
ASSOCIATION OF AMERICAN INDIAN PHYSICIANS



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

PROJECT SNAPSHOT

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

BACKGROUND

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

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

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

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

PURPOSE AND OBJECTIVES

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

survivors to teach characteristics of a healthy relationship.

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

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

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

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

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

Margaret Knight, AAIP President

CHEROKEE NATION


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

PROJECT SNAPSHOT

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

BACKGROUND

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

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

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

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

Donna Gourd, Project Director

CHEYENNE AND ARAPAHO TRIBES OF OKLAHOMA



Project Title:	Cheyenne and Arapaho Early Childhood Language Project
Award Amount:	\$535,312
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 5 full-time equivalent jobs created
- 12 Elders involved
- 227 youth involved
- \$162,038 in resources leveraged
- 46 individuals trained
- 19 partnerships formed
- 3 language surveys developed
- 2,400 language surveys completed
- 52 language teachers trained
- 450 youth increased their ability to speak a Native language
- 550 adults increased their ability to speak a Native language

BACKGROUND

Headquartered in Concho, Oklahoma, the Cheyenne and Arapaho (C&A) Tribes of Oklahoma have over 12,000 members. However, only 14 percent of Tribal members speak Native languages; with an average age of 65, most are from older generations, signaling a large generational gap in speakers. The United Nations Educational, Scientific, and Cultural

Organization lists the two common languages spoken by the Tribe, Southern Cheyenne and Southern Arapaho, as endangered and almost extinct, respectively. In addition, there are a small number of qualified language teachers, and few curriculum materials with which to teach.

In a parent survey conducted in 2009, 91 percent of respondents said they wanted C&A language, government, and histories to be taught in preschool; yet 89 percent also reported they knew none or very little of either language, further illustrating the generational gap in language speakers.

PURPOSE AND OBJECTIVES

The Tribe's education department staff developed this project in order to strengthen and preserve the culture of the C&A Tribes by increasing the number of language speakers under the age of 60 years.

The project's first objective was that 12 existing C&A Head Start teachers and 20 existing C&A Child Development Center (CDC) teachers would learn basic Southern Cheyenne and Southern Arapaho, and teach them at their centers. This objective presented an immediate challenge, since there were no available language materials

to teach the preschool students or the instructors. To overcome this, project staff spent the first year developing a three-level curriculum, which was approved by the centers and integrated into existing Head Start and CDC curriculums. Language department staff trained all Head Start and CDC staff, including bus drivers, cooks, janitors, and teachers, during breaks and in-service sessions.

The project's second objective required the Tribe to produce and distribute learning materials, including activity books, instructional DVDs, language CDs, and interactive digital language games. To create all these, the project staff hired a linguist and media specialist to produce recordings, books, and online tools for language learning. The curriculum also included lessons using Smart Boards installed in all classrooms. Language department staff ensured all materials were culturally relevant and appropriate.

In collaboration with staff from the Tribe's media department, which is financed through its gaming revenues, project staff also put together educational TV shows about the languages, which were broadcast on the Tribe's TV station. Several youth from the Head Start program provided the voices for children's TV segments which taught counting and the names of various animals.

The project's third objective was for 200 children at C&A Head Starts and CDCs to learn the C&A languages and understand basic words in each. Education department staff exceeded this goal, reaching 227 preschool students in the classes over the course of the project. Songs were one of the most popular components of the program, and students learned round dance and gourd dance songs, prayers, veterans' songs, "Happy Birthday," and "The Itsy-Bitsy Spider."

OUTCOMES AND COMMUNITY IMPACT

The impacts of the language learning extend throughout the C&A community, both on and off the reservation. With the availability of materials online and through e-mail, such as a "phrase of the week" sent by the language department to all Tribal staff, C&A members have developed a renewed interest in the languages, and those who live off reservation now have access to learning materials. In total, staff estimate that over 550 education staff and Tribal employees have learned C&A words and phrases as a result of the project.

In learning words and songs in both languages, some C&A Tribal members and staff said they learned words previously forgotten. Participants also reported gaining a better understanding of rituals and traditions, which can now be passed on to future generations of students.

Non-Native staff developed a deeper appreciation and understanding of C&A culture. The Tribe's TV station, K47MU-D, is broadcast on and off the reservation, providing non-Tribal members access to C&A's cultural and language programming.

The project also achieved some success in bridging the generational language gap: in a November 2011 survey of parents, a majority who responded said they heard their child using Cheyenne or Arapaho words at home. The children also sing songs in the languages at their graduation and other special events.

Seeing the value and benefits of this project, the Tribe's leadership added two of the project positions to its budget to sustain C&A language teaching and learning efforts.

CITIZEN POTAWATOMI NATION



Project Title: Potawatomi Language Curriculum Implementation Project: “Gkkendasmen gde-zheshmomenan” (Let’s Learn Our Language)

Award Amount: \$391,547

Type of Grant: Native Languages

Project Period: Sept. 2010 – Sept. 2012

Grantee Type: Tribe

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 1 Native American consultant hired
- 4 Elders involved
- 59 youth involved
- \$4,400 in resources leveraged
- 9 partnerships formed
- 3 language teachers trained
- 6 Native language classes held
- 84 youth increased their ability to speak a Native language
- 150 adults increased their ability to speak a Native language
- 2 people achieved fluency in a Native language

BACKGROUND

The Citizen Potawatomi Nation, the ninth largest federally-recognized Tribe, has a membership of approximately 30,000 people, 11,000 of whom live on or near the Citizen Potawatomi jurisdiction in central Oklahoma. There are only nine living first

language speakers of Potawatomi, and only one or two live in the immediate area. In 2009, with funding from ANA, the Tribe developed language curriculums for daycare and adult classes to combat the potential disappearance of the Potawatomi language.

PURPOSE AND OBJECTIVES

The purpose of “Let’s Learn Our Language” was to implement the language curriculums in daycare and adult classes, with the goal of increasing the number of fluent speakers.

The project’s first objective was to implement the beginner adult curriculum and the daycare curriculum for the Tribe’s 3-year-old Child Development Center (CDC) class, and to develop supplemental materials and tests for each, in the first project year. Building from this, the second objective was to implement the intermediate adult curriculum and the daycare curriculum for the CDC’s 4 to 5-year-old class, and to develop supplemental materials and tests for each, during the project’s second year.

Staff created a variety of materials covering the topics of nature, spiritual traditions, and stories. In addition to standard materials

such as flashcards, some unique teaching materials were developed. In one case, a local artist made five cultural storybooks in Potawatomi. Similarly, staff took children's storybooks written in English and inserted Potawatomi words above the English words. Staff also created videos, audio recordings, and games, which are posted on the language department's website.

Over the course of the project, staff held 300 classes for a total of 54 preschool-aged children, and taught 27 adults in person. Project staff also taught online classes to adult students, with an average of nine students participating in the beginner classes and four in the intermediate classes. In addition to the language class participants, over 100 adults learned some Potawatomi as a result of project activities such as festivals, Potawatomi signs, and community activities.

Youth were generally very quick to pick up the language. Many adults were initially hesitant to speak for fear of making mistakes; the staff reduced this hesitation by reiterating to people "this is our language." Also, the tribe posted Potawatomi words and titles throughout its jurisdiction, such as on stop signs and in Tribal offices, to normalize its use.

OUTCOMES AND COMMUNITY IMPACT

Youth classes were in high demand: by the end of the project, some classes were at their capacity, with a 2-year waiting list. Exceeding targets, the youth learned at least five songs and dozens of words. The language program director also indicated students now greet each other in the hallways in Potawatomi, and many parents report youth using words and singing songs at home. In addition, many students are able to accurately repeat words and form sentences in the language.

Adult learners also exceeded benchmarks: the adults learned a range of words and six

songs in Potawatomi. Eleven students went on to attend the intermediate classes, and some began teaching Potawatomi to others. Teachers report an unusually high retention rate of a core group of adults, demonstrating great interest.

The project became popular with Elders as well, several of whom became very involved. As part of the language activities, youth developed a garden and gave the produce to Elders, which helped the students learn respect for Elders.

The project also engaged members of the Tribe who do not live in the area, sometimes not for several generations, through online classes and website materials.

As a result of the project, the language is now making its way through the community, and basic greetings are known and used regularly in public. As an example, the Tribe now uses Potawatomi for "yes" and "no" when voting on legislation.

The Tribe will be continuing the language classes after the project, a clear indication of its desire for the Potawatomi language and culture to thrive. There also is a 20-year language plan which includes creating a scholarship program to incentivize students to learn the language, hosting ceremonies in Potawatomi, a preschool through middle immersion school, and designating places on the Tribe's jurisdiction where people may only speak Potawatomi. According to the language program director, "Implementing the curriculum has given us a definite roadmap as to where we are heading."

"It's just shocking the number of parents who've said that their kids are using the language at home."

Justin Neely, Potawatomi Language
Program Director

COMANCHE NATION COLLEGE



Project Title:	“Numa Tekwapu” Comanche Language
Award Amount:	\$197,636
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Jan. 2012
Grantee Type:	Tribal College

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 40 Elders involved
- 55 youth involved
- 20 individuals trained
- 5 partnerships formed
- 1 language survey developed
- 76 language surveys completed

BACKGROUND

Organized in 2002, Comanche Nation College (CNC) was the first Tribal College established in the state of Oklahoma, and in 2012 it became the first Tribal community college in the state to receive accreditation. The mission of CNC is to provide educational opportunities in higher education combined with the traditions and customs of the Comanche Nation and other American Indian perspectives. The College provides associate degree programs and educational opportunities in higher education that meet the needs of Comanche Nation citizens, all other Tribal members, and the public.

The foundation for teaching, learning, research, and all educational activities of CNC is based on the concept and philosophy

of a Comanche-centered education. The College recognizes the strength in Comanche culture and language, and thus utilizes Comanche principals as the basis and foundation for all teaching and learning.

There are few Comanche Tribal members with the ability to speak the Native language fluently, and Comanche is considered to be highly endangered of extinction. Based upon community surveys, the demand for Comanche language instruction is strong, and therefore CNC identified language and culture as top priorities. Although Dr. Todd McDaniels had been teaching Comanche language classes at CNC, he lacked textbooks and other instructional materials.

PURPOSE AND OBJECTIVES

The purpose of this project was to develop audio and visual materials to support Native students who tend to be visual and oral learners.

The first objective was to organize and codify Comanche language curriculums for four course levels: I, II, III, and IV. An internal CNC academic group set the foundation and provided oversight of the project. The group established educational outcomes as well as proficiency guidelines for the four-semester program, with one

level per semester. Presentations regarding the project ensued at community meetings, which included Tribal membership and Elders' gatherings. The meetings solidified the format of the Comanche language modules as interactive, computer-assisted learning. Project staff distributed surveys and 76 respondents indicated support for the hands-on, immersion style class format.

The second objective was to develop and implement computer-assisted learning modules for each course level (I-IV). The team developed, with the support of Tribal members, ten specific course activities and exercises suitable for the computer modules for each course level. The comprehensive design and arrangement of the modules achieved the outcomes laid out in the academic curriculum.

The completed modules fit in well with the language immersion style of the Comanche classes already being taught, providing valuable supplemental course materials that were previously lacking.

OUTCOMES AND COMMUNITY IMPACT

A key to the success of the project process was Elder involvement as Comanche language consultants. Elders provided on-going input, and participated in the recording of Comanche language words and phrases. The recordings, along with appropriate pictures, advanced the development of the computer training modules and student comprehension, and allowed students to hear fluent, Native speakers pronounce Comanche words.

The College also built upon internal and external collaborations to develop interactive language computer modules, resulting in an increase in available instructional materials.

CNC developed five partnerships during the project period; however, two were outstanding in their contributions: the

University of Texas at Arlington provided language endangerment seminars, and Berkeley Language Center provided valuable Comanche language recordings.

The project directly addressed the need for Comanche language instructional materials, and strengthened the efficacy and capacity of the educational institution to address the community goal of saving and maintaining the Comanche language. Over 5,100 hours of Comanche language instruction were completed during the project period, resulting in 20 students increasing their ability to speak and comprehend the Comanche language.

CNC now has a substantial computer learning modules library of the Comanche language, and staff continue to build additional modules to assist students and the community in learning and archiving the language for future generations. One student stated knowing his Native language made him feel "happy," Another student indicated it was a connection to her Native identity and heritage that she did not have before participating in the Comanche language classes.

"The difference between a community college and a Tribal community college is language and culture."

Gene Pekaw, Dean of Student Services

CULTURAL SURVIVAL



Project Title: Making a Home for Our Language (“Thakiwaki peminamoka enatoweyakwe”): Sauk Language Master Apprentice Project

Award Amount: \$236,810

Type of Grant: Native Languages

Project Period: Sept. 2009 – Sept. 2012

Grantee Type: Native Nonprofit

PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 8 Native American consultants hired
- 4 Elders involved
- 85 youth involved
- \$129,858 in resources leveraged
- 9 partnerships formed
- 5 language teachers trained
- 34 youth increased their ability to speak a Native language
- 973 adults increased their ability to speak a Native language
- 5 people achieved fluency in a Native language

BACKGROUND

Founded in 1972 and headquartered in Cambridge, Massachusetts, Cultural Survival (CS) works to support indigenous peoples’ rights to their lands, languages, cultures, and environments. In 2007, CS began focusing its efforts on revitalizing critically endangered Native American

languages. Offering its capacity to manage the administrative and bookkeeping aspects of the project, CS collaborated with the Sac and Fox Nation to develop the Sauk Language Master Apprentice Project. The director of the Sauk Language Department (SLD), Jacob Manatowa-Bailey, has served as an advisor for CS’s Endangered Languages Revitalization Program.

Before the project, there only were a few Sac and Fox Tribal members in Oklahoma who were able to speak Sauk, all of them over the age of 70. Although the Tribe had offered language classes and produced language materials for the past 30 years, Sauk continued to disappear.

PURPOSE AND OBJECTIVES

With Sauk in imminent danger of extinction, CS and the SLD determined the best way to bridge the gap between older and younger generations was through team-based master-apprentice (M-A) methodology. With this approach, master speakers work with second-language acquisition (SLA) learners, mostly under age 30, in a group immersion setting to disseminate the language. This

method generally creates a high degree of fluency. The project's strategy was based on developing fluency while training the apprentices to teach Sauk to future generations, with dedicated SLA learners who would commit their careers to learning and teaching the Sauk language.

The project's first objective was to increase the fluency of the program's three apprentice speakers using a combination of individual and team-based M-A sessions, along with independent language study. These M-A sessions were held in a strict, full immersion setting for a minimum of 20 hours per week, totaling 2,952 hours for the program by the third year. As part of this objective, the project also developed the apprentices as language teachers. To this end, staff dedicated 1,052 hours over the course of the project for professional development in areas including teaching methodology, technology, and linguistics.

After the first year of the project, two of the apprentices left the program. To overcome this, the project's two language interns became full-time apprentices. In just 18 months, both achieved basic conversational fluency, a major achievement.

To transmit and replicate the language learning model, the project's second objective was to produce a teaching book of team-based M-A guidelines, methods, and practices for learning the Sauk language. These guidelines were designed to be replicable for other similar projects.

By the end of the project, the SLD created approximately 11,000 documents including lesson plans, handouts, quizzes, homework assignments, storybooks with transcription and translation, and other linguistic resources. Project staff compiled an M-A teaching book and distributed it to 25 Tribal language programs at their request, and the Wampanoag, Chickasaw, and Seminole

language programs are utilizing the M-A learning model implemented by the SLD.

OUTCOMES AND COMMUNITY IMPACT

The apprentice speakers successfully conducted community language classes with 972 attendees. In addition, one apprentice is piloting an elective course at a local high school for 27 students; once fully rolled out, high school courses will feed into an internship program being developed as part of the Sauk Language Concentration for the American Indian Studies degree from nearby Bacone College. The language department's goal is to create a feeder system for Sauk language teachers who can educate future generations.

Beyond simply gaining language proficiency, the apprentices learned valuable cultural information as well, including lessons and stories of their ancestors, which are most effectively transmitted through Sauk. Apprentices reported they developed closer ties to their culture as a result of the program.

Though the idea of initially investing limited resources in only a few apprentice speakers was controversial, the "proof is in the pudding," said one language department staff. Through this project, five young adults gained fluency and have gone on to teach other Tribal members what was a nearly-extinct language.

"Looking at all that has been accomplished in the language program under this grant...this is one of the most promising language programs I've seen on the North American mainland for critically endangered languages."

Leanne Hinton, Ph.D., Prof. Emerita,
University of California, Berkeley and
Member, Consortium of Indigenous
Language Organizations

NATIONAL INDIAN WOMEN'S HEALTH RESOURCE CENTER



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

PROJECT SNAPSHOT

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

BACKGROUND

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

through advocacy work and interaction with community members and leaders.

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

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

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

SENECA-CAYUGA TRIBE OF OKLAHOMA



Project Title:	Language Assessment and Preservation
Award Amount:	\$132,515
Type of Grant:	Native Languages
Project Period:	Aug. 2011 – July 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 140 Elders involved
- 75 youth involved
- \$3,775 in resources leveraged
- 10 partnerships formed
- 1 language survey developed
- 391 language surveys completed

BACKGROUND

Located in northeastern Oklahoma, the Seneca-Cayuga Tribe maintains a jurisdiction on lands between the cities of Grove and Miami. The Tribe has approximately 5,000 members, with 1,300 living in the Tribe's service area.

As part of the Six Nations, the Tribe's original territory was in what is now the state of New York. In 1937, under the Indian Reorganization Act, the Seneca and Cayuga who had relocated or been removed to Oklahoma were reorganized to become the federally recognized Seneca-Cayuga Tribe of Oklahoma. Cayuga remains the more dominant lineage and identity, and the Cayuga language is more widely-spoken.

In 2008 the Tribe's Business Committee established a Cultural Education and Language Program to provide a consistent place and time for Tribal members to learn and share information about ceremonies using the Cayuga language. The program director has since received multiple requests by Tribal members wishing to learn the Cayuga language to better participate in Tribal ceremonies. This interest revealed the limited number of Cayuga speakers; Elders who know stories, songs, and prayers are growing older and their knowledge is vital to maintaining the language. Prior to this project, there was no comprehensive, up-to-date assessment on the status of fluent speakers in the Tribe.

PURPOSE AND OBJECTIVES

The purpose of this project was to assess the status of the Cayuga language in the Tribe's reservation service area, and to lay the foundation for developing a Cayuga curriculum. The first objective was to conduct a language assessment survey. Project staff developed a survey to assess the level of cultural knowledge held by members, and the Cayuga language status in the local community and nation-wide. The project director mailed out 3,115 surveys to all Tribal members ages 14 and up; copies

also were available at Tribal events and gatherings. The project team received 391 completed surveys, for a 13 percent return rate. While this rate is lower than anticipated, staff reported it is comparable to that of Tribal elections.

As surveys were received, the language assessment coordinator entered data into online survey software. The results showed more drastic language loss than expected: 88-94 percent of respondents answered “no ability” when asked about their capacity to understand, speak, write, and read Cayuga. However, the majority of respondents indicated it is important to learn the language and expressed interest in a language preservation program. At the end of the project, the language assessment coordinator compiled the results, presented to the Tribe’s General Council, and shared findings with the community through the Tribal newsletter. Staff will continue to collect surveys and update results.

The second objective was to collect at least 25 recordings of Cayuga speakers. The language assessment coordinator recorded, edited, and archived 28 interviews with Tribal Elders; the interviews are housed on the Tribal library’s server. The Tribe developed an archiving policy to dictate how the library will disseminate digital recordings; to address Elder concerns regarding the sensitive information shared, the server is password protected and only Tribal members will have access to the recordings. Although many Elders were reluctant to participate due to “dormant fluency” and the taboo of recording the language, project staff built trust with the community and exceeded the target number of recordings.

OUTCOMES AND COMMUNITY IMPACT

Although the results of the language assessment showed less fluency than hoped, the surveys sparked an interest in the Tribal

community, and people are talking about language revitalization. Attendance at language classes increased.

Additionally, community members have shown greater interest in participating in cultural events such as youth summer camp, social dances, and ceremonies. The surveys also reached Tribal membership outside of the Tribe’s service area; these members have not had access to language resources in the past, and many now are more involved with and connected to the Tribe. For the Tribe’s faithkeepers, the survey brought awareness of needs in the community.

The project director reported he expects all nine partnerships formed during the project to continue, helping to sustain language revitalization efforts. For example, the Seneca Nation offered Seneca language resources and curriculum materials, and the Six Nations of Canada will provide Cayuga language consulting. The existing recordings will help those with dormant fluency remember the language, and will preserve the language and culture for future generations.

This project was an important first step, sparking discussion about language revitalization and raising awareness that Tribal members have a responsibility to carry the language forward.

TONKAWA TRIBE



Project Title:	Tonkawa Tribal Environmental Regulatory Project
Award Amount:	\$161,477
Type of Grant:	Environmental
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 10 Elders involved
- \$19,322 in resources leveraged
- 65 individuals trained
- 5 partnerships formed
- 24 environmental ordinances developed
- 24 environmental ordinances implemented

BACKGROUND

The Tonkawa Tribe of Oklahoma is located in Kay County in north-central Oklahoma, where approximately 80 percent of the enrolled 600 members live. Tribal headquarters are located in the Fort Oakland community situated on the west bank of the Chikaskia River, 2.5 miles from Tonkawa, and 12 miles east of Ponca City. The Tribal lands are comprised of approximately 1,200 acres, plus 800 acres located near the Kansas state border.

The Tribe's long-term focus stresses the importance of achieving self-sufficiency and upgrading the health and safety of members to the highest level. As part of these efforts, the Tribe identified several environmental

challenges to be addressed through regulations, including: cultural resources protection and management, abandoned and disabled vehicles, water quality protection and management, wastewater storage, treatment and disposal, hazardous waste disposal, animal carcasses, dumpsite access, pollution clean-up responsibilities, animal control, and hunting and fishing controls. Several environmental ordinances previously existed, but none were fully completed or adopted by the governing body.

PURPOSE AND OBJECTIVES

The goal of the project was to conserve natural resources and protect the health and safety of persons on or within the Tribal jurisdiction. Specifically, the tribe sought to regulate environmental activities under principles of Tribal sovereignty through the creation of a Tribal environmental code with ordinances and enforcement policies and procedures; establish an Environmental Protection Board (EPB); create an Administrative Procedures Act (APA); and educate the community, Tribal court personnel, and the Fort Oakland Police Department on provisions of the new environmental code.

The first objective was to develop the APA and present it to the Tribe's governing body for adoption, and to establish the EPB. The APA included regular meeting dates, terms of office, by-laws, and clearly defined duties for the EPB, as well as a written environmental protection code. The governing body adopted the APA and subsequently appointed three Tribal members to serve on the EPB.

The second objective was to draft and conduct legal review of 10 environmental ordinances, including enforcement policies, procedures, and penalty and fine schedules. Once each draft was completed, an attorney provided legal review and the project coordinator, under the direction of the Tribal administrator, made final changes for presentation to the EPB. The EPB approved the codes and presented them to the Tribal governing body for ratification.

The third objective was to hold at least two community meetings on the new regulations, and train Tribal court personnel, Tribal police officers, and all environmental department staff on updated environmental code and ordinances. All Tribal staff received training, and over 10 community meetings were held informing Tribal and community members of the new codes. The Tribe also was continuously updated on the project's progress through the Tribal newsletter.

OUTCOMES AND COMMUNITY IMPACT

In addition to the establishment of an EPB, new regulations, and enforcement measures, the community now is better prepared to prohibit harm to the environment and assist in clean-up activities. Articles promoting the Tribe's environmental regulations, benefits of recycling, and the importance of shutting down open dumping sites continue to be featured in the newsletter and promoted at community gatherings.

In addition, all Tribal codes, both existing and new, are in a digital format and posted on the Tribe's website. The fine schedule and court fees generate revenue. The EPB continues to meet regularly and meetings are well publicized and open to the community. Additionally, a plan is in place for holding public hearings when necessary. The community has an active voice in the program and is engaged in educating others. Project activities have opened up communication levels and provided forums for discussion, and the information shared has increased community awareness; the environment is better protected.

The project had several indirect benefits. The Tribe formed a Tax Commission, which strengthened other Tribal departments and established a regulatory framework. One tribal administration staff said, "It is not just about the extra revenue, but about making things better. There has been a huge increase in awareness, and everyone is more in tune with environmental issues."

This project has been a stimulator for the Tribe by providing opportunities to form partnerships with the county and city to increase recycling, reduce land fill and exercise Tribal sovereignty to protect the environment and tribal land.

"There is...greater awareness in the communities about recycling, not burning tires, and other beneficial and harmful acts."

Environmental Protection Board Member