for years. They are proud that their children are learning their ancestors' language. The program is now here to stay, and the parents expect it." Kirsten Hisatake, a teacher and parent of a Head Start student, added, "My son loves learning the languages. He and his sister can speak to their grandparents in their language."

The inability to successfully build an integrated language program weighs heavily on the Project staff. Wendell Jim, the Education Manager for Warm Springs, said, "Unfortunately, we could only control our own Head Start program. We could not administer control over the other partners to any degree. But our languages are a part of our heritage, and we have leaders and employees and tribal members who now realize and understand that."

## **RHODE ISLAND**



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## NARRAGANSETT INDIAN TRIBE

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**Project Title:** Enhancement Project to Develop Office of Environmental Protection

**Award Amount:** \$457,074

**Type of Grant:** Environment

**Project Period:** 9/1/2004 – 12/31/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- 5 elders involved
- 95 youth involved
- 2 people trained
- 2 partnerships formed
- 3 products developed
- 2 environmental codes/ regulations/ ordinances developed

### BACKGROUND

The Narragansett Indian Tribe is a federally-recognized tribe located in southern Rhode Island. The current population consists of approximately 2,500 members, the majority of whom live in Rhode Island. The Narragansett Reservation spans approximately 2,000 acres of mostly undeveloped lands with very sensitive water resources (91 percent wetlands and 2.5 percent open water). Currently, only about 2 percent of the reservation is used for residential or agricultural purposes.

The Tribe's Natural Resources Department has identified four key factors threatening the environmental health of the reservation. The issues included: potential water pollution of both surface and ground water sources; incremental non-point source

pollution from surrounding residential and Tribal development and run-off from highways bordering Tribal lands; long range air pollution, hazardous waste, illegal dumping, lead paint and the presence of Radon; and biological and chemical contamination of drinking water

The Natural Resources Department's mission is to maintain the reservations natural resources. No infrastructure existed to address the environmental issues facing the Tribe.

### PROJECT PURPOSE AND OBJECTIVES

The Project successfully created the Office of Environmental Protection, which hired and trained staff, developed the necessary policies and procedures and created an elder and youth Environmental Work Group. They developed and implemented hunting, fishing and camping ordinances and are drafting other codes to present to the Tribal Council.

Another Project activity planned was to conduct environmental protection and improvement activities with the Tribal Council, tribal elders and appropriate staff and train the same groups in those issues discovered by the assessment. The elders and youth indicated that they enjoyed participating in the Project's activities. Many of the environmental education

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activities sparked an interest in science for some of the youth. The Project staff has developed excellent environmental learning materials including bookmarks, pictures of animals and plants to be identified and games to assist students in learning about the environment. Youth and elders enjoyed taking hikes during which elders shared stories and family histories. The Project staff is very dedicated to teaching environmental classes and is already looking at ways to continue the classes, even if additional funding is not procured.

The Project encountered several challenges that it was able to overcome. First, the tribal government changes slowed the approval process of many activities, policies and codes that the Office of Environmental Protection had planned to implement. The Office overcame these hurdles by continuing to communicate with the Council at every opportunity. In addition, the Project's scope was overly ambitious. With the ANA Technical Assistance Provider's help, the Project was able to work through this challenge. The grantee requested, and was awarded, a four month no-cost extension including revisions to some activities. Lastly, poor community attendance was resolved by planning activities for weekends and school holidays.

As a result, several of the key objectives (i.e., assessment of the Narragansett Reservation) were delayed.

The Office of Environmental Protection managed the assessments, including a wetlands plan, forest management plan and groundwater assessment. The final non-point source assessment and groundwater assessment were completed in October 2006.

## **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Office of Environmental Protection's staff members shared positive impressions about the project and highlighted the tribal members' enjoyment in the educational activities. Many stated that they would like to see more activities of this nature in the future. One member of the Project staff remarked, "The teaching taking place is based on traditional values and culture." Another staff member exclaimed, "Everything we do revolves around the environment. You can't do anything without affecting the environment."

Community members felt that the Project revitalized traditional values related to the natural environment and brought youth, parents and elders together. It also increased the community's awareness and knowledge of local natural resources and methods to preserve and conserve those resources. Elders stated that they enjoyed participating because it helped them remember their own childhoods and where they were raised. The youth have greatly appreciated their stories as well. Some younger children felt they were helping to provide food for the tribe by picking blueberries as part of the educational activities. Others remarked they enjoyed the opportunity to get out into nature because in today's society that has become a rare event. The Project promoted intergenerational activities that helped to reconnect the youth, their parents and elders with the natural environment.

## **SOUTH DAKOTA**



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## SISSETON WAHPETON OYATE

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**Project Title:** Sisseton Wahpeton Arts Store

**Award Amount:** \$403,371

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

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 2 jobs created
- 34 people trained
- 6 partnerships formed
- 2 Native American consultants hired
- 30 elders involved
- 12 youth involved
- \$120,000 in revenue generated
- 1 business created

### BACKGROUND

The Sisseton Wahpeton Sioux Tribe governs the Lake Traverse Reservation which spans over 400 square miles. Current tribal enrollment is just over 10,000. The current unemployment rate on Lake Traverse Reservation is approximately 60 percent.

A tribally-sponsored Business Mentorship Program works with tribal members interested in developing home-based arts and crafts businesses. A random-sample survey of these artists revealed the following concerns: a lack of retail outlets for product sales, high staff turnover at existing outlets, which required constant renewal of relationships; favoritism exhibited in buying patterns; inconsistent buying patterns; and

the overall lack of marketing activities, which limited product sales and income. This survey was shared with the artists and they supported for the development of a tribally-controlled retail outlet that would focus on the sale of high-quality, authentic arts and crafts.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of Sisseton Wahpeton Arts Store (Project) was to provide hands-on training and education in cultural arts and business skills. The development of a locally-based arts and crafts store would build capacity, using the talents, skills and resources already existing on the reservation.

The Project successfully opened the Dakota Nation Art and Gift Store in June 2005, overcoming a number of challenges (i.e., management turnover, a change in store location, and severe weather), which delayed its opening. (To address cash flow issues, the Store accepted items on consignment.) The Store sponsored “Artist of the Month” presentations, which became a cornerstone piece. The Project also developed five education seminars including practice-based presentations on beadwork and painting. Each seminar was presented a number of times to native and non-native

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community members. The Store surpassed all expectations, attracting a wider range and higher number of native artists and craft producers than originally anticipated. There were over 200 artists involved, surpassing the planned milestone of 112.

While the Project had planned to provide seminars on business skills, copyright and intellectual property rights, trademarks and patents, financial literacy/management, marketing, and advertising, the initial artist response was not encouraging. Instead, the Project developed the curriculum into an artist's handbook. The Project had also planned to feature tribal artisans' products on a web site. A web site placeholder was established, but it did not have the capability to conduct sale transactions.

Despite its success, revenues are insufficient to sustain the Store beyond the funding period. However, a marketing consultant was retained to expand the Store's visibility and income.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

For Native American artists in the Sisseton area, the Project had a profound impact. The Store has broadened the visibility and appreciation of native artists in the community. This exposure has also increased their income. The Store's on-going skill development classes and the feedback solicited from artists on the quality of supplies have also served to increase the overall caliber of artist work, further increasing income. Additionally, the presence of a locally-based enterprise ensures that any money spent by the artists on necessary supplies, such as beads, string and fabric, will remain within the community.

The art classes attracted a core group of Native Americans, widening the knowledge of native art techniques, and thereby

ensuring the conveyance of native art skills and the on-going revitalization of the Sisseton Wahpeton Sioux culture. Furthermore, class attendees had the opportunity to repair and refurbish traditional Tribal regalia under the watchful eye of experts, allowing these valuable pieces to be preserved. The classes appealed to many non-native locals, enhancing the relationship between the native and non-native communities.

The Project had one unintended benefit a partnership with the local corrections facility. Prisoners with a native arts background receive Store supplies and produce beadwork and artwork, which the store subsequently sells. Finally, the Store has also welcomed native cultural items from community members for consignment, broadening income possibilities.

Mary White-Country, an artist and local college art professor, shared, "Before this Store, there was no local place for supplies. It made teaching difficult, and my lessons were sometimes not interactive or practice-based because it was necessary for me to go to Fargo (1.5 hours by car) for the necessary supplies. With the Store, I have a local supply of materials, and I can now teach art lessons how they were meant to be taught." Another artist, Francis Country, reflected on the impact the Store has had on him personally, and on his fellow community members as a whole, "there was no local place to showcase my art or to buy art supplies. Now there is, which increases every artists' exposure and furthers our ability to educate our community members."

## WASHINGTON



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## ALESEK INSTITUTE

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<b>Project Title:</b>	Franks Landing Indian Community Project to Develop a Comprehensive Plan
<b>Award Amount:</b>	\$80,000
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	9/30/2004 – 2/28/2006
<b>Grantee Type:</b>	Native Non-Profit

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### PROJECT IMPACT

- 1 job created
- 2 Native American consultants hired
- 7 elders involved
- 7 youth involved
- 23 people trained
- 6 partnerships formed

### BACKGROUND

Franks Landing Indian Community (Landing) is located 60 miles southwest of Seattle. In 1994, Congress recognized the Franks Landing Indian Community as a self-governing, independent Indian community (but not a federally-recognized Indian tribe). The Landing's enrollment is approximately 1,500 members. A Council of Elders governs the Community. Although the elders are enrolled members of other tribes, such as the Puyallup, Nisqually and White Earth Chippewa, they reside in the Landing.

The Landing has a micro economy that provides limited services to its residents. Income from a small retail trade center that markets Indian artwork and tobacco, supplements the Wa He Lut Indian School budget. The community uses the

school to hold meetings and social events. The Alesek Institute is the Landing's community development corporation, which administered this grant.

### PROJECT PURPOSE AND OBJECTIVES

The Franks Landing Indian Community Project planned to develop and successfully produce a Comprehensive Plan mapping regulatory, public service and development policies, systems, and programs for the next ten years. The Project promoted planning sessions by mailing fliers, sending e-mails, and publishing information in the Wa He Lut School newsletter and related media. Since the school is an important community cornerstone, when the principal left, the planning sessions were delayed until a new principal was hired. A second delay was due to heavy rainfall during the winter of 2005/2006. Major flooding made implementing the Project difficult, but when the weather improved, the Project moved forward.

Despite the delay, the Project conducted a Strengths, Weaknesses, Opportunities, Threats (SWOT) analysis identifying critical issues that faced the Landing. The Project qualitatively and quantitatively documented the Landing's assets and strengths; liabilities, or weaknesses, were also

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documented. The Project also developed schematics that depicted preliminary land-use designations for the Landing's property.

In a final step, the Project developed a short-term (one to three year) strategic action plan addressing the most critical issues and finalized the Comprehensive Plan. The Project also developed a survey to gauge the community's level of satisfaction with the Plan.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project generated a large amount of community involvement, a key factor contributing to its success. Seven elders and seven youth were very involved in the Project and expressed their appreciation.

The Project involved all cross sections of the community, including natives outside the core community, non-native groups and individuals with common interests, and individuals who rarely participated in community-based activities. One community member shared that a number of people engaged in the planning process were rarely involved in other community activities. She indicated that she was, along with other community members, enthusiastic about the Project as well as potential projects in the future. It made them want to become involved to ensure the Project's success.

Community members also shared their excitement and hope about the future and what it holds for them now that they have a guiding document and concrete roadmap. Elizabeth Tail commented, "The plan will not end like the people creating it. It is an important tool. It celebrates leadership in the community."

The Comprehensive Plan institutionalized policies and gave the

Community direction. James Miles added, "The planning process helped us see our foundational philosophy rooted in tradition that helped us formalize (solidify) the community thought and vision." Suzette Bridges commented, "The Project helped 'create our leaders.'"

This Project also nurtured local partnerships as they collaborated with the Community. Communication improved between all groups and common goals were reached. The Project fostered six partnerships with the local police, various tribal members and Ft. Lewis, which is a long-standing partner concerned with river management.

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## THE CHEHALIS INDIAN COMMUNITY

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**Project Title:** Chehalis Seven Generations Language Project

**Award Amount:** \$174,496

**Type of Grant:** Language

**Project Period:** 9/30/2004 – 2/28/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- \$30,750 in resources leveraged
- 6 people trained
- 13 partnerships formed
- 29 products developed
- 30 elders involved
- 70 youth involved
- 90 Native language classes held
- 68 youth (0-18) increased their ability to speak a Native language
- 30 adults (18+) increased their ability to speak a Native language

### BACKGROUND

The Chehalis Indian Community is a federally-recognized tribe which governs the Chehalis Reservation, 26 miles southwest of Olympia. The current tribal membership stands at 742 individuals, with 325 residing upon reservation lands. About 40 percent of the population is under the age of 19 years.

The Chehalis language is categorized as Salishan, a family of 23 languages confined to western Canada and the Pacific Northwest. Salishan languages are

characterized by their gutturalization, agglutinativity and strings of consonant clusters. All the languages within the Salishan family are currently considered endangered, with all remaining fluent speakers of advanced age. The Tribe is facing considerable challenges in preserving its language. At grant application, only two fluent Chehalis speakers remained: Kathleen Barr, 83, a Chehalis Tribal member, and Dr. Dale Kinkade, 81, a university-based linguist.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the two-year Chehalis Seven Generations Language Project was to develop Chehalis language teachers and implement multi-generational language learning classes. A rudimentary curriculum and Chehalis Dictionary already existed, which provided this Project's foundation. The Project planned to recruit the strongest and most dedicated students from a previous program to become teachers-in-training and engage them in intensive language study with the two remaining fluent speakers. Following teaching certification, these new teachers would then be placed in the classroom to work with families. The Project also planned to record and store the language lessons on CD for posterity and for

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tribal members who wish to extend the learning environment outside of the classroom.

The Project successfully identified six individuals, aged from mid-to late-teens to mid-thirties, who agreed to participate as teacher-trainees. Unfortunately, the Project encountered a major setback when the linguist passed away. The remaining fluent speaker agreed to train the teacher-trainees, and help create and implement lesson plans for the language classes. None of the trainees have yet to be certified; with the loss of the linguist, the Project did not have specific criteria for teacher certification. Notwithstanding these setbacks, the Project successfully sponsored Chehalis language classes to a core group of 30 students representing all age groups.

The Project has also successfully captured and documented 27 language lessons to CD. This was critical given the poor health and advanced age of the remaining fluent speaker.

Due to the success of the language classes, the Chehalis language curriculum has expanded to the tribal Head Start program. This further secures the delicate state of the Chehalis language by entrusting it to the youngest generation. Additionally, local Chehalis artisans have been brought in as contractors to lead special craft sessions in basket weaving, beading, woodcarving, horsehair weaving, moccasin making and baby-board production. The teaching of the words and phrases associated with these activities combine to create interactive cultural language lessons from which both student and teacher can benefit.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Students recorded what the Chehalis language classes meant to them. They reflected upon the personal impact as well as

the perceived collective impact upon the Tribe. Many students made note of the practical benefits of studying with Mrs. Barr, the only remaining fluent native speaker. Cynthia Davis commented that “It is very important for us to hear the sounds pronounced correctly. Many words are very difficult since they have to be spoken from the back of the throat.”

However, the desire to speak the language of their ancestors as it was originally spoken extends beyond achieving correct pronunciation. Janet Havelick succinctly expressed: “I am extremely proud to be able to say I am learning my people’s language.”

As the students and teacher-trainees anticipate the future of their language, all understand the critical stage has not yet passed. However, a mother proudly observed that, “My children are becoming so used to the language, their language, that sometimes they slip into it without thinking.”

*“This class has given me an opportunity to give life to an almost extinct language and to continue our culture, which is one of the few things that we have left that is truly ours.”*

Jesse Gleason  
Teacher-Trainee

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## CONFEDERATED TRIBES AND BANDS OF THE YAKAMA NATION

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<b>Project Title:</b>	Yakama Business Training and Technology Centers
<b>Award Amount:</b>	\$859,038
<b>Type of Grant:</b>	Social and Economic Development Strategies
<b>Project Period:</b>	9/30/2003 – 2/28/2006
<b>Grantee Type:</b>	Tribe

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### PROJECT SUMMARY

- 26 jobs created
- \$21,354 in resources leveraged
- 124 people trained
- 11 partnerships formed
- 2 products developed
- 11 businesses developed
- 35 elders involved
- 450 youth involved

### BACKGROUND

The Confederated Tribes and Bands of the Yakama Nation is a federally-recognized tribe comprised of 14 tribes and bands. The Tribe has over 9,600 tribal members. Its reservation is one of the largest in the nation, covering 1.4 million acres. It is in a rural, isolated and economically-distressed area of south-central Washington, approximately 200 miles from Seattle.

The average per capita income of Tribal members is \$10,474, \$10,000 less than the State average. The Tribe's unemployment rate is 18 percent, as compared to the county's rate of 12.1 percent. Comparative educational statistics indicate that Tribal members' education levels are also lower with only 28.25 percent graduating from

high school and less than 6 percent obtaining bachelor degrees.

Community surveys indicated that many tribal members were interested in opening businesses but needed training and support. The surveys also showed that only 34 percent had computers and fewer (19 percent) had Internet access.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Yakama Business Training and Technology Centers (Project) was to open three centers that would provide access to computers and deliver small business assistance to aspiring entrepreneurs. This three-year Project was successfully implemented and all objectives were completed as planned.

Their first objective, to develop the center's infrastructure, was the most challenging. Upon grant award, the Project had difficulty finding a site suitable for the main Business Training and Technology Center. After several leads and false starts, the Project finally procured an ideal site in tribal space – four months behind schedule. The Project also experienced delays and turnover in the key program manager position. Fortunately, the Project's technology specialist maintained continuity and helped ensure the Project's success. Despite delays, the

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Project opened three handicapped-accessible Centers in Toppenish, White Swan and Wapato. The Centers have been an overwhelming success with well over 700 member visits. The Project also conducted ten formal business development seminars, led by successful business owners, university professors and lawyers.

Most importantly, the Project provided one-on-one assistance in developing business plans. Eleven businesses have opened and many jobs have been created by these businesses. The new businesses include a gas station and convenience store, espresso shop and a floral store.

The Centers are well-staffed and will continue to provide the same services to the community with on-going support from existing partnerships, such as the University of Washington. The Centers have expanded their services by developing a career training program with the Temporary Assistance to Needy Families program, and an education program, the Wellpinit/Tribal School Alliance Program for high school drop-outs who want to earn diplomas. Given these partnerships and the Centers' successes, the Tribe intends to sustain the Centers.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

Many youth use the Centers' computers to learn and practice typing skills and use the Internet to find information and send emails to friends and family. They have learned about different careers and have a better understanding of what education is needed to pursue the careers of their choice, particularly in the business field.

Learning was not limited to the youth, as many adults also improved their computer skills. A technology assistant commented, "I've been able to help an optometrist with his computer skills so he can take work home to do on his home computer." Adults

were also instructed on how to conduct computer-based job searches.

The most beneficial impact was on the local economy and tribal entrepreneurs. The Business Training and Technology Centers provide valuable one-on-one counseling, which helps potential entrepreneurs build their business plans. The Floral Shop owner commented, "The one-on-one help and computer instruction has really helped me organize and prepare my business." The one-on-one counseling extended to existing businesses as well. The Espresso Drive-Thru owner commented, "I did one-on-one with the program manager to get help with marketing. She helped me find a supply company for promotional tools. That company actually created my slogan and I've used it on pins, letter cutters and other promos."

Additionally, tribal entrepreneurs have taken advantage of their newly acquired Internet skills and have used the web as a place to sell items such as beadwork. One tribal entrepreneur uses the computers at a Center to order Mary Kay Products, which she then sells on the reservation. The aid does not end with the opening of a business. The Centers continue to be a valuable resource and available for assistance on all business-related issues.

The Project's impact has extended beyond the tribal community to its partners. The non-native community has a greater understanding of the tribal community. A University of Washington Extension Partner explained, "Students and faculty are learning an unbelievable amount about the Yakama Nation and how the Tribe works, as well as learning about what life is like on a reservation. It's a great opportunity for cultural learning."

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## DUWAMISH TRIBAL SERVICES

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**Project Title:** The Duwamish Exhibit and Gallery at MOHAI

**Award Amount:** \$120,890

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

**Project Period:** 9/30/2005 – 12/29/2006

**Grantee Type:** Tribal Non-Profit

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### PROJECT SUMMARY

- 1 job created
- \$56,950 in resources leveraged
- 2 people trained
- 10 partnerships formed
- \$7,500 in revenue generated
- 5 elders involved
- 12 youth involved

### BACKGROUND

The Duwamish Tribe is comprised of 569 members. In surveys of its membership, the Tribe has three priorities – to develop a facility to preserve, honor and share Duwamish culture, to continue seeking federal recognition and to develop a sound economic base to ensure the long-term tribal sustainability. Today, the Tribe has only three-quarters of an acre of land in West Seattle. The Tribe purchased the site with plans to build a longhouse and cultural center.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of the Duwamish Exhibit and Gallery at MOHAI (Project) is two-fold. The Project would express the Duwamish Salish culture and would defend the

Duwamish identity within the Seattle area. To achieve this, the Duwamish Tribe proposed to partner with the Seattle Museum of History and Industry (MOHAI) to exhibit its history, culture and art. The Project also anticipated selling contemporary art based on Duwamish culture.

The first objective was to design and operate an exhibit and gallery at MOHAI. The partnership between the Duwamish Tribe and MOHAI was instrumental in achieving this objective. The Project successfully opened an exhibit and gallery at the grand entrance of the Museum, attracting the immediate attention of the Museum's 120,000 annual visitors.

The second objective involved producing and selling ceramic dinnerware and art based on a Salish design. Achieving this objective proved much more difficult. The success of this objective was dependent on a skilled potter who produced ceramic pottery in Salish design – one of only three artists of this trade. Initially, this work was delayed because it took the artist time to find a facility that would be appropriate to produce pottery. Then, the negotiation of the artist's contract took longer than expected. Once the contract and facility were secured, production and training of the two

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apprentices began and sales started well. Then, an incident left her unavailable to complete her work. Fortunately, the artist and apprentices had already produced enough merchandise to stock the gift shop and fill most orders. To its credit, the Project did not cease efforts, but worked with its partners and received technical assistance to create an ANA Project Improvement Plan that would, with a three-month no-cost extension, enable them to complete this objective. The Project Improvement Plan included different steps for the continued supply of the artist's goods.

In July 2006, the Project had just completed the Project Improvement Plan and submitted a request for no-cost extension through December 2006. The intended activities during this period were to create a new business at MOHAI involving stage productions in a large venue – the 370-seat MOHAI auditorium. Some stage productions occurred, however, attendance was disappointing and the Project decided to end the performances.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The MOHAI and the Project staff were pleased with the Project's impact and remarked that other tribal members have expressed pride towards the exhibit. Since the exhibit was designed with tribal member approval, it accurately reflects the Tribe's history.

The Project has had a positive economic impact. Every quarter, a different artist is featured at the museum. The marketing and exposure each artist receives impacts both the artist and their sales. In addition, the Project has made a small profit on pottery sales.

Finally, the exhibits achieved the awareness about the Duwamish Tribe in the non-native

community and among other tribes native to the area. With over 120,000 people visiting the MOHAI annually, the Project has fostered an improved understanding and appreciation for the Duwamish Tribe.

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## MAKAH TRIBAL COUNCIL

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**Project Title:** Makah Mini Mart and Fuel Facility

**Award Amount:** \$471,760

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

**Project Period:** 9/30/2004 – 9/28/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 4 jobs created
- 2 businesses created
- 5 Native American consultants hired
- 40 elders involved
- \$758,734 in revenue generated
- \$1,122,942 in resources leveraged
- 34 people trained
- 9 partnerships formed
- 12 individuals received environmental training

### BACKGROUND

The Makah Indian Tribe is a federally-recognized tribe located on Neah Bay, where the Strait of Juan de Fuca meets the Pacific Ocean. There are 2,389 tribal enrollees, 1,356 of whom reside on the 29,668 acre reservation.

According to the 2000 U.S. Census, the reservation's unemployment rate was 24 percent and the per capita income was \$11,000. The Tribe had developed a Comprehensive Plan that included an economic development project. The Project was designed to provide basic services and

jobs for community members, as well as generate tribal revenue.

### PROJECT PURPOSE AND OBJECTIVES

This Project intended to provide start-up funding for a new tribal enterprise (Makah Mini Mart and Fuel Facility) and develop tribal business and industry ordinances. The Makah Mini Mart was the combination of two tribal entities – Makah Fuel and Makah Smoke Shop.

Project funds were used to purchase inventory and equipment and train new employees. The funds were also used to pay local artists to design interior and exterior art work for the building, giving the Makah Mini Mart a uniquely "Makah" look.

Due to poor weather conditions, there was a long delay in the beginning of the construction of the Makah Mini Mart. The Tribe worked with the general contractor to accelerate construction once it began. Due to issues blocking a new boat ramp and fuel float installation, the Tribe and its construction manager coordinated with the Tribe's Environmental, Forestry and Fisheries Departments to resolve the issue. The Tribe terminated the Makah Mini Mart's executive manager and hired a replacement that proved capable of working

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with a number of part-time employees. Despite these set-backs, the Makah Mini Mart was able to open earlier than scheduled.

To carry cash to and from the Makah Mini Mart the Project planned to purchase an armored truck and hire two security transporters. During implementation, it was found that there were numerous requirements to operate an armored truck and related staff training costs. After consultation with an independent Certified Public Accountant, it was determined revisions to the Tribe's internal controls for handling cash were sufficient to safeguard cash.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Makah Mini Mart achieved its objectives. It created six new jobs, reducing the unemployment rate by 0.6 percent. Merging the two Tribal enterprises into a single business increased revenues by 15 percent, decreased costs by 10 percent and resulted in a net income increase of 5 percent. More importantly, it helped the Tribe realize its dream. Lois Peterson, Administration Services Manager said, "We always dreamed of having a mini mart. It's an important service to have. We have had temporary buildings, shacks from the 1980s on and now to have this!"

Prior to the Makah Mini Mart, tribal members traveled between 22 and 98 miles round trip for services. It is estimated that access to the Makah Mini Mart's basic banking services (i.e., ATM) and 24-hour fuel service increased disposable income by approximately 3 percent for 471 reservation households.

Prior to the Makah Mini Mart's opening, emergency vehicles traveled 20 miles round-trip during non-business hours to refuel. Given the reservation's large

geographic area, refueling is required often. The Makah Mini Mart provides 24-hour fuel service, reducing response ready time of emergency vehicles. "Emergency vehicles having access to fuel 24 hours per day makes Neah Bay a safer place," according to Lois Peterson.

According to Wade Green, a tribal member and artist, "The painting on the poles was designed to blend in with the overall look of the building and environment - makes me proud as an artist." The art work not only improved their pride, but the Makah Mini Mart's art work display vastly expanded the Makah artists' businesses.

In addition to assisting five self-employed artists, the Project helped expand the revenues of three Tribal enterprises - a restaurant, hotel, and camp ground; one tribal member established a pizza business. Tourists are now able to extend their stay in the Neah Bay area since cash and fuel are readily available.

Due to the Makah Mini Mart's success, the Tribe is now considering other projects such as propane sales, a coin-operated boat, a car wash and improving the boat ramp to ease congestion during the high season. The Tribe sells over 40,000 recreational permits annually which give these ideas strong potential.

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*"The opening of the Makah Mini Mart was a social event at which people had a sense of pride. The art work provides a sense of community and pride in jobs."*

Debbie Wachendorf  
Tribal Council Member

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## PORT GAMBLE S'KLALLAM TRIBE

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**Project Title:** Recruit, Train and Certify New Native American Foster Parents

**Award Amount:** \$365,485

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

**Project Period:** 9/30/2004 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 2 jobs created
- \$88,360 in resources leveraged
- 44 people trained
- 8 partnerships formed
- 1 product developed
- 13 foster parents certified
- 57 youth involved
- 8 elders involved

### BACKGROUND

The Port Gamble S'Klallam Tribe has slightly over 1,000 enrolled members, with approximately 350 children under the age of 18. The Tribe's reservation is comprised of 1,341 contiguous acres located on the State of Washington's Kitsap Peninsula. Tribal members reside on the reservation or in the surrounding Kitsap County and Puget Sound area.

At Project proposal, the Tribe's Indian Child Welfare Program had placed 22 children in uncertified foster families. Lacking certification, these caregivers were ineligible for State aid.

### PROJECT PURPOSE AND OBJECTIVES

The Project purpose was to develop foster parent certification that would enable the Tribe to provide care and services for their children based on S'Klallam values. To achieve this goal, the Project identified two key objectives.

The first objective was to provide culturally-appropriate foster parent training to the Port Gamble S'Klallam community. The Project acquired and tailored existing curriculum (i.e., Native American Training Institute "Extending Our Families through Unity" handbook) to make it culturally-appropriate and applicable to the S'Klallam Tribe. This objective presented the Project's greatest challenge – State/Tribal negotiations to give the Tribe authority to license foster parents. To overcome this challenge, the Project worked closely with the State, which licensed the program manager to conduct foster training which approved the culturally-sensitive curriculum. With the State's cooperation, the Project reduced forms and paperwork, making it easier for interested tribal members to become foster parents. Tribal members were required to undergo background checks and drug testing, which the police department

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provided free-of-charge. Upon background check completion, tribal members attended training including 30 hours of foster parent training, as well as first aid and safety, CPR and HIV training. The Project trained 42 tribal members, certified 13 foster parents and had four certifications pending (including the Tribal Chairman and two Tribal Councilors). Six foster parents and the program manager also attended State-sponsored workshops for fostering children with behavioral problems.

The second objective was to place all tribal children with foster parents in their community. At the Project's completion, all 22 children were placed with certified foster families within their community.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The S'Klallam children now benefit from certified foster care that ensures a safe and loving home environment within their own community. Placements have become more stable, since foster families receive additional financial and higher quality support. In addition, the children have benefited financially. These youth can now receive counseling and any other services that Medicaid is unable to fund. One youth will be attending college with a scholarship available to foster children.

Foster parents have benefited by a better understanding of the continued involvement of the biological parents and tailored instruction to individual homes. They can attend advanced State-sponsored training sessions and have a better understanding of, and access to, financial aid.

The S'Klallam community is proud that their children remain connected to the Tribe. The Tribe's support services have been strengthened and the communication between agencies has improved. The Tribe's programs and community have

benefited financially, since State-provided foster parent funds have replaced tribal Temporary Assistance to Needy Families (TANF) funding. Tribal TANF funding can now be extended to other needy families.

By creating a culturally-appropriate foster care curriculum, the Project broadened the State's capabilities. The Project also broadened the State's capacity by reducing the State's workload and providing more foster parents and stable homes. The Project set a model for neighboring tribes who have expressed interest in certifying foster parents among their members. The Project's success will continue since the State has agreed to continue funding for the Tribe's foster care program and the Tribe has committed to providing foster parent certification.

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## SHOALWATER BAY INDIAN TRIBE

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**Project Title:** Shoalwater Bay Indian Tribal Shellfish and Finfish Monitoring Project

**Award Amount:** \$482,774

**Type of Grant:** Environment

**Project Period:** 9/1/2003 – 2/28/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 4 jobs created
- 10 elders involved
- \$119,214 in resources leveraged
- 17 youth involved

### BACKGROUND

The Shoalwater Bay Indian Reservation is located on the shores of Willapa Bay at North Cove on the Pacific Coast of Washington State. The reservation occupies 1,034 acres of land on the northern side of the Bay.

Since the reservation is small and isolated, the people of the Shoalwater Bay Indian Tribe (Tribe) have maintained some of their traditional ways of life, especially those centering upon a subsistence lifestyle. Subsistence foods continue to play a major role in the lives of the Shoalwater people on and off the reservation. The Willapa Bay community relies on logging, oystering, fishing and farming for income. Although modern forestry, farming and agricultural methods have produced a greater return on investment, these methods have come at an environmental cost. There was concern that the environmental impact of modern technology may have affected the

reproductive health of the Shoalwater Tribal population.

The Shoalwater Bay community has been impacted by an infant mortality problem of staggering proportions. Between 1988 and 1993, only ten of 27 documented pregnancies on the reservation resulted in the birth of children who survived past the age of two years. This infant mortality rate is 25 times higher than the national average. A joint report issued October 27, 1994 by the Tribe, Indian Health Service and the State of Washington recommended a broad-based community-wide strategy to restore the reproductive health of the Shoalwater Bay community. This strategy involved health research, community health assessments, environmental assessments, direct health care services, health education, and health staff recruitment, retention and training. The Tribe implemented the recommendations and believed the crisis had passed.

However, in 1999 a new report was released that found 50 to 67 percent of all pregnancies ended in miscarriages during the years of 1997 and 1998. Eight of nine confirmed pregnancies had ended in miscarriages in 1998 alone. The Center for Disease Control and Prevention confirmed

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the high rate of miscarriages and recommended that a renewed examination of environmental concerns be undertaken. Some families were moving from the area to avoid potential miscarriages. The Tribe diligently began to re-examine various environmental factors as no conclusive reason for the high infant mortality rate had previously been found.

#### **PROJECT PURPOSE AND OBJECTIVES**

The testing proposed under the Shoalwater Bay Indian Tribal Shellfish and Finfish Monitoring Project was one aspect of environmental testing that had not been completed during earlier studies. This Project would focus on the area's shellfish and finfish stock since surveys indicated that approximately 75 percent of the tribal membership's diet is fish and shellfish.

The major challenge with the Project occurred in the first year. The Project manager was hospitalized for many weeks, and then not released to work for several months. The severity of his illness prevented him from being able to answer questions concerning the Project status and location of files. The lost time compelled the Project to request a no-cost extension to successfully complete the grant.

Nonetheless, the grantee successfully tested for heavy metals in fish and shellfish. There were no significant findings for heavy metals, but testing did find polychlorinated biphenyls (i.e., PCBs). The grantee readjusted the testing plan to begin looking at PCBs in the fish and shellfish. The lack of significant PCB traces has been a great relief to the community. They want the periodic testing to continue to assure that a healthy environment in which to raise their families is maintained. The actual cause of the infant mortality rate has never been determined. However, the construction and opening of a modern community health clinic has improved the rate significantly.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project has successfully provided assurance that environmental impacts to the local food and water supply have not occurred. Tribal members who fish to feed their families now know that the fish is safe. Local businesses no longer need to fear that the fish they supply to the local community might be negatively affecting the community. And, the community is steadily growing now that tribal members are confident the environment is safe.

Two tribal members who lost children pre-term for unknown reasons in the late 1990s shared their gratitude for the environmental testing provided at the lab. They indicated that the testing and periodic reports gave them peace of mind. They would like to see the lab continue all types of environmental testing (water quality, tissue toxicity, etc.) to assure that the Tribe and its neighbors are keeping the environment safe for all.

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## UPPER SKAGIT INDIAN TRIBE

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**Project Title:** Learning to Work  
**Award Amount:** \$115,200  
**Type of Grant:** Social and Economic  
Development Strategies  
**Project Period:** 9/30/2004 – 6/30/2006  
**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 1 job created
- 2 people trained
- 5 partnerships formed

### BACKGROUND

The Upper Skagit Indian Tribe is a federally recognized Tribe located in northwest Washington. The Tribe governs a 78 acre reservation and has 755 enrolled members, with the majority of those members living either on or near the reservation.

Tribal members have the lowest income and educational status in the county and the highest drop-out rate for the school district area. The average on-reservation age is 23 years and the reservation unemployment rate is 58 percent. For the past four years, the Tribe has subcontracted from the State of Washington's Department of Social and Health Services operation of WorkFirst – Washington's welfare-to-work program.

The State of Washington currently operates the Temporary Assistance to Needy Families (TANF) program on the Tribe's behalf. The Tribe believed that the State was not meeting tribal member needs, lacked cultural sensitivity and the Tribe was concerned about sanctions imposed upon

tribal members' welfare payments. The Tribe believed it was harmed by State budget cuts and its progress toward self-sufficiency was impeded due to its inability to develop long-range goals and plans with a contract that is re-negotiated yearly. The Tribe hoped to remedy this problem by submitting a proposal for its own Tribal TANF program rather than continuing its contract through the State.

### PROJECT PURPOSE AND OBJECTIVES

The first objective of this Project was to gather and analyze Tribal, State and Federal data for a first TANF application draft. The targeted community included a large portion of Skagit County where an estimated 2,859 Native Americans reside; the Swinomish Reservation in LaConner; members of the Samish Indian Nation in Anacortes; and the Nooksack Tribe. All activities were completed on this objective with the exception of developing and defining a model for an inclusive and creative array of work.

The second objective was to produce a user-friendly Tribal TANF Policies and Procedures Manual. All activities were completed, except submission to the appropriate government agencies.

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The third objective was to negotiate an approved Tribal TANF application and to have the Tribe administer its own TANF program. The Tribe would provide direct services to its client population and have local access to a broader array of programs. Under the Tribal TANF program, the Upper Skagit Indian Tribe Employment Enhancement Center would have authority to declare a Family Assistance Unit (FAU) eligible or ineligible for cash assistance. The Project started late and this delayed meeting the final objective on schedule.

The Project suffered a setback when the Nooksack Tribe decided not to partner with the Upper Skagit Tribe. This lowered the number of individual Assistance Units (AUs) upon which the Tribe would receive funding to manage the TANF program. As a result, the number of projected AUs totaled 30, which would not be feasible for the Tribe to run their own TANF program. Since the Project director believed that the number of AUs was undercounted, the Project ensued negotiations with the State regarding the number of eligible AUs in the Upper Skagit service area.

The Project had a late start and, as a result, the Project needed additional personnel to complete the objectives on schedule. Tribal employees assisted the Project director (these hours could have been considered leveraged resources, but the Tribe and Project did not track the hours). In addition, the Project drastically under-spent their budget, requiring an ANA technical assistance provider visit, corrective action plan and subsequent submission of a no-cost extension.

At the Project's conclusion, an agreement between the Tribe and the State of Washington on program funding levels had been reached. The only outstanding issue was the official signing of the agreement with the State's Governor, the Tribal Chair,

and the State's Secretary of Social and Health Services.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Upper Skagit community believes that the Project could be of major significance to TANF-eligible tribal members. The community believes the Tribe is currently running the TANF program because of the assistance it has received from this Project. Individuals stated that because of the wrap-around services provided by the Tribe and the Project they have become gainfully employed. Additionally, they recognized the ease of working with the Tribe as compared to the State because of the endemic cultural misunderstanding. The partnerships developed by the Project have continued to provide on-going technical assistance to the Tribe in its efforts to become a Tribal TANF program.

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## UPPER SKAGIT INDIAN TRIBE

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**Project Title:** Lushootseed Language Preservation Project

**Award Amount:** \$449,358

**Type of Grant:** Language

**Project Period:** 9/1/2003 – 8/31/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 3 jobs created
- \$70,461 in resources leveraged
- 29 people trained
- 15 partnerships formed
- 22 products developed
- 174 elders involved
- 205 youth involved
- 6 language teachers certified
- 241 Tribal members increased their ability to speak Lushootseed
- 6 people achieved fluency
- 2 Native American consultants hired

### BACKGROUND

The Upper Skagit Indian Tribe has 755 enrolled members, with the majority of those members living either on or near the reservation. The Upper Skagit language is Lushootseed. The Lushootseed language is not used in daily conversation on the Upper Skagit Reservation, nor is it used in three neighboring tribe's reservations of the Sauk-Suiattle, Swinomish or Stillaguamish Tribes. On a limited basis, it is used in cultural and ceremonial activities. A language survey revealed that only three members could

speak the language fluently and eleven were able to speak in short sentences.

### PURPOSE OF THE GRANT

The Lushootseed Language Preservation Project planned to revive and record the language. A key to the Project's success was the elders. During the Project, the community lost several elders, including the oldest speaker, a spiritual-cultural elder who understood and spoke the language well. To mitigate this loss, the Project captured every meeting with the elders on videotape and recordings. To jog elders' memories, the Project provided archives of pictures, stories and language recordings from the Lushootseed Language Institute. The elders' responses resulted in considerable language recovery, in addition to cultural stories and traditions.

The collections of the Lushootseed language gathered from the elders helped the Project staff develop curricula. Each year a different set of curriculum was developed. Books were created with audio accompaniment and activities were culturally content-based and age-appropriate. In the first year, the curriculum focus was newborns to six years. Community members designed and made visual aids (such as dolls and stuffed animals) to cater to this age group. In the

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second year, the curriculum focus was for an after-school program for children seven to 12 years. This curriculum also included a play with scripts for the youth to perform and produce. In the third year, the curriculum focus was on teens. The Project also developed a language curriculum manual including terminology, background materials and more activities for the texts. Since so many activities were designed, the Project also created a separate game book.

Although prior survey results indicated that 30 tribal members were interested in language teaching, the Project struggled to recruit teachers. Once the Project promised teacher certification, more members were willing to participate. Six different courses were offered. Nonetheless, some teachers-in-training struggled with other priorities to attend classes. The Project tutored those who were motivated to complete the training. Six trainees completed courses and were completing their practicum the final month of the Project. Another eight are working with the Project and receiving tutoring sessions. The Project expected all to be certified within a year.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

One tribal member reflected on the Project's significance, "One of my goals is to be able to speak the language in public. A lot of what I want to do was learned from my Grandfather who was an Orator. The classes have helped me a lot to learn and see where I could go with the language."

The Project successfully linked generations, as suggested by the Education Manager, "All the little things added up to make the kids want to be more a part of and learn the language. The elders were also a wonderful part to allow the kids to see and hear the language and culture."

Elders are speaking in their native language to other elders. Additionally, others who understand the language, but previously would not speak it, are now conversing in their native tongue and take pride in doing so. Elders have gained a sense of worth as one tribal member commented, "Someday I would like to be fluent, in respect for others and the ones who have passed on to speak in the way they wanted us to."

Due to the historical migration of the families to other tribes or bands, the Project helped families reconnect. A tribal member commented, "The Project is very important to us because it allows us to connect to our family in the other tribes."

As the elders shared stories, even over the telephone, they began to remember more of the language, perpetuating their energy and interest for their native language and culture. A tribal member added, "Learning more about the language has helped us learn more about our culture and history." However, the elders were concerned about losing the language as one Project staff member reported, "One of the areas that meant a lot to the elders was the (Lushootseed) names that had been there and unfortunately lost into English."

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*"It has brought the community elders together and has really impacted the elders and allowed them to speak in their Native language."*

Upper Skagit Tribal Chairman

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**WISCONSIN**



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## LAC COURTE OREILLES TRIBE OF LAKE SUPERIOR CHIPPEWA

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**Project Title:** Chippewa Wood Crafters

**Award Amount:** \$290,747

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

**Project Period:** 9/30/2005 – 9/29/2006

**Grantee Type:** Tribe

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### PROJECT SUMMARY

- 6 jobs created
- \$60,000 in resources leveraged
- 3 Native American consultants hired
- 2 people trained
- 5 partnerships formed
- 2 products developed
- 6 elders involved
- 1 business created

### BACKGROUND

The Lac Courte Oreilles Band of Lake Superior Chippewa is a member of the Ojibwa Nation. Their reservation includes 76,465 acres in northern Wisconsin. Over 2,800 of the enrolled 5,474 Tribal members are living on the reservation. Although the Tribe has a bounty of natural resources, employment opportunities are scarce with 72 percent of the workforce unemployed and 23 percent of families living below the poverty line. The traditional ways of harvesting and gathering are still an integral part of life and the Tribe has worked hard to establish protocols that will protect its natural resources.

### PROJECT PURPOSE AND OBJECTIVES

The purpose of this Project was to establish a new business that would create a marketable product from the Tribe's timber harvest by training and employing Tribal members as wood crafters. The wood crafting industry is a good fit for the Tribe because there are a large number of talented wood crafters available. The new business was designed to create meaningful jobs for community members while utilizing the Tribe's abundant timber resources.

The Project's only objective was to establish the Chippewa Wood Crafters business to employ four to eleven Tribal members in the wood crafting industry. The Project staff is extremely knowledgeable in the wood working industry. They were able to avoid some challenges by changing the original Work Plan. For example, a more energy efficient and less expensive kiln for wood drying was purchased and the marketing strategy was adapted to include a wider target audience. These decisions better suited the Project's needs and were more cost efficient.

However, the Project did experience time-related delays. The initial delay occurred when the Project's plan was still being negotiated with ANA after the Project's start date. After this was worked out, the Project

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was administered smoothly until the renovation was scheduled to begin on the new wood shop and showroom. Then winter came sooner than anticipated causing a series of delays. Completing the renovation on the new wood shop had to be pushed back several months when the region's cold weather halted ground preparation work. Another challenge surfaced when the kiln ordered to dry the freshly cut lumber was lost during delivery.

Of six activities not yet finished, only the hiring of summer youth staff is not planned to be completed. Some of the activities, such as completing construction of the new workshop and installing the kilns, are scheduled to be finished. Other activities are being carried out on a limited basis since the mill and workshop are not yet fully operational.

The Wood Crafter Project has a very good chance of resulting in a profitable tribal enterprise that employs ten to twelve tribal members. This is largely because of oversight provided by several tribal members who have a substantial background in the industry. Although the Project has been behind schedule, the dedicated staff has worked hard to ensure that the business will continue into the future.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

This Project has had a very positive impact on the community. Not only has it created six sustainable jobs in the community, but it has also boosted the self-esteem of those individuals. The wood workers shared the sense of accomplishment they enjoy when they finish and sell a piece of their craftsmanship. One of the master wood crafters expressed that he was given a round of applause in a restaurant after the owner announced that he was the maker of some of the furnishings the diners were admiring in the facility.

The larger tribal community has also benefited. The Project has shed a very positive light on the Indian community by presenting a high quality product. The market for other tribal products has risen by increasing the numbers of visitors who stop with the intent to buy.

The Project has also created a stronger bond between the Tribe and the surrounding non-Native community by providing joint venture opportunities for both parties. For example, one of the door manufacturers in a surrounding community now refers all of his custom wood door customers to the Chippewa Wood Crafters Project. The Project purchases small pieces of glass from the manufacturer.

The Community sees benefits from this Project. One man shared that the Project has given him a job of which he can be proud. He stated, "People feel good working for their own Tribe." Another man boasted of the high quality products he had purchased from the Chippewa Wood Crafters. The company plans to build upon this reputation for high quality and customer satisfaction. One of the wood crafters noted, "Customer satisfaction is a great part of what we want to accomplish here."

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## MASHKISIBI BOYS AND GIRLS CLUB

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**Project Title:** Positive Youth Development Programming and Organizational Sustainability

**Award Amount:** \$178,000

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

**Project Period:** 9/30/2004 – 2/28/2006

**Grantee Type:** Native Non-Profit

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### PROJECT SUMMARY

- 2 jobs created
- 1 Native American consultant hired
- 5 elders involved
- 286 youth involved
- \$36,688 in resources leveraged
- 16 people trained
- 9 partnerships formed

### BACKGROUND

The Mashkisibi Boys and Girls Club (Club) is located on the Bad River Reservation. The Band of Lake Superior Tribes of Chippewa Indians governs the reservation in the State of Wisconsin's northernmost border on Lake Superior's shore.

The reservation has a population of more than 1,500 people of which children comprise almost one-third of the population. The Club was serving over 180 school-aged children and it was open five days a week after school for four hours daily. The Club's success drew attention from the community which had requested that the Club be open to more youth.

### PROJECT PURPOSE AND OBJECTIVES

The Club's 17-month Project had two clear objectives. The first objective was to increase access to high quality youth development programming for youth aged five to 18 years.

To handle increasing numbers of children, the Club hired more staff. The Club successfully recruited and trained program aides and assistants. However, the Club had difficulty retaining administrative assistants and project assistants. Fortunately, the executive director remained throughout the Project. The multi-tasking abilities of the director and other staff enabled the Club to overcome staff turnover difficulties.

To increase youth access, the Project's initial plan was to purchase an 11-passenger van and have staff pick-up and drop-off children. The Project was able to develop a partnership with the Tribe's public transportation, which now stops outside the Club and takes children home to all reservation areas. The van is used on an as-needed basis, especially for Club-led field trips.

The Project focused on teen programming. Targeted marketing occurred, such as

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publishing several articles in the local newspaper. The Project made a separate room available to teens and implemented a junior staff program to teach teens life skills and give them an opportunity to gain paid job experience.

Although the Tribe does not operate the Club, the Tribal Council is very important to the Project's success by contributing space and some financing. On a few occasions the Tribal Council committed to work with the Club and later withdrew its support, leaving the Club to complete the work on its own. This challenge was mitigated due to the Board of Directors' diligence.

Another unanticipated challenge was youth behavioral problems. All Club staff attended training and are partnering with the schools to eliminate as many behavior-related problems as possible.

The second Project objective was to develop a strategic plan. This proved difficult due to staff turnover and less community support than originally anticipated. The Project planned to get more than 30 adults involved in its planning, but was unable to achieve this participation level. The Club continues to encourage adults to help in planning and serving on the Board.

To overcome this challenge, the Project hired a consultant to develop a strategic plan. The plan outlines issues and goals, and has some minimal sequencing work in strategic goal implementation. The Project has continued to work on a timeline.

#### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The Project's greatest impact was on the girls and boys. Around 30 children visit the Club daily and there are now more than 286 youth enrolled. A member commented, "I like all the games you can play and the best thing is when you play a worker and beat them you get to pick a treat."

Pre-adolescents have benefited from time structured activities, relationship-building, interpersonal skill-building, nutritional education, tutorial assistance and computer skill development. They have also learned more about their environment through Project clean-up and nature awareness activities.

Life-skill sessions have helped to prepare teens for high school graduation, decision-making, and financial planning, improved their self-esteem and self-sufficiency. Some teens are given the opportunity to work for the Club with the Junior Staff Program. "It's fun; you get to be paid to play games with kids," stated one Junior Staff member. In addition to a small income, the Junior Staff derive a belonging as expressed by one member, "Its sense of small community and you get to see everyone at the Club."

A staff member commented, "We provide a caring, supervised environment that's great for the kids." As a result, parents have assurance their children are being looked after by a caring and organized staff and do not worry about their children's safety. They can also rely on transportation.

The staff benefited from training and gained leadership, planning and goal-setting skills. As one Board member expressed, "The strategic plan sets up a direction and will help stretch the Boys and Girls Club forward. The Board is looking forward to it."

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*"They must like it because they come here in droves, this place is packed."*

President  
Club Board of Directors

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## NORTHWOODS NIIJII ENTERPRISE COMMUNITY, INC.

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**Project Title:** Circle of Support  
**Award Amount:** \$594,585  
**Type of Grant:** Social and Economic  
Development Strategies  
**Project Period:** 9/30/2003 – 6/30/2006  
**Grantee Type:** Native Non-profit

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### PROJECT SUMMARY

- 5 jobs created
- 32 businesses created
- 6 elders involved
- 6 youth involved
- \$3,098,596 in resources leveraged
- 610 people trained
- 16 partnerships formed
- 2 products developed

### BACKGROUND

Northwoods NiiJii Enterprise Community (NNEC) is a non-profit organization that works with the Menominee, the Lac du Flambeau Band of Lake Superior Chippewa, and the Sokaogon Mole Lake Chippewa Indian Tribes. Located in Wisconsin, the Tribes' reservations are occupied by 4,394 residents. These populations are characterized by high unemployment and poverty rates.

NNEC and the Tribes created a Comprehensive Strategic Plan which outlined the communities' priorities of economic development and the underlying infrastructure.

### PROJECT PURPOSE AND OBJECTIVES

The Circle of Support Project's purpose was to implement components of that Plan. The Project had four objectives for each of the three communities.

Each community's first objective was to create a close-knit business community. Lac du Flambeau had an inactive Chamber of Commerce, so the Project strengthened the Chamber's capacity and recruited over 25 new members. A strategic plan was also developed and is now being implemented. At Menominee, the Project created a Chamber of Commerce and quickly had over 20 members that developed a strategic plan. The Mole Lake community determined that it would not be feasible to have its own chamber and instead decided to work with Millennium – a regional economic development organization.

The Lac du Flambeau's and Menominee's second objective was to develop and/or refine entrepreneurial business development curricula. Both communities worked with partner organizations to develop curricula that would suit their respective communities. Lac du Flambeau did so well that it has been recommended that they share their approach and curriculum with other Tribes.

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The Lac du Flambeau's and Menominee's third objective was to establish a Community Development Financial Institution (CDFI). This process was substantially more time-consuming than the Project had originally anticipated.

As a result, the two communities teamed up on this objective and staff spent much time completing CDFI certification. In the meantime, the two communities also implemented a strategy to provide funding under the NiiJii Revolving Loan Fund.

The Lac du Flambeau's and Menominee's fourth objective was to develop a small business incubator. Lac du Flambeau successfully completed this objective by conducting a feasibility study and business plan for the incubator with the University of Wisconsin and several graduate students. The Menominee was working on its feasibility study and business plan for an incubator without walls a prime location with limited rent where tribal entrepreneurs could begin new businesses.

During the Project's planning, the Mole Lake community repeatedly voiced its desire to have a fire department to serve its residents. While working on the second Mole Lake objective, the Project realized the Reservation could not solicit at least ten volunteers to train for the fire department (a few volunteers attended training). As a result, Mole Lake worked with a nearby town to use the town's services and to move a sub-station closer to the reservation.

Mole Lake's third objective was to create a reservation-wide water and sewer system to support business and economic development. Water and septic system improvements were funded and completed.

Mole Lake's fourth objective was to register the Dinesen House with the National Historic Registry and to restore it. This would be the first stage of developing a

tourism and cultural complex in Mole Lake. The House was successfully registered, but there were several activities which needed completion.

### **PROJECT OUTCOMES AND IMPACT ON COMMUNITIES**

The three communities have expressed their satisfaction from the Project's developments. With over 610 people trained, the newly-trained entrepreneurs and business owners have also expressed their gratitude and attributed their success to the Project staff's help and free business classes. As a result, more than 32 new businesses were created in these communities and five new jobs were created.

The Project gave tribal entrepreneurs access to advocacy and networking. They now have a place to learn business skills and access education. The entrepreneurs also now receive continued support to help them develop their businesses.

This Project also raised awareness among the tribal governments about their roles in supporting business development. Finally, the enhanced water and sewage system and two new businesses (a solid waste disposal and a recycling business) improved the communities' environments.

